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MINUTES OF THE SESSIONS

OF THE

WESTMINSTER ASSEMBLY OF DIVINES.

APR 29
THEOLOGICAL

MINUTES OF THE SESSIONS

OF THE

WESTMINSTER ASSEMBLY OF DIVINES

WHILE ENGAGED IN PREPARING THEIR

DIRECTORY FOR CHURCH GOVERNMENT,
CONFESSION OF FAITH, AND
CATECHISMS

(NOVEMBER 1644 TO MARCH 1649)

From Transcripts of the Originals
PROCURED BY
A COMMITTEE OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

EDITED FOR THE COMMITTEE BY THE

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MINISTER OF PRESTONPANS

WILLIAM BLACKWOOD AND SONS
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TO THE

VENERABLE THE GENERAL ASSEMBLY

OF

THE CHURCH OF SCOTLAND

This Volume

PUBLISHED BY THEIR DESIRE

IS MOST RESPECTFULLY INSCRIBED

PREFACE.

THE Manuscript Minutes of the Assembly of Divines, of which a transcript has been made for the Church of Scotland, are at present contained in three volumes of not quite equal-sized foolscap folio, and are in the custody of the Trustees of Dr. Williams' Library, lately removed to Grafton Street, Fitzroy Square, London. The volumes are plainly bound, in a style which was common in the latter half of last century. They have, in a modern hand, at the beginning of the first and second, the title, 'Minutes of the Sessions of the Assembly of Divines, from August 4th, 1643, to April 24th, 1652.' At the beginning of the third volume is found the more strictly accurate title, 'Minutes of the Sessions of the Assembly of Divines, from August 4th, 1643, to March 25th, 1652.' It is not very precisely ascertained how they came into the hands of their present custodiers. It was supposed by the Rev. R. Brooke Aspland, the late Chairman of the Trustees, that they were included in the rare and valuable collection of Dr. William Bates, which was purchased by Dr. Williams for his Library. In the unprinted catalogue of the MSS. in the Library, it is merely said, 'It does not appear when these volumes were deposited in this Library. They came, most probably, with Morrice's MSS.'

The volumes are pronounced by several competent judges to be almost entirely in the handwriting of Adoniram Byfield, one of the scribes of the Assembly of Divines. His name is written several times on the first

page of the second volume, apparently in the same handwriting as the greater part of the volumes; and on the occasions when he can be shown to have got temporary leave of absence, the scroll minutes are continued in a different hand.

Though the Minutes are now collected into three volumes, each volume appears to consist of two or more *fasciculi*, which may originally have been separate. On this account, some who have not inspected them have sought to identify them with the fourteen or fifteen volumes of notes of the Assembly's proceedings which Dr. Thomas Goodwin is reported to have written. But Dr. Goodwin's son, who states that his father did write such notes, states also that they were in octavo;[1] while those in Dr. Williams' Library are, as already mentioned, in folio, and cannot in many cases be described as brief. Besides, full accounts of the proceedings, and even of speeches delivered in sessions when we know that Goodwin was not present, are given in the same hand as the other minutes.

The first volume consists of three *fasciculi*. The first of these extends from folio 1 to folio 149, and from session 45 to session 86; the second extends from folio 150 to folio 295, and from session 87 to session 119; the third begins with folio 296, and ends with folio 443, extending from session 155 to 198. The volume accordingly embraces part of the debates on the revision of the English Articles, and the first part of those on Church Government; but it has no record of proceedings from 1st July to 3d August, during which interval forty-four sessions must have been held; nor of those from December 20th, 1643, to February 15th, 1643–4, during which thirty-six sessions were held, and debates of considerable importance carried on.

[1] 'I shall only take notice that he took a brief account of every day's transactions, of which I have fourteen or fifteen volumes in 8vo, wrote with his own hand.'—*Memoir of Goodwin*, by his Son.

The second volume appears to be formed of two *fasciculi* bound together. The first ends at folio 148, which is a blank leaf, having its outside soiled, as if by exposure and use before it was bound up in its present form. The second begins at folio 149, and ends at folio 297, and, like the first one, has blank leaves at the beginning and end. It is a continuous record of the sessions from April 12th, 1644, to November 15th, 1644, and contains the main part of the Assembly's debates on Church Government and on the Directory for Public Worship.

The third volume appears to be formed of four *fasciculi*, three only of which, however, are connected with the Westminster Assembly. The first, consisting of 140 folios, contains memoranda of the several sessions from 324 to 604, or from November 18th, 1644, to March 16th, 1645–6. The last thirteen pages are blank, and the notes of the proceedings are occasionally very meagre, though at other times pretty full notes of speeches are inserted. The second, consisting of 97 folios, numbered from 141 to 238, contains similar but generally more full memoranda (written out with some formality) of the sessions from 601 to 900, under dates from March 9th, 1645–6, to August 16th, 1647. In this fascicle six pages at the beginning and eight at the end are blank. The third, consisting of 148 folios, numbered from 239 to 387, and apparently a continuation of fascicle 1, contains somewhat similar, but usually more brief, memoranda of the sessions from 604 to 1163, under dates from March 16th, 1645–6, to February 22d, 1648–9, as well as of the sessions which are not numbered, and which extend from March 1st, 1648–9, to March 25th, 1652. These last record little more than the bare names of the persons examined and approved by the Assembly. The fourth fascicle, consisting of 40 folios, written in a younger and more distinct hand, or perhaps in several such hands, contains what appear to be scroll minutes of the Provincial Assembly or Synod of London.

The third volume is in many respects the most important of all. If it contains generally less copious notes of speeches, it has, especially in its middle fascicle, more regular minutes of the meetings, and is the only known record of the Assembly's proceedings while engaged in the formation of its Directory for Church Government, Confession of Faith, and Catechisms.

The 'Minutes,' with the exception of the second fascicle of this third volume, are written in a peculiarly hurried and indistinct hand, hardly more easy to be deciphered at times, as Dr. Stoughton has remarked, than the short-hand occasionally employed by the scribe. They are, with the same exception, rather notes of speeches and debates jotted down by the scribe during the session, along with the resolutions of the Assembly respecting them, than formal and carefully extended minutes. Still these notes, as proceeding from an official person, are at least of equal value with those of Gillespie and Lightfoot, and often enter orders and resolutions of the Assembly in a fuller and more formal way than they have done. The record in the second fascicle is more carefully composed and more legibly written, and may fairly claim to be received in the strictest sense as the 'Minutes of the Sessions of the Assembly of Divines' from March 9th, 1645, to August 1647, though even in it many documents or parts of documents sanctioned are not entered at length. It is round this, its central portion, that the main interest of the volume is gathered; and to the illustration of it, and the recovery from the Journals of Parliament of as many of the omitted documents as possible, that most attention has been given. In regard to the other portions which contain notes of debates, it is hardly necessary to add that the Assembly is to be held responsible only for its own resolutions and declared conclusions, not for the sentiments of individual speakers. These, when the sentiments expressed by many, may be a help to the interpre-

tation of resolutions, though even then the Assembly is responsible for the resolutions alone; but when they are those of one or a few, they are not to be so used with any confidence. What the Sub-committee on Accommodation asserted in their reply to the Dissenting Brethren must be admitted to have a general application, 'This we know, that no member of the Assembly could give any other sense but their own as single persons, nothing being the sense of the Assembly but what appears to be so *by their order or resolve;* and that if one speak anything as his sense, the rest being silent, *their silence is not to be taken for a consent*' (p. 109).

The transcripts from which this volume has been printed were made by E. Maunde Thompson, Esq., Assistant Keeper of MSS. in the British Museum, and the Rev. Dr. Struthers of Prestonpans. But the Minutes throughout stand in the text as, after repeated and careful revision, it was fixed by Mr. Thompson, save that irregularities in spelling have not generally been preserved. Various readings or conjectural emendations which either editor thinks worthy of mention are given in the notes. Those who wish to see what the spelling is deemed to be by a most competent judge, may consult his transcripts deposited in the Library of the Church. At the meeting of the Committee in May 1872, a unanimous wish was expressed that the portion of the Minutes published should be so in modern spelling. Though not altogether without reluctance, we acquiesced—1*st*, Because, from the frequent abbreviation of words or parts of words, and the running of certain letters into one another, the spelling is to a certain extent conjectural, and must be given in modern form; 2*d*, Because even where it can be incontrovertibly ascertained, it is not that of the speakers, nor by any means the same as that used in their published writings, and notes of speeches preserved by themselves; 3*d*, Because a similar course appears to have been fol-

lowed in editing the contemporary Journals of Parliament.

Where proper names nearly resemble the forms still in common use, they have been retained. With respect to some which vary further from the forms now used, the example set by the learned editor of *Baillie's Letters and Journals* has been followed.[1] Accordingly, Chillingworth has been substituted for Shillingworth, Cheynell generally for Channell, Chanel, and Cheinel; and the names of the Scotch Commissioners especially have been given in the forms which most nearly resemble those still used in Scotland.

The best thanks of the editors are due to the Trustees and Librarian of Dr. Williams' Library, Grafton Street, London, for their great courtesy and kindness in allowing free access to the original Minutes; and to E. M. Thompson, Esq., for the great labour he bestowed in securing a thoroughly accurate transcript; also to David Laing, Esq., LL.D., of the Signet Library, for much valuable counsel; and to Professor Birrel, St. Andrews, for kind aid in revising the proof-sheets.

The Index to the volume has been prepared by Dr. Struthers. Professor Mitchell alone is responsible for the Introduction, and also for the notes to the Minutes, unless when these have the initials of the transcriber or of Dr. Struthers.

[1] 'Here, and in the subsequent account of the Assembly of Divines at Westminster, the incorrect orthography of the names of persons, as written by Baillie's amanuensis, has not been retained.'—*Baillie's Letters*, vol. ii. p. 102.

INTRODUCTION.

'On Saturday last, the Assembly of Divines began at Westminster, according to the Ordinance of both the Houses of Parliament, where Dr. Twist of Newbery, in the county of Berks, their Prolocutor, preached on John xiv. 18: "I will not leave you comfortless; I will come unto you,"—a text pertinent to these times of sorrow, anguish, and misery, to raise up the drooping spirits of the people of God who lie under the pressure of Popish wars and combustions. But we shall forbear to relate any of the points thereof, because we suppose his said sermon will be published in print for the satisfaction and comfort of all that desire to read it. The number that met this day were threescore and nine, the total number being (including the members of both the Houses of Parliament, which are but thirty) 151, whereof if only forty meet the first day, it maketh the Assembly valid according to the Ordinance.'[1]

Such is the brief and modest account given in the Parliamentarian newspaper for the week of the opening of the Westminster Assembly. To that great meeting of

[1] *Certain Information from several parts of the Kingdom*, etc., No. 25, from 3d to 10th July 1643. The Royalist account is subjoined from *Mercurius Aulicus* for Friday, July 7, 1643:—'It was advertised this day, that the Synod, which by the pretended Ordinance of the two Houses was to begin on the 1st of July, was put off till the Thursday following, being the sixth of this present month, that matters might be prepared for them whereupon to treat, it being not yet revealed to my Lord Say, Master Pym, and others of their associates in the Committee for Religion, what gospel 'tis that must be preached and settled by these new evangelists. Only it is reported that certain of the godly ministers did meet that day in the Abbey Church to a sermon, and had some doctrines and uses, but what else done, and to what purpose that was done, we may hear hereafter.'

divines and laymen many of the worthiest sons of Britain had looked forward with eager expectation for the removal of acknowledged abuses, and the restoration of peace as well as purity to the distracted churches. To it, notwithstanding many admitted shortcomings, not a few still look back with veneration and gratitude, as having nurtured Puritanism for the terrible conflict through which it had soon to pass, and moulded it into the form it has so long retained in Britain and America.

It is not my intention in the present Introduction to enter into the general history of that eventful period, or even of this memorable Assembly. That has been fully and ably, candidly and impartially, done of late by men of various schools of thought;[1] and to be done again in accordance with the materials at my disposal, would require a volume to itself. Besides, it will come in time enough, if it come at all, along with the parts of the Assembly's Minutes which yet remain to be published. At present my observations may fairly be limited to that department of the Assembly's work with which this volume is chiefly occupied—the doctrinal standards prepared by it. The history of these, and their relation to the theological opinions of the time at which, as well as of the time before, they appeared, has never yet been made the subject of very detailed examination, nor could well be till these Minutes were again deciphered. It appears to me, that it may be treated of quite apart from the history of those discussions regarding the polity and worship of the Church which occupied much of the time of the Assembly, and which bulk largely in all accounts of its proceedings during the years 1643 and 1644. It should be of far more general interest than the other. It was the department of its work in which Presbyterians, Independents, and evangelical Episcopalians were most nearly agreed. The simple history of it should tend to remove misunderstandings which have long alienated those who were then so

[1] Marsden's *History of the Later Puritans*, Stoughton's *Church of the Civil Wars*, Masson's *Life of Milton in connection with the History of his Time*, and M'Crie's *Annals of English Presbytery*.

closely associated, and lead them again to think and speak more kindly of the Westminster divines, and the work they sought to forward, of uniting all true Protestants in the defence of the principles of the Reformation. I am not without hope that it may lead others to be less confident than some of them have lately been, that 'the Westminster Confession stands at an extreme point in the development of Calvinism,' and, 'though not like the *Formula Consensus Helvetici*, a special polemic against the *via media*, was still as explicit and decided in its antagonism.' I only regret that I cannot well take up the subject without special reference to a paper on 'The Westminster Confession of Faith and Scotch Theology,' by the Rev. A. M. Fairbairn, which appeared in the *Contemporary Review* rather more than a year ago.

The facts brought to light in these Minutes have a rather intimate bearing on the question whether that Confession of Faith is 'so sectional that the most latitudinarian terms of subscription could not catholicize it,' and I trust may lead not a few in England to entertain a more favourable view of the Westminster Assembly and its symbolical books than for a long time past they have done. It may be admitted that 'the cultured intellect of the day,' especially in the southern division of our island, has to a very considerable extent changed the matter and form of its beliefs, and lost firm faith in much that we Calvinists still contend for, and in not a little besides which good Arminians were wont to maintain. But the question remains, whether the decisions of this cultured intellect must now be accepted as final, and at its bidding a theory of the authority of Scripture alien to the conceptions not only of the Westminster Assembly, but of all the Protestant churches, and subversive of the things most surely believed in them, must forthwith be accepted; or whether, as in the past, the cultured intellect may not again see cause to modify the views which for a time it has accepted. To those who are conversant with the history of opinion in our own or other countries, such revivals or reactions are not unknown. In the end of last century,

more spontaneous than the later, but it was at the same time less carefully drawn, and often more polemically expressed. The later, if more logical, was also more critically exact and more carefully balanced. The main difference between Luther and Calvin arose from the fact that the latter came after the former, and *had his experience* and the counsels of others to guide and sustain him *in those conflicts through which he had to pass*.[1] But that he as well as Luther was first drawn towards the truth by the felt wants of his spiritual nature, and that it was only after the work of grace had made some progress in his soul that he set himself to the systematic study of the word of God, —and that quite as much for practical as for scientific purposes,—has been established beyond the possibility of doubt by his recent biographers. That his theology was a living growth, and not a series of additions without any organic connection, must be granted by every one who studies it; but that it was an early arrested growth, can be imagined only by those who forget that his *Institutes*, as originally published, were a very different book from what they ultimately became, and that it was not till his fiftieth year he brought them into the shape in which they are now.[2] If some, in their abhorrence of one of his dogmas, will overlook all that Hales, and Hooker, and Horsley have said in his honour, they must not expect to be allowed to ignore what impartial men among their contemporaries have freely granted. The Rationalistic Professors of

[1] 'What brought Luther to doubt in Romanism was the feeling of sin, and the impossibility of finding peace in the expiations indicated to him by the Church. He sought, and was in torment till he found, peace. . . . Calvin in this respect had not to seek; Olivetan perhaps, and Wolmar certainly, told him what Luther had found, and justification by faith was early pointed out as the solution of the grand problem. But to know the solution was a small thing; it was requisite that it should become true *for him*, for his own soul. . . . It was on this ground that the conflict took place, and to it apparently the Reformer alluded in the somewhat vague details he gave of the state of his soul at that epoch, in his preface to his Commentary on the Psalms.'—Bungener's *Calvin*, p. 22. See also Dr. Merle D'Aubigné's interesting and exhaustive account of Calvin's earlier life.

[2] 'During twenty-four years the book increased in every edition, not as an edifice to which additions are made, but as a tree which developes itself *freely*, *naturally*, and without compromise of its unity.'—Bungener's *Calvin*, p. 43.

Strassburg, who are no blind admirers, and who in the edition of his works they are publishing are rearing a noble monument to his memory, have not shrunk from acknowledging him as '*theologorum principem et antesignanum.*'[1] The earliest edition of the *Institutes* contained less of distinctively Augustinian teaching than the earlier editions of the *Loci Communes* of Melanchthon; and the remark might, with far more appearance of truth, have been made of him than of Calvin, that his early theology was not so much a product of his spiritual experience as of his logical faculty, —a deduction *à priori*,—and that 'he assumed from Augustine certain principles as to the natures and relations of God and man, and built on these, by the aid of syllogism and exegesis, his entire system.' The Strassburg Professors call special attention to the fact, that those '*loci*' on which the whole system is said by Mr. Fairbairn to be built, are barely touched on in the earliest edition of the *Institutes*.[2] Calvin's theology, therefore, must have had a basis and a character independent of them; and it is vain to deny

[1] Si Lutherum virum maximum, si Zuinglium civem Christianum nulli secundum, si Melanthonem præceptorem doctissimum merito appellaris, Calvinum jure vocaris *theologorum principem et antesignanum*. In hoc enim quis linguarum et literarum præsidia, quis disciplinarum fere omnium non miretur orbem? De cujus copia doctrinæ, rerumque dispositione aptissime concinnatâ, et argumentorum vi ac validitate in dogmaticis, de felicissima perspicuitate, sobrietate ac sagacitate in exegeticis, de nervosa eloquentia et libertate in paræneticis; de prudentia sapientiaque legislatoria in ecclesiis ordinandis ac regendis incomparabili, inter omnes viros doctos, et de rebus evangelicis libere sentientes jam abunde constat. . . . Quæ cuncta . . . præcipue relucent in immortali illa Institutione religionis Christianæ quæ omnes ejusdem generis expositiones inde ab apostolorum temporibus conscriptas, adeoque ipsos Melanthonis Locos theologicos, absque omni controversia longe antecellit, atque *eruditum et ingenuum lectorem, etiamsi alicubi secus senserit, hodieque quasi vinctum trahit et vel invitum rapit in admirationem.—Præfatio*, pp. ix. x. 'Calvin succeeded because he was the most Christian man of his age.'—Renan, as quoted by Bungener.

[2] Plurima eaque non parvi momenti vix obiter attinguntur, quod et in Melanthonis locis observari nemo est qui nesciat. . . . Hac pertinent apud Calvinum locus qui est de Dei natura et operibus et quæ de hominis naturali indole dicenda erant, tum trinitatis, christologiæ, pædobaptismi *prædestinationis formulæ et fundamenta*, in quibus omnibus, aliisque ejusdem generis haud paucis hæ theologiæ Calvinianæ primitiæ eo minus tibi rem confecisse videbuntur, quo diligentius postea et subtilius autor ipse illas retractavit.—*Prolegomena*, p. xxxi.

that, leaving out of sight these mysterious topics altogether, there is much in his book and his system for which the Church of Christ has abundant cause to be grateful to him. Complementary truths are often found stated by him more exactly than either by Luther or Melanchthon. Even in the latest edition of the work revised by him, I question if there is any passage so strongly assertive of the doctrine of necessity as some which occur in the earlier editions of Melanchthon's *Loci*, and especially in that edition of which Luther said that it was an unanswerable book.[1]

It is with Calvin's teaching, and with the earlier rather than the later forms of it, that the Confessions of the Reformed Churches are most closely to be identified; and though subsequent developments at Geneva, Heidelberg, and Leyden may not be unworthy of attention, it must never be forgotten that these, so far as they were supralapsarian, were only the teaching of individual professors, and did neither legally narrow the creeds of their respective churches, nor at any period command general assent in the Reformed Churches. At the Synod of Dort, the Professors of Heidelberg, in common with all the foreign deputies, expressed themselves decidedly in favour of the infralapsarian theology. Pareus, who was too old to be present, wrote a long letter, in which he not only expressed

[1] Nay, the most recent historian of the Reformation tells us that 'predestination is asserted by Luther in his book on the *Servitude of the Will*, even in relation to wickedness, in terms more emphatic than the most extreme statements of Calvin. Melanchthon for a considerable period wrote in the same strain; and Zuingle, in his metaphysical theory, did not differ from his brother Reformers.' He holds that 'Calvin was not a speculative philosopher, who thought out a necessitarian theory and defended it, for the reasons that he considered it capable of being logically established. . . . The direct grounds and sources of his doctrine were practical. Predestination to him was the correlate of human dependence; the counterpart of the doctrine of grace; the antithesis to salvation by merit; the implied consequence of man's complete bondage to sin. In election, it is involved that man's salvation is not his own work, but wholly the work of the grace of God; and in election also there is laid a sure foundation for the believer's security under all the assaults of temptation. It is practical interests which Calvin is sedulous to guard; he clings to the doctrine for what he considers its religious value; . . . and whether consistently or not, there is the most earnest assertion of the moral and responsible nature of man.'—*The Reformation*, by G. P. Fisher, D.D., of Yale College, pp. 200, 201

his concurrence in the views of his colleagues, but went nearly as far as some of the Bremen divines in the same direction as Davenant.[1] The Heidelberg Catechism, which was approved by the Synod, has generally been regarded as one of the most moderate and cautious of the Reformed symbolical books, as it certainly was one of the most widely received.

Besides the mere logical evolution of its principles, various outer events are referred to by Mr. Fairbairn, which 'combined to make Calvinism, on the one hand, define and ground its first principles, and on the other, apply and defend its conclusions.' *1st*, It is said that the persecutions and civil wars in France and Holland naturally prepared men to accept a high and stern Calvinism as their religious faith. But it may be replied that they were Calvinists before the wars began, and that there is at least much more appearance of truth in the remark of Michelet, that it was their religious faith mainly which nerved them for the terrible conflicts through which they had to pass. *2d*, It is said, and may be granted, that the tendency of the Tridentine teaching was not quite in harmony with the 'Paul of Augustine;' but it must be added that the Council of Trent in its decrees did not venture to condemn much, save certain supposed excesses of Luther and Calvin, and that the opponents of Augustinianism were so carefully watched by its defenders, that they gained but little direct advantage over them at that time. *3d*, It is said, and may be granted, that the Arminian controversy did lead not a few Calvinists to carry their principles to a more extreme length; but it must be added that the controversy had an opposite effect on many *in England* as well as in

[1] 'Mors Christi enim ratione amplitudinis atque potentiæ suæ remedium est peccatis omnium et singulorum hominum expiandis sufficientissimum; *neque ad realem reconciliationem deest quicquam omnibus et singulis eam fide accipientibus.* Hoc sensu Christus pro omnibus et singulis hominibus mortuus esse dici potest: eodemque dicta Scripturæ, ubi Christus dicitur mortuus esse pro omnibus (1 Tim. ii. 6) gustasse mortem pro omnibus (Heb. ii. 9) propitiatio esse pro peccatis totius mundi (1 John ii. 2) vulgo non incommode intelliguntur; licet etiam strictius accipi possint.'—*Acta Synodi Nationalis Dordrechtanæ*, p. 302.

France. The letters written to the English ambassador at the Hague by Balcanquhal, one of the British deputies to the Synod of Dort, clearly show that these deputies were to a certain degree divided in opinion as to the exact extent of the death of Christ. Part were satisfied with the old distinction, that while sufficient for all, it was efficient only for the elect; and part, not fully satisfied with this, advocated views which it is difficult to distinguish from those of Cameron and the more liberal Calvinists in France. These last appear to have had the support of the ambassador, and they claim to have moderated the decisions of the Synod on the subject of the extent of the Saviour's death, as well as on that of reprobation. Their views were advocated with great ability by Ussher, Hall, and Davenant. They were accepted by many who were accounted good Calvinists, and among others by Dr. Edmund Calamy and Dr. John Arrowsmith.

To me it does not seem altogether so clear as Mr. Fairbairn would have it, that the Westminster Assembly meant definitively to pronounce against, or peremptorily to refuse to tolerate, these more liberal views advocated in its debates by Calamy and others. In fact, it was not till several years after the Confession was completed, and the star of Owen was in the ascendant, that, under the spell of a genius and learning only second to Calvin's, English Puritanism so generally identified itself with what is termed the less liberal view. This, I am inclined to think, may be attributed more to Owen's influence than to the direct teaching of the Confession; and among the early English Presbyterians there were not wanting several who adhered to the views of Calamy and Arrowsmith.

Let us now turn to a narrower field of inquiry, and following in the track of Mr. Fairbairn, endeavour to 'ascertain the relation of the Westminster divines to the course of religious thought at home.' It is granted to us that the original Reformed theology, both in England and Scotland, had been on the whole moderate, but moderate Calvinism or Augustinianism. Tyndall, it is admitted, was a pronounced Augustinian, and he, it is now coming

to be recognised, was one of the main authors of the English Reformation. Bucer and Martyr, who, under the sanction of Edward VI. and of Archbishop Cranmer, were brought over to teach divinity in Oxford and Cambridge, and train the future ministers of the English Church, were both high Augustinians. Their published Commentaries on the Romans and on the Ephesians, which embody the substance of their University lectures, contain a predestinarian doctrine quite as high as has been generally taught in Scotland. 'Cranmer, Ridley, and Latimer, were no doubt very mild predestinarians.' But Hooper and Becon, as well as Bradford, Dean Nowell, and Bishops Jewell, Sandys, and Pilkington, were more decided, and certainly mentioned election for other purposes than 'to warn the people against trusting to it.' A large number of the bishops and archbishops, during the reigns of Elizabeth and James, held similar opinions. The Irish bishops not only accepted the Lambeth Articles, but in 1615 drew up those fuller Calvinistic Articles of their own, which were afterwards taken as the basis of the chapter in the Westminster Confession respecting God's eternal decree. Thomas Rogers, the chaplain of Archbishop Bancroft, whose *Catholic Doctrine of the Church of England* is, so far as I know, the first detailed exposition of the XXXIX. Articles, gives a distinctly Calvinistic interpretation to Article XVII. His book passed through several editions, and was dedicated to the Archbishop. No one who remembers this, as well as what was asserted by the English deputies at the Synod of Dort, and what was admitted by Bishop Burnet considerably later, will be greatly moved by what is said of Archbishop Lawrence having proved the Article to be Arminian.

'In Scotland,' it is said, 'the earliest Protestant theology was of the milder Lutheran type.' But it appears to be forgotten that Lutheranism, when Scotchmen first came in contact with it, was not of the milder type it ultimately assumed. The teaching of Patrick Hamilton was no doubt substantially that of Luther; but both Luther and Melanchthon were at that time Augustinians, and Tyndall and

Lambert, with whom Hamilton was more intimately associated at Marburg, were still more decided Augustinians. There is nothing in Hamilton's recorded teaching inconsistent with the theology which came ultimately to prevail in Scotland; and among the articles laid to his charge by Archbishop Beaton, there is one which seems to show that he held that doctrine[1] at least in germ, and another which is only explicable on the supposition that he favoured the views at that time inculcated by Luther and Melanchthon, 'de servo libero arbitrio.'[2] The position of Wishart is more significant still. It was not Anglican in any distinctive sense, or else he was an Anglican before the Anglicans themselves; nor was it the early Lutheran so much as the early Swiss. He translated into English the earlier Swiss Confession, and by a few words he inserted in the title-page, has shown unmistakeably what churches he deemed most worthy to be followed by his countrymen. The position of Erskine of Dun may be still more determinately fixed. Whatever sympathy he may have had either with Anglicans or with Lutherans, he not only accepted the old Scotch Confession, and answered in the affirmative the questions put to superintendents and ministers, when admitted as superintendent of Angus and Mearns, and again when collated to the parsonage of Dun; but he also, along with other superintendents and ministers of the Church, met in General Assembly at St. Andrews in 1566, expressed his assent to the later Swiss Confession as 'most faithfully, holily, piously, and indeed divinely,' explaining all that he and his colleagues had been teaching during the eight years preceding.[3] The incident just mentioned would suffice to fix Knox's position also, if there could be supposed to be any serious dubiety respecting it. It may be admitted that he was not so much a theologian as a statesman and patriot,—a prince not so

[1] 'That none be saved but they are before predestinated.'—Foxe's *Acts and Monuments*, vol. iv. p. 560, Seeley's edition.

[2] 'That no man by the power of his will can do any good,' or 'that man hath no free will.'

[3] Knox's Works, vol. vi. p. 546; Zurich Letters, 2d series, p. 362.

much in speculation as in polity and action,—and still it may be contended that his acceptance of the predestinarian doctrine was the result of his own independent study of the Scriptures and the writings of St. Augustine, long before he came under the fascinating influence of 'the calm clear intellect of Calvin.' The suggestion that it was his love of the church polity and discipline of Calvin which led him to adopt as his own the theological system which was the basis of that order, as well as the assertion that 'he never held that system in its principles and details, with the comprehension and tenacity of its author and his more distinguished scholars,' could not have been hazarded by any one who had carefully examined his treatise, *Concerning God's Predestination*,[1] the largest and most important theological treatise he composed. If he has stated the doctrine in more general terms in some of his confessions, he has in this only followed the example of Calvin himself. Indeed, I am not sure that, in any of the confessions drawn up or sanctioned by the Genevese Reformer, there is to be found a more terse and pronounced statement of the doctrine than Knox has given in the Confession prepared for his English congregation at Geneva, which is said to have been received and approved by the Church of Scotland, and continued occasionally to be bound up with Scotch Bibles as late as 1638. The following is the brief but significant statement to which I refer: 'Which church is not seen to man's eye, but only known to God, who of the lost sons of Adam hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to be saved.'[2]

The most eminent among the early theological teachers of the Reformed Church of Scotland was Andrew Melville. It might have been supposed that, as the attached friend and pupil of Beza, he would have been tempted to take up an extreme position on the subject of predestination. But from his Commentary on the Epistle to the Romans, lately published by the Wodrow Society, it is evident that he, like

[1] It has been reprinted in vol. v. of Dr. Laing's edition of Knox's Works.
[2] Dunlop's *Confessions*, vol. ii. p. 8.

Knox, held by the more old-fashioned doctrine, and that his views on this head were not less moderate[1] than his views on the article of justification had been long known to be. With respect to the latter, Dr. M'Crie tells us that some of the ministers of the French Protestant Church had disapproved of the doctrine of Piscator, that it was the passive obedience only of Christ which was imputed to believers in justification, and consulted Melville about it. He replied that the opinion was one which might fairly enough be tolerated among those who were agreed in other respects on the doctrine of justification by faith, and his reply, with others, contributed to restore peace to the distracted churches. No one had more influence in training the future ministers of the Church for half a century than Melville, and we cannot doubt that he imbued them in a good measure with his own views. Mr. Robert Bruce, one of the most famous and influential of his pupils (and one who, like himself, suffered much at the hands of King James), certainly held the infralapsarian doctrine.[2] It is so far from being the case that covenanting Scotland could not tolerate the infralapsarianism of Strang,[3] that it hardly admits of question that the same views were taught by Baillie in Glasgow and Leighton in Edinburgh, and by one if not both the colleagues of Rutherford in St. Mary's

[1] Quos enim indurat Deus in suis sordibus, nisi suâ culpâ conspurcatos? Itaque induratio hic præsupponit voluntariam corruptionem et antegrediens peccatum.—Melville on Rom. ix.

[2] 'When all men and women suld have died for ever, it pleasit him of his infinite mercy to select out of all, and to elect, a certain number out of *the lost race of Adam*, that suld have perished for ever.' . . . 'He selects a certain number out of this *rotten* race.'—*Bruce's Sermons*, p. 118.

[3] It was something less even than infralapsarianism that Strang was charged by some with holding. Yet his dictates were not condemned by the Assembly, and Baillie expresses himself in the following sensible and liberal terms respecting the differences between him and his opponents: 'I do not like his withdrawing from the divine decree the act and entity of any sin, much less of free and indifferent actions. In this I think he sways too much to the one hand. But I fear those he refutes shall be found in alse dangerous errors. He indeed handles these questions in such a way that I do prize the man's ingyne and learning much more than before, and think him now among the best scholars in the Reformed Church. It will be my endeavour that our Assembly meddle not with such subtle questions, *but leave them to the schools*.'—*Baillie's Letters*, vol. iii. pp. 5, 6.

College itself. It is quite true that the intercourse between the Church of Scotland and the Reformed Churches of France and Holland was very close and cordial, and was not without its influence on the theological opinion of the North. Yet the case of Melville above referred to shows that the Scotch divines could think for themselves, and, when occasion called, could give effective expression to their views; and that the foreign churches did not disdain to consult them in their difficulties, and to defer to their counsels, as well as to take several of their theological teachers and professors from among them. Considering how small the Scottish Church was, and how few *theological* scholars of any eminence the country had produced before the Reformation, I do not think we have any cause to be ashamed of our Melvilles, Rollocks, Calderwoods, Camerons, Boyds, and Colvilles (for these last three taught in Scotland as well as in France). Their repute in their own day, and while Latin continued to be the language of learned Europe, was quite as great as that of most of their contemporaries in South Britain. Principal Smeton's defence of the Reformed Church of Scotland against the calumnies of the apostate Hamilton,[1] is appreciably different in its views from similar works published on the Continent, and yet it was highly valued there. Calderwood's *Altare Damascenum* was still more highly valued there, and it will not be thought meanly of yet by any who have the patience to read it. The Commentaries of Rollock were republished at Geneva and elsewhere on the Continent. Several of Cameron's minor works were deemed worthy of being translated into English, and published at Oxford; and Bishop Hall has admitted that this distinguished scholar was an honour to his country. Boyd, in his Commentary on the Ephesians, which doubtless formed in part at least the substance of his theological lectures, draws far more largely on Augustine, Prosper, and Fulgentius, than on Calvin or Beza, for the confirmation of his predesti-

[1] 'Ad virulentum Archibaldi Hamiltonii apostatæ Dialogum de confusione Calvinianæ sectæ apud Scotos impie conscriptum Orthodoxa Responsio.'—Thoma Smetonio Scoto auctore.

narian views, as does also Dr. John Forbes of Aberdeen, who, though deposed for refusing to take the Covenant, was not charged with unsoundness in doctrine. Nay, in Holland itself opinion had considerably moderated before the meeting of the Westminster Assembly, and the *Synopsis Purioris Theologiæ*,—a decidedly infralapsarian treatise,—then in its third edition, was generally accepted in Britain as fairly representing the opinions of the Dutch divines.[1] Even the opinions of more liberal French Calvinists were so far from being decisively pronounced against by the English Puritans, that Baillie in the most express terms admits they were viewed with favour by many in the Westminster Assembly itself; and though he may not have made sufficient allowance for the fact that there were native influences predisposing to these opinions, and that they were derived from Davenant and Ussher more than from Cameron or his pupil, his testimony must be accepted as substantially correct.[2]

[1] 'Diligenter notandum est hanc præteritionem non omnem gratiam in præteritis tollere aut negare, sed eam tantum quæ electis est peculiaris. Ea vero, quæ per communis providentiæ administrationem, sive sub lege naturæ sive sub gratia Evangelica, hominibus vario dimenso dispensatur, per hunc præteritionis actum non adimitur, *sed potius præsupponitur;* quia non electi, sub illa communi providentiæ divinæ gubernatione et arbitrii sui exercitio relinquuntur. Hæc autem communis providentiæ administratio eam beneficiorum externorum *atque internorum communicationem* semper conjunctam habet, quæ in naturâ quidem integra ad salutem sufficiebat, ut in angelis rejectis et genere humano toto in primo parente ante lapsum considerato manifestum est; in natura vero corrupta, tanta reliqua facta est, *aut naturæ sub Evangelio superaddita*, ut omni excusationis prætextu coram divino judicio nudati ac privati sint.' That was the avowed teaching, not of Amyraut, but of Rivet and the other Leyden Professors, at the time of the Westminster Assembly. Has Dr. Crawford done anything more than state the same thing in other words, when he says that on our principles the atonement does as much for ALL, as on the principles of our opponents it does for ANY, and that 'the common benefits held by' Arminians and semi-Arminians 'to flow from the Redeemer's sacrifice to all mankind, are really no other than those which we, who differ from them respecting the destination of the atonement, do nevertheless admit to have flowed from it with the same unrestricted and indiscriminate universality'? See his *Fatherhood of God*, p. 369.

[2] 'Unhappily Amyraut's questions are brought in on our Assembly. *Many more* loves their fancies here than I did expect. It falls out ill that Spanheim's book is so long a-coming out; whileas Amyraut's treatise goes in the Assembly from hand to hand.'—*Baillie's Letters*, vol. ii. p. 324.

The Westminster Assembly was called together chiefly for two purposes: viz. *1st*, To vindicate the doctrine of the Church of England from misrepresentation, and to show that it was in harmony with that of the other Reformed Churches; and, *2d*, To effect such changes on her polity and worship as would bring her into closer union with the Church of Scotland and the Reformed Churches on the Continent. Of course the Assembly was not intended to embrace those who were charged with having corrupted the doctrine of the English Reformers, enforced the observance of the old ceremonies with a rigour which had not been attempted in former times, and imposed many new ones, which, if not meant, like the Scotch Prayer-Book[1] and Canons, to widen the gulf between them and their Puritan brethren, and to prepare the way for the restoration of semi-Popish doctrines and practices, were, to say the least, singularly ill-timed.

[1] One, of whom no friend of the Church of Scotland will speak save in terms of honour and esteem, even when constrained to differ from him, has maintained that, with one exception, this Prayer-Book was not, as is often erroneously supposed by both sides, more Roman and less Protestant than the English, but in all essential points more Protestant and less Roman. It has been replied to him that it does not much matter if it were so, as at any rate it was attempted to be forced in without the authority of the Kirk. This, however, was not the chief argument then put in the foreground, nor was it that which united the nation almost as one man against it. Much was said by Baillie and Gillespie of the character of the book and its ceremonies, and, it humbly appears to me, can be no more gainsaid than can the fact that it was from this source several alterations favouring High Church views were introduced into the English Prayer-Book of 1661. It may be admitted that in the Scottish Prayer-Book of 1637, commonly known as Laud's Liturgy, several important concessions were made to Scottish feelings and prejudices, and that one or two substantial improvements were introduced. The epistles, gospels, and the prose psalms were all taken from King James' version, and not from the earlier versions retained at that time in the English book. The lessons from the Apocrypha, if not altogether omitted, were certainly reduced to a *minimum*, though, while the principle of reading it as Holy Scripture was asserted, the question of *maximum* or *minimum* was one of little moment. The word 'presbyter' was also substituted for that of 'priest,' and required to be so to give the book a chance in Scotland; but if ever there was a case in which new presbyter was but old priest writ large, it was in this book. The rubric of the Edwardian Liturgy, 'The absolution or remission of sins to be pronounced by the *minister* alone,' was changed into, 'The absolution or remission of sins to be pronounced by the *presbyter* alone, he standing up and turning himself to the people, but they still remaining

They who had pledged themselves to the policy of Laud in these matters, and regarded themselves as bound by oath not to consent to any alteration of the government and doctrine of the Church, could hardly expect to be asked to attend; but all other parties within the Church were meant to be fairly represented in the Assembly. The prevailing opinion has been, that the members of it were chosen from the several counties by the members of Parliament for these counties, and the burghs within them. The balance of the evidence seems to me to be in favour of this opinion. Yet, in a pamphlet bearing date 16th May 1642, and entitled *His Majesty's Resolution concerning the Establishment of Religion and Church Government*, I find it stated that he 'hath consented that the main matters of difference which have occasioned all

humbly upon their knees;' and this, with the change of presbyter into priest, is substantially in the English book now. The prayer, 'Almighty and everlasting God, who alone workest great marvels,' etc., was furnished with the title, 'A Prayer for the *holy* Clergy;' and for 'bishops and curates' it read, 'bishops, presbyters, and curates.' The petition in the Edwardian Litany, and in the prayer for 'the whole state of Christ's Church militant here in earth,' for 'all bishops, *pastors*, and ministers of the Church,' was changed into one for all 'bishops, presbyters, and ministers of the Church;' and this in the English book of 1661 passed into 'all bishops, priests, and deacons,' in which form it has ever since continued. The Scottish form of ordination composed in 1620, which 'left out the most essential words in conferring priests' orders,' or rather which did not profess to confer *priests'* orders at all, but only to ordain *ministers*, was so far from being approved of by Laud, that it was ordered to be superseded on that very account. It is, however, in the Communion office that the true character and tendency of the book especially comes out. Beyond all question, it was modelled on, and in a great measure taken from, that in the first Prayer-Book of Edward VI. That was so far from being more Protestant than the communion office in his Second Book, that it had been definitely objected to by Knox and others as not being sufficiently Protestant. The prayer of oblation which it is said embodies the true doctrine of spiritual sacrifice, makes *with the 'holy gifts'* the memorial which, it says, Christ willed to be made. In the formula addressed to each communicant, the words which the Scotch Reformer got inserted in the Second Prayer-Book of Edward VI. were left out, and those he regarded as countenancing the old superstition of a material presence were alone retained. The rubric he contended for as necessary to render kneeling even allowable was, as in Elizabeth's Book, left out. The intention of these things, and the tendency of the whole office against Knox's as well as Melville's opinions, and towards what we would now term Anglo-Catholic, or what our fathers termed Popish views, is unmistakeable. The communion table, according to the English Book, might stand in the body of the church, whereas accord-

these distractions shall be framed and discussed by a number of grave, wise, and religious divines, which shall be thought fit by the Houses of Parliament; *every county electing two* for this so great and weighty a business, that so all things being, according to God's true word, scanned and examined by the judicious and religious judgments of those worthy persons, the truth may appear, light and instruction may be given unto authority, and by their power an uniformity of government and worship, agreeable to God's word, may be settled in the Church.' From this it would seem as if it had been intended that the members of the Assembly were rather to be selected by the several counties than merely nominated by their representatives in Parliament; and we know that by this time there were in several of the counties committees

ing to the Scotch Book it was to stand in the chancel or upper part of the church. It was, according to the English Book, to have on it a fair linen cloth; according to the Scotch, 'a carpet, with a linen cloth upon it,' *and 'other decent furniture meet for the high mysteries there to be celebrated,'* which one can hardly doubt was meant to permit both crosses and candles. According to the Scotch office, as Laud wished it to be, the presbyter was to stand 'before the altar,' that is, with his back to the people, when consecrating the elements; according to the Book as ultimately adjusted, he was to be '*at liberty* to stand at such a part of the holy table as he may with more ease and decency use both his hands.' This granted virtually all that ancient and modern Ritualizers of the extremest type desire, though the Scotch bishops shrank from granting it openly and in express terms. In the latter, as in the communion office in the First Prayer-Book of King Edward, the lawfulness of using wafer bread is incidentally asserted, no doubt to leave the way open for its introduction if that should be found practicable. And, finally, while the Second Book of Edward VI. gave no direction what was to be done with the elements that remained after all had communicated, the Scotch did, and required that till the service was over they should be covered with a fair linen cloth or *corporal*. This last word could not have come there without full intention, for it does not occur in this place in the First Liturgy of King Edward. What did it mean, if no real presence in the High Church sense was implied? Was Laud likely to insert such words without meaning what they naturally suggest? If a Ritualism and semi-Romanism, unknown in Scotland since the Reformation, were not meant to be tolerated, nay, even encouraged, it had ill luck to be so like it. There can be no clearer proof than this office of the truth of King James' saying, that Laud 'did not know the stomach of the Scotch,' and that in his anxiety to gratify a little knot of innovators in Scotland, and to take away from Puritans in England the support the customs of the Scottish Church still afforded them, he provoked a storm which all his efforts and those of his royal master were powerless to allay, and the sad effects of which on British Protestantism are not yet exhausted.

with whom the members of Parliament were wont to consult in other matters of difficulty. The other course, however, was advocated at the time in a very remarkable Latin treatise, and most believe it was in the end adopted.[1] However this may be, no one who remembers that the ordinance embraced the names of Archbishop Ussher, Bishops Prideaux,[2] Brownrigg, and Westfield, Drs. Featley, Hammond, Holdsworth, Sanderson, Morley, and Downing, as well as those of Drs. Twisse, Temple, Mr. Gataker, and several others who were in favour of a reduced Episcopacy, can doubt that it was fairly enough constituted, and that, had the King only allowed the Royalist divines to attend its meetings, some happier and for England more lasting compromise as to the future constitution of the Church might have been devised. Even in 1647, the King and his advisers do not appear to have thought the Assembly so radically defective that more was needed to ensure such a compromise than the addition of nearly the same number of Royalist divines as had been originally summoned to it.

But Mr. Fairbairn objects to its constitution, and says that nothing but a sectional creed could have been expected to proceed from it. From what he says, one would imagine that the usual practice in preparing creeds which have stood the test of time, had been singularly violated in this case. But is it indeed so? Did the Thirty-nine Articles proceed from such a carefully selected Assembly, or the old Scotch Confession of Faith, or that Confession

[1] Ubi ipse clerus . . . virulentis contentionibus, et mutuis odiis inter fratres laborat; atque corruptissimi quique tam in moribus quam in doctrinâ suggestum invaserunt; non dubium est quin Magistratus Christianus . . . teneatur malo urgenti adhibere remedium petitum quidem non ab iis a quibus frustra exspectes sanationem morbi, quem accersent . . . sed ab iis quibus non tantum morbus est oneri, sed et curatio cordi. Hic hodie res agitur nostra; cum enim illustrissimi Senatores observassent Archiepiscopi Laudi ejusque sectatorum artibus, non uno in loco Angliæ suffectos viros de religione male sentientes et Papismo addictos, prudenter cavent ne ab ejusmodi deputantibus ejusdem farinæ deputati subnascantur. Quid? an altaricola qui citari debet ad Synodum rationem redditurus malæ suæ doctrinæ . . . allegabitur ut Synodi fiat membrum?—*Consilium de Reformandâ Ecclesiâ Anglicanâ.*

[2] Prideaux's name appears to have been omitted in the Ordinance as finally passed in June 1643.

by which the Scotch bishops tried to supersede it? So far from it, that Cranmer could not have hoped to secure the full assent of a majority of his brethren to his Articles had he submitted them to free discussion. An objection similar in kind was taken by the Remonstrants against the constitution of the Synod of Dort, of which Hales of Eton gives the following pithy account:—'The second part of their oration was a mere *chimera saltans in vacuo*—a strange fancy of such a Synod as never was nor can be. I had thought to have taken an abstract of it, but the tediousness of it deterred me. I will give your Honour a taste or two of it. There were but two ways of instituting a Synod for the ending of these quarrels. The first was by seeking out everywhere certain select men who all this time of contention had taken part with neither side, but kept themselves impartial. Secondly, if a Synod of such could not be found (as I think it could scarcely be found in the Netherlands, though the sun itself should seek it), then such a Synod should be framed as in which should be an equal number of both parties each with their several *praeses* and *assessors*, and they should debate the matter betwixt themselves; and if they could not agree (as it is likely they would not), what then, thought I? Shall they part as they came? No, forsooth. The civil magistrate—*tanquam Deus e machina*—he must come in, and prescribe the *moderamen*, from which neither party must appeal; provided always that he laboured only for accommodation, and not to determine decisively for one part. *And so I awoke.*'[1] If ever on earth an attempt was made to bring together a Synod of men of different judgments in all non-essential matters, it was in the case of that of Westminster.[2] If the Parliament which sum-

[1] Hales' *Letters from the Synod of Dort*, pp. 37, 38. Edition of 1673.

[2] 'What you have done hath been done with much prudence, in that you have given way for the admittance of divines of different judgments to be chosen, to whom a liberty is not denied to plead every one for his own party. And not only so, but you have also embodied divers of your worthy ones of both Houses as members of our Assembly, by which privilege we have many and singular advantages.'—Bowles' *Sermon preached before the Assembly of Lords, Commons, and Divines*, at their solemn fast, July 7th, 1643, in the Abbey Church.

moned it did not bind itself to keep within the limits suggested by the Remonstrants, it in fact observed them. It secured to all liberty of discussion, required that dissents, and the reasons of them, should be reported along with the resolutions of the Assembly, and enacted almost nothing in matters of faith which had not been passed unanimously by the divines. Though few of the Royalist divines attended the meetings, the Minutes of the Assembly show that Dr. Featley did attend regularly for a time, and take a prominent part in the debates on the revision of the English Articles—perhaps as important doctrinal debates as any which appear to have occurred in the Assembly. If Ussher, the greatest of all these divines, was conspicuous by his absence, yet did the Assembly give the most incontrovertible proof of its high regard for him, and its earnest desire to comprehend within the Church those who agreed with him in doctrine, by drawing its statement of several of the most important doctrines mainly from the Articles prepared under his superintendence by the Irish Church. And though the Parliament, on his declining to attend in 1643, appointed another in his place, yet when he came to London in 1647, and was admitted as preacher at Lincoln's Inn, he was again appointed a member of the Assembly.[1]

With all admitted defects, then, this was no ordinary Assembly. In one important respect it resembled the celebrated Council of Nicæa itself. Not a few of those who composed it had been honoured to suffer in defence of the truths to which they clung, and many of them had the courage afterwards to brave suffering, insult, and poverty, rather than renounce their creed and their views of church polity and discipline. Nay, they may be said, by the very act of their meeting, to have put their livings,

[1] 'The humble petition of Dr. James Usher was read. *Resolved*, etc., That Dr. James Usher shall have leave to preach at Lincoln's Inn, according to the desire of his petition. *Resolved*, etc., That Dr. James Usher shall have leave to go to sit with the Assembly of Divines as one of the said Assembly.'—*Journals of House of Commons*, vol. v. p. 423. By a previous resolution of the House (p. 393), he had been required to take the negative oath. There is some doubt, however, whether he actually did so.

if not their lives, in jeopardy, and so to have given the strongest proof of their deep sense of the necessity of the work to which they then addressed themselves; for the King by proclamation had prohibited their meeting, and had vehemently threatened them with the loss of all their ecclesiastical livings and promotions if they disobeyed his injunctions.

Even the twenty names of special eminence with which Mr. Fairbairn credits the Assembly, would be a larger proportion of the whole than may at first sight appear; for they are the names of men who were regular in their attendance, and form nearly a third of those who were so. But more may fairly be claimed for them and several of their companions than has been conceded. Twisse, the Prolocutor, was a man not only of subtle and speculative genius, but of profound learning, and also one of the most influential theologians of his day, held in honour by all the Reformed Churches. Sir John Savile, who had sought the assistance of Hales for his edition of *Chrysostom*, was not ashamed to call in the aid of Twisse in preparing for the press Bradwardine's great work, *De Causâ Dei adversus Pelagium;* and Bishop Hall did not hesitate to say of him that he was 'a man so eminent in school divinity that the Jesuits have felt, and for aught I see shrunk, under his strength.' Yet, with all his eminence, he did not claim, nor, proud as his brethren were of him, did they consent to have inserted in their Confession his peculiar views either as to the order of the divine decrees, or as to the power of God to have pardoned sin without requiring an atonement to be made for it. He had suffered greatly in the war, and though Prolocutor of the Assembly, he died in great straits. Dr. Edward Reynolds was a divine 'eloquent, learned, cautious;' and this may have been the reason why the Assembly devolved on a Committee of which he had charge, the adjusting of that much-maligned sentence in their Confession respecting Reprobation.[1] Calamy was a more liberal and cautious Calvinist still; and no one can read the Minutes of

[1] *Minutes of Sessions of the Assembly of Divines*, p. 161.

the Assembly's debates on the extent of Redemption, without acknowledging that he was a true disciple of Ussher and Davenant, and feeling thankful that he and Baxter saw fit to hold by their Nonconformist brethren when Reynolds and Wallis abandoned them. Lightfoot, Coleman, and Gataker were all distinguished Oriental scholars ; and the last-named was not only a distinguished classical scholar,[1] but also one of the first in Britain to write in defence of the opinion, then much questioned, but now universally received, that the Greek of the New Testament was of a different character from that of the classical authors, and abounded in Hebraisms.[2] He was the friend of Ussher and Selden, and after them was accounted the most learned man then in England. He was, besides, an eminent and acceptable preacher, and was distinguished by the quaint richness of his style, and the argumentative power of his controversial works. In the Antinomian controversy, on which he brought all his powers to bear, and for his services in which he repeatedly received the thanks of the Assembly,[3] Mr. Marsden says that he answered the leaders, as Hooker answered his adversary, 'with the same profound love of truth, the same ponderous and varied learning, the same gentle spirit, . . . and the same devoted adherence to evangelical doctrine, which he showed to be as much opposed to formalism on the one hand, as to these excesses on the other.' Like Twisse, he seemed as anxious to shun preferment as others to obtain it. The age is acknowledged to have been an age of great preachers ;[4] and in the first

[1] Hallam says of his edition of *Marcus Antoninus*, that his annotations 'evince a very copious learning, and the edition is still perhaps reckoned the best that has been given of this author.'

[2] Thomæ Gatakeri Londinatis, de Novi Instrumenti stylo Dissertatio ; qua viri doctissimi Sebastiani Pfochenii de linguæ Græcæ Novi Testamenti puritate . . . diatribe ad examen revocatur. Londini, 1648.

[3] *Minutes of the Sessions of the Assembly*, pp. 281, 443.

[4] 'The pulpit of the metropolis displayed a galaxy of light and genius such as it had never before, and perhaps has never since, exhibited. Its influence was never greater. The printed sermons of the great Puritan preachers in vast numbers are still extant, and these sufficiently vindicate their reputation. They were no adventurers. They had been brought up in the Church of England ; they were entitled to its best preferments ; and they might have

rank of these there fall to be numbered Dr. Gouge, 'the father of the London Puritan ministers,' on whose preaching Ussher and other scholars then congregated in the metropolis did not disdain at times to attend; Dr. Manton, in whom 'clear judgment, rich fancy, and happy eloquence met;' Stephen Marshall, whose yet more impressive eloquence as a preacher is said to have secured him greater influence with the Parliament than ever Laud enjoyed with the Court; Calamy, who 'delighted in that experimental strain of discourse which ever touches the hearts of men;' Palmer, who could preach to purpose in French as well as in English; Burroughes and Greenhill, 'the morning and the evening stars' of Stepney; Caryl, long popular with the learned audience of Lincoln's

held them in their youth from Laud, in their grey hairs from Charles II., had not their own consciences forbidden.'—*The Later Puritans*, p. 110.

In the Conformists' plea for Nonconformists, the power of their preaching is often and gratefully acknowledged. 'I am obliged to acknowledge the efficacy of the Holy Spirit upon the preaching of several of them towards my salvation; and having known the proof and power of Christ speaking in them, I dare not deny them before men, lest I also deny Christ Jesus my Saviour in them. There are several learned, holy, laborious, and successful ministers that were our instructors in our younger time, who have conformed, but not so many as refused to conform, within my knowledge, . . . and in these times all these seemed to be of one mind in the Lord. I and many more rejoiced in their light; and some of them were among preachers *as the apple-tree is among the trees of the wood.* We sat under their shadow with great delight, and their fruit was pleasant to our taste. I could name the wise master builders that laid the foundation other than which no man can lay; I could name the Paul, and the Apollos, and the Peter, that preached to the heart; the Barnabas and the Boanerges; the friends of the Bridegroom that wooed and besought us, and would not be denied till our souls had received Christ Jesus the Lord. Some of them are at rest in the Lord, and let their names be blessed; and others are in the cloud, and storm, and warfare, and to add bonds to their many afflictions is no small unkindness to religion.'—*Third Plea for Nonconformists*, p. 34.

'Who maintained Protestant doctrines, preached for conviction, conversion, holiness, and righteousness more than they? Who vindicated all ordinances from some that pretended to live above them? from others that denied the necessity and use of them? and from the profanation of sacred things? And who did more forwardly assist and concur to settle the government upon ancient foundations, and in the inheritor of the Royal throne? Who were more hated by impious sects, and laboured more to convince and reduce them, than they?'—*Ib.* p. 45.

Such was the effect of their preaching and life on those who witnessed and could appreciate both, and pled for them on other than latitudinarian grounds.

Inn ; and Dr. Thomas Goodwin, eminent as a scholar and divine, and one of the most successful expository preachers of the age. These are not more shadowy to the cultured even yet than Whitaker, White, and Harris, whom Mr. Fairbairn singles out; and to the humble, pious Puritans of England and Scotland, they, along with Howe, Owen, Ambrose, Baxter, and Bunyan, have ever since furnished their chief spiritual nourishment. Arrowsmith and Tuckney, Professors of Divinity at Cambridge, were not merely clever college tutors, but, as several of their published works clearly indicate, men of high scholarship and considerable mental breadth, and not without influence as preachers. With these University men must be conjoined Dr. Hoyle, the friend of Ussher, and Professor of Divinity, first at Dublin and afterwards at Oxford, who is admitted to have been profound in the faculty of divinity and in patristic learning ; as well as Dr. Wallis, Savilian Professor of Geometry at Oxford, whose attainments as a theologian were only cast into the shade by his greater attainments as a mathematician, and these last are said to have been only inferior to those of Newton himself. He was the friend of Boyle, Gregory, and Newton, the untiring opponent of Hobbes and the Socinians, and one of the authors as well as of the earliest expounders of the Shorter Catechism. His works were republished at the expense of the University of Oxford in 1699, and his manuscripts are said to be still preserved in the public library there, and in the Royal Observatory at Greenwich.

Hallam, therefore, has done the members of the Westminster Assembly nothing more than justice, when he admits that they were 'perhaps equal in learning, good sense, and other merits, to any Lower House of Convocation that ever made a figure in England.'[1] It cannot be denied, moreover, that in two important respects they had the advantage of any Lower House of Convocation which has yet been constituted. There were called in to the aid of the divines some of the laymen of England, distin-

[1] *Constitutional History of England*, vol. ii. p. 198, note. What he says about their intolerance will be noticed subsequently.

guished among their fellows in Parliament as statesmen, scholars, or lawyers. Selden himself did not disdain for a time to take an active and not unkindly part in their proceedings; and if, after repeated keen combats with George Gillespie, he chose rather to watch from his place in the House of Commons than to mingle actively in the debates, there were others who followed a different course. One well-known member of the House of Commons, Francis Rouse, not only took an intelligent interest in the debates, but put his special gifts at the service of the Assembly. In accordance with suggestions made by its members, he revised his metrical version of the Psalms, which, after some further changes made in the North, was to be for so long the book of praise for the churches in Scotland. Then, when under the Solemn League and Covenant the original purpose of the Assembly was extended, there were associated with these English divines and laymen the very *élite* of the Scottish ministers and elders,—Henderson, whose learning and culture even Royalists admit; Rutherford, twice invited to a professorship in Holland; Gillespie, the prince of disputants, who 'with the fire of youth had the wisdom of ages;' and Baillie, who has embalmed in graphic narrative their debates and gossip; together with Johnstone of Warriston, and the great Marquis of Argyle, who both suffered afterwards on account of their principles; Loudon, the Chancellor of the kingdom, and the engaging but versatile Lord Maitland.

No doubt Clarendon has spoken of the members of the Assembly with great contempt, and Milton in terms of lofty scorn.[1] But it was only after their difference on the question of divorce that Milton expressed himself so bitterly respecting them, and on that question at least

[1] The anonymous satirists of the day, of course, followed the example of the great poet, and aimed their keenest shafts at the obnoxious Assembly. Several specimens of bitter satire may be found in the *Catalogue of Prints and Drawings in the British Museum*, Division 1, vol. i. published in 1870. The following comparatively mild specimen is copied from one of the volumes of the King's Pamphlets:

'Pretty Synod does it sit,
Voyd of grace as well of wyt—
And make no canons.
But such as Ordinance are called,
Which have the very souls enthralled
Of every man on's.

they have carried with them the judgment of succeeding times. Clarendon's account, again, did not see the light till after he had got their aid for the restoration of his master and his friends, had failed to make good the promise of 'ease to tender consciences' that he had given, and had striven in vain both by kindness and threats, both by promotion offered and punishment inflicted, to bend them to his purposes. He who has dealt such scrimp justice to others, who did not belong to his own exclusive circle, could hardly be expected to give any other than a partial and prejudiced judgment of the leaders of a party which he had treated unfairly, and which, when all other constitutional means proved ineffectual, continued by passive resistance and patient endurance to bear testimony against his policy, and meekly to plead for the indulgence it had done so much to merit.

Even so decided an Episcopalian as Bishop Hall did not disdain, under an assumed name, to address a respectful letter to his 'learned and reverend brethren'[1] of the Assembly. Some, more moderate than he, took a deep interest in its proceedings, and also lauded its Confession of Faith. The Independents, moreover, and the Baptists, too, bore most emphatic testimony to its value. The former in 1658 approved the Confession substantially in the form in which it passed the English Houses of Parliament, and said that they and their brethren in New

Now from black Tom and blacker Noll,
That kill and flay without control,
Thereby to end us,
From the Synod's nonsense and their treason,
And from their catechistick reason—
Good Heaven defend us.'

[1] So he styles them at the commencement of his letter; and after confessing, like Ussher, that in some things there was 'fault enough to ground both a complaint and Reformation,' pleading earnestly for a modified Episcopacy, and showing how far that might be brought into harmony with the practice of the Church of Scotland, he concludes as follows: 'The rest to the wise application of the powerful and judicious. It is enough for me to have thus boldly shot my bolt amongst you, and to have thus freely discovered my honest and well-meant thoughts to so *able* judgments. What I want in my poor endeavours shall be supplied in my prayers.' The letter was written in September 1644, or more than a year after the Assembly began its work.

England 'fully assent' to the substance of it.[1] The latter in 1688 followed a similar course, 'the more abundantly to manifest their consent,' both with the Assembly and those of the Congregational way, 'in all the fundamental articles of the Christian religion.'[2]

Considerable weight is also due to the admissions frankly made by the five Dissenting Brethren and the Scotch Commissioners. If the former had not had a high regard for the character and attainments of those with whom they were associated in the Assembly, and a hopeful expectation of 'a happy latitude and agreement' by their means, they would, as themselves tell us, 'have declined this theatre, of all others the most judicious and severe,—an Assembly of so many able, learned, and grave divines, where much of the piety, wisdom, and learning of two kingdoms are met in one, honoured and assisted with the presence of the worthies of both Houses.'[3] If the latter, again, had not held their English associates in high esteem, they would neither have spoken of them nor acted towards them as they did, nor have cherished such a warm affection for them in after years.

Finally, the opinion of Baxter, who more than almost any other clergyman then living was competent to form a calm and unprejudiced judgment of the matter, is unequivocally favourable. His words, though often quoted, may be here repeated: 'The divines there congregate were men of eminent learning and godliness, and ministerial abilities and fidelity; and being not worthy to be one of them myself, I may the more freely speak that truth which I know, even in the face of malice and envy, that, as far as I am able to judge by the information of all history of that kind, and by any other evidences left us, the Christian world, since the days of the apostles, had never a Synod of more excellent divines (taking one thing with another) than this Synod and the Synod of Dort

[1] *Declaration of the Faith and Order owned and practised in the Congregational Churches in England*, agreed on at the Savoy, 1658.

[2] *Confession of Faith put forth by the elders and brethren of many congregations of Christians* (Baptists), agreed on at London, 1688.

[3] *Apologetical Narration*, p. 27.

were.'[1] 'This,' as Dr. Stoughton well observes, 'is high praise; but it comes nearer the truth than the condemnatory verdicts pronounced by some others. . . . The Westminster divines had learning — scriptural, patristic, scholastical, and modern—enough and to spare; all solid, substantial, and ready for use. . . . Moreover,' he adds, 'in the perception and advocacy of what is most characteristic and fundamental in the gospel of Jesus Christ, they were as a body considerably in advance of some who could put in a claim to equal and perhaps higher scholarship.'[2]

But it is said that, however good those who attended the Westminster Assembly may have been, there were men better fitted to frame a Confession for British Protestants who were not invited, or at least were not present there. After what I have already stated regarding Ussher, I should hope that no more needs to be said about his absence. There was no theologian for whom the English Puritans had a higher regard than for him; and had the King only allowed him to gratify the wishes of the Parliament by attending the Assembly, perhaps his scheme for a union of Episcopacy and Presbytery would have met with only less favour at its hands than his system of doctrine did. Perhaps the difficulties of his master himself would have been greatly lessened, and many of the succeeding troubles have been avoided. Whether the others Mr. Fairbairn singles out are really to be deemed better fitted to frame a Confession and Form of Government for the Church than those summoned to do so, would depend very much on the character the Confession was to assume, and in regard to that there was pretty general agreement among moderate Episcopalians and Puritans. If the doctrine taught by Anselm, Bradwardine, Wycliffe, Tyndall, Ussher, Whitgift, and Abbot, and more moderately by a host of others in England, was not then to be pronounced false at the foundation, or to be ignored; if the Church, which up to the time of Laud had been in doctrinal harmony with the Reformed Church abroad, was

[1] Baxter's *Life and Times*, Pt. i. p. 73. See also Neal, vol. iii. p. 57.
[2] Stoughton's *Church of the Civil Wars*, p. 453. See also Marsden, p. 82.

not to be revolutionized, then the Assembly may not have suffered so much as he supposes from the absence of the men he names. If credence is to be given to Baillie, that 'pleasantest of letter gossips,' there was in the Assembly no lack of men of sharpness, quickness, and subtlety of wit, nor, while Twisse, Lightfoot, Coleman, Gataker, Gillespie, and Rutherford were there, was there lack of others who were walking libraries. We do not read that the quiet recluse of Eton was called to any of the Convocations held by his patron Laud; and even after he bade good-night to John Calvin, there is, as has been said, no evidence that he ever said good-morning to Arminius. It is known that, on the important point of the right of the Church to require the observance of things in their own nature indifferent, his judgment remained with the Assembly rather than with its opponents.[1] He suffered for a time, I admit with sorrow, from the Parliamentary troops, though not more than Dr. Twisse and others did at the hands of the Royalists. But it has yet to be clearly made out whether it was then that he was finally deprived of preferment, or whether, after the first excitement of the war was over, he, like many others, was allowed to enjoy his fellowship in peace till after the execution of the King, and then, along with not a few loyal Presbyterians, was dispossessed for not taking the oath of fidelity to the new *régime*. At least I have failed to find his name in the Journals of the Houses among the fellows who were deprived in 1644–5,

[1] Prayer, confession, thanksgiving, reading of the Scriptures, and administration of the sacraments in the plainest and simplest manner, were matter enough to furnish out a sufficient liturgy, though nothing either of private opinion or of church pomp—of garments or prescribed gestures, of imagery, of music, of matter concerning the dead, of many superfluities which creep into the church under the name of order and decency—did interpose itself. To charge churches and liturgies with things unnecessary was the first beginning of all superstition; and when scruple of conscience began to be made or pretended, there schism began to break in. If the special guides and fathers of the Church would be a little sparing of encumbering churches with superfluities, or not over-rigid either in reviving obsolete customs or imposing new, there would be far less cause of schism or superstition; and all the inconvenience were likely to ensue would be this: they should in so doing yield a little to the imbecility of their inferiors,—a thing which St. Paul would never have refused to do. Meanwhile, *wheresoever false or suspected opinions are made a piece of a*

and that of Penwarden, who was his successor, among those appointed; and Chalmers says expressly that it was for refusing the engagement he was finally deprived.[1]

Complaint is made of the absence of Chillingworth from the Assembly. But he was even a keener Royalist than Hales, and had been a member of the notorious Convocation of 1640, in which the innovations of Laud were sanctioned, and severe penalties decreed against Puritans of every grade. I can find no evidence that he there attempted to give practical effect to his principles, or that he dissented from or actively opposed the extreme measures then resolved on. From the circumstances of his life, it is not to be wondered at that he should have been left out, or that his works did not immediately command the reverence and esteem that has been accorded to them in succeeding times. But it is altogether a mistake to represent the Westminster Assembly as in any sense responsible for the follies of Cheynell, his erratic antagonist. Chillingworth is at least once referred to in its debates, and on that occasion his views in regard to 'fundamentals' are mentioned[2] in such a way as to show that he was held in respect by members of Assembly more influential than Cheynell. Neither was Ralph Cudworth in the Assembly; but both he and Whichcott were held in high esteem by its members, and in 1645 both were approved by the Assembly[3] as worthy of the appointments in the University of Cambridge, to which they had been designated by the Earl of Manchester. It is acknowledged, I think,

church liturgy, he that separates is not the schismatic; for it is alike unlawful to make profession of known or suspected falsehood, as to put in practice unlawful or suspect actions.—*Tract concerning Schism*, p. 45. Hales's authority was pleaded, and this passage specially referred to, in the papers prepared by the Puritans in connection with the Savoy Conference. There is much in his sermons on John xiv. 27 and 1 Tim. iv. 8 to incline one to the opinion, that on other points his sympathies were rather with Martinius of Bremen than with Episcopius, as Chalmers had inferred from his letters.

[1] He continued in his fellowship at Eton although he refused the covenant, but was ejected upon his refusal to take the engagement 'to be faithful to the Commonwealth of England, as then established without a King or a House of Lords.'—Chalmers' *Biographical Dictionary*, vol. xvii. p. 36.

[2] *Minutes of the Sessions of the Assembly*, p. 25.

[3] *Ibid.* pp. 59, 91, sessions 382, 434.

by one whose authority Mr. Fairbairn will not call in question, that at that time they were both moderate Calvinists. In Cudworth's noble discourse before the House of Commons, to which he has definitely referred, I can see nothing really inconsistent with this view, and there are some passages in it which he and his friends would do well to note.[1] Bryan Walton also was absent, and at the time the Assembly met he was known chiefly as one skilled in the law of tithes. But there were other scholars there no way inferior to him in any learning needed for the formation of a Confession of Faith, and safer guides as to the comparative trustworthiness of the Hebrew original and the Septuagint version of the Old Testament than he ultimately became. It is quite possible that, though a great scholar, Walton may, in his youth, and while absorbed in the study of tithe-law, have been but indifferently attentive to the ordinary duties of a parish

[1] 'The great mystery of the gospel, it doth not lie only in Christ without us (though we must know also what he hath done for us), but the very pith and kernel of it consists in Christ inwardly formed in our hearts. . . . We can receive no virtue from it till it be inwardly digested and concocted into our souls; till it be made ours, and become a living thing in our hearts. . . . Christ, indeed, hath made an expiation for our sins upon his cross, and the blood of Christ is the only sovereign balsam to free us from the guilt of them; but yet, besides the sprinkling of the blood of Christ upon us, we must be made partakers also of his Spirit. Christ came into the world as well to redeem us from the power and bondage of our sins, as to free us from the guilt of them. . . . The end of the gospel is life and perfection,—'tis a divine nature—'tis to make us partakers of the image of God in righteousness and true holiness, without which salvation itself were but a notion. Christ came, indeed, into the world to make an expiation and atonement for our sins, but the end of this was that we might eschew sin, that we might forsake all ungodliness and worldly lusts. The gospel declares pardon of sin to those that are heavy laden with it, and willing to be disburdened, to this end, that it might quicken us to new obedience; whereas otherwise the guilt of sin might have detained us in horror and despair, and so have kept us still more strongly under the power of it, in sad and dismal apprehensions of God's wrath provoked against us, and inevitably falling on us.'—*Sermon before House of Commons*, p. 42. He does not seem to me to give up the doctrine of predestination any more than that of the atonement. The differences between him and his most pronounced Puritan colleagues were small in amount compared with the differences between him and later latitudinarians. When the school which is so eager to claim him shall accept this noble sermon as a summary of the things most surely believed by it, Puritans and Broad Churchmen may be content to forget their differences.

minister, or that he may have been so actively hostile to the Parliament, that their committee, on this ground alone, may have deemed themselves warranted to mete out far harder measure to him than calmer times will approve. At any rate, those who deem it necessary to bring up this should not have forgotten to mention what Cromwell and his Puritan brother-in-law Wilkins did to help forward the publication of Walton's great work; nor what that 'pleasantest of letter gossips,' Baillie, has said of him in a work which perhaps only a Dr. Dryasdust may be supposed now to have the patience to master, though no one who aspires to write with accuracy on the men of that time, and to guide opinion in regard to their character and work, has a right jauntily to dispose of it and many others of the same class with a sneer or a sarcasm. 'Brianus Waltonus,' says Baillie, after referring to some other advocates of the superior claims of the Septuagint chronology, 'Prolegomenorum suorum nono in fine, etsi multo modestius, acriter tamen satis, et quam potest serio, eâdem oberrat chordâ, quod mihi permolestum accidit. Nam Waltono, ob insignem et laudatissimam suam operam in nobilissimorum polyglottorum Bibliorum, Londini, editionem valde faveo, doleoque serio virum tanti in omnes Ecclesias meriti, istius Novaturientium sectæ laqueis ullatenus irretitum.'[1] Is there not more charity and kindliness shown here to Walton, than some of Walton's friends seem yet prepared to concede to Baillie and his Puritan colleagues?

But, after all that may be said on such points, it is mainly by their work that the Westminster Assembly must submit to be judged. If it really be the case that that is of so extreme a kind as Mr. Fairbairn and others assert, and that it is intentionally so, no argument from the general character and attainments of its members will avail in arrest of the judgment he pleads for against them;

[1] *Operis Historici et Chronologici Libri Duo*, p. 7. Nay, at the time of the Restoration, when the old man was still deluding himself with the vision of a Covenanting King and Presbyterian Church, he expressed to Sharp in London his desire that Dr. Walton, though bitterly Episcopal, should, on account of his great work, be cherished, and have some such place as the Provostry of Eton College bestowed on him. See his *Letters*, vol. iii. p. 401.

while, if it be not the case that their work is of such a kind, it would matter but little though their general character and attainments were less clearly established. Is, then, the view he takes of the Assembly borne out by its Minutes or its symbolical books, or by the private writings of the more prominent of its members? So far from it, that, on the contrary, it may be clearly shown that hardly any Synod since the first Council of Nicea has taken more care that all its decisions in matters of faith, deemed worthy of a place in its Confession, should be practically unanimous, and all its regulations in matters of polity should admit of very considerable latitude and variation in points of detail. With respect to matters of discipline and government, the Assembly strove earnestly to secure an accommodation wherever serious differences of opinion emerged among its members;[1] and if it sometimes failed in its efforts, the blame rests quite as much with the Parliament as with it. Gillespie, in his speech to the Assembly, before going down to Scotland in 1644, expressly advocated this course.[2] The Assembly followed it, with

[1] In particular, the Scotch Commissioners take credit to themselves for having earnestly followed this course. In their paper, entitled *The Reformation of Church Government in Scotland cleared from some Mistakes*, they say: 'This our profession, we are confident, will find credit with all that know us, and have observed our ways since our coming into this kingdom, which have been, and so far as the truth will suffer us, ever shall be, to unite and not to divide, to compose rather than to create differences, which we conceive to be also *one principal end of the calling of the Assembly of divines*, and which all the members of the Assembly, against all particular interests, are after a special manner engaged to aim at' (p. 2).

[2] See p. 28 of these Minutes. He hoped that common opposition to Erastianism would draw together many who differed on subordinate points of Church government, and was willing to make as well as ask concessions for the sake of union. In his controversy with Coleman, he said: 'We will never despair of an union with such as are sound in the faith, holy in life, and willing to a Church-refining and sin-censuring government in the hands of Church officers' (*Nihil Respondes*, p. 11); and in a sermon before the House of Lords he expresses himself still more earnestly: 'When I speak against liberty of conscience, it is far from my meaning to advise any rigorous or violent course against such as, being sound in the faith, holy in life, and not of a turbulent or factious carriage, *do differ in smaller matters from the common rule*. "Let that day be darkness; let not God regard it from above, neither let the light shine upon it," in which it shall be said that the children of God in Britain are enemies and persecutors of each other. He is no good Christian

the full approval of the Scotch Commissioners, in its resolutions with regard to the office and duties of elders, and strove hard to carry it out in the important matter of Church censures,[1] so as to allow the Independents, as one has said, 'to have their chapels apart, if they would only consent to enter them by the door of the great national cathedral.' Nay, even in regard to Presbytery itself, they were content to determine that it was lawful and warrantable rather than that it was absolutely imperative. A similar course was followed, only still more decidedly, in their Directory for Public Worship,—many of its regulations being recommendations rather than injunctions, and that on the express ground lest they should impose a burden on weak consciences, or, as Gillespie on one occasion expressed it, should 'cross the principles of the good old Nonconformists.'[2] Did they act in a different spirit in framing their Confession of Faith? I think we are now in a position to pronounce that they did not.

Some time ago, I endeavoured to show that the Assembly's Confession was not derived from foreign sources, either Genevan or Dutch, but that, both in its general plan and in the tenor of its more important articles, it was drawn from native sources other than Scotch, and in

who will not say Amen to the prayer of Jesus Christ, that all who are his may be one in him. If this be heartily wished, let it be effectually endeavoured; and let those who will choose a dividing way rather than a uniting way bear the blame.'

[1] In the last paper given in by them to the Sub-committee on Accommodation, in answer to the proposals of the majority, that they should statedly join in the ordinary worship of the parochial congregations where they lived, and be under the congregational eldership, but should not be obliged to receive the Lord's Supper there, nor to be subject to the censures of Classes or Synods, they reply that this supposes what is contrary to their professed judgment, viz. that they should be members and pastors of parishes as then constituted; but as the Houses had not thought meet as yet to give power by a law to purge the congregations, and as the rule for purging proposed by the Assembly was not only short, but exclusive of what they thought was required in Church members, the object they had in view was not how the parishes should be reformed, so far as would satisfy their consciences, but how they might be considered for forbearance apart.

[2] His letter is given in vol. ii. pp. 505, 506, of Dr. Laing's edition of *Baillie's Letters*.

particular from those confessedly Augustinian or Calvinistic Articles,[1] which, even before the Synod of Dort was summoned, or the Arminian controversy had become so embittered, had been adopted by the Convocation of the Irish Church. An examination of the Minutes of the

[1] These Articles, agreed to by the archbishops, bishops, and Convocation of the Irish Church, and approved of by the Viceroy in 1615, were held in high repute by almost all the sound Protestant ministers in England and Scotland. They embodied the mature opinions of Ussher, then Professor of Divinity at Dublin, and of several other learned and orthodox divines who scrupled at no ceremony required in the Book of Common Prayer, shrunk from no compliance with the absolute will of the King in things indifferent, and were in no sense liable to the charge of Puritanism—if that is anything else than a convenient nickname. In these Articles, as it humbly appears to me, we have the main source of our Confession of Faith, and almost its exact prototype in its statement of all the more important and essential doctrines of Christianity. In the order and titles of many of its chapters, as well as in the language of whole sections or subdivisions of chapters, and in many single phrases and *voces signatæ* occurring throughout their Confession, the Westminster divines appear to me to have followed very closely in the footsteps of Ussher and his Irish brethren. The headings of those chapters which cannot be clearly traced to this source may generally be found in a 'Body of Divinity,' which was published in his name while the Assembly was sitting, and which, though he declined to sanction it as a statement of his own opinions, he admitted that he had, in early life, compiled from the writings of others. The following are the headings of most of the chapters or larger sections in the two formularies, and it is hardly necessary to do more than set them over against each other to show their close affinity :—

IRISH ARTICLES.	WESTMINSTER CONFESSION.
I. Of the Holy Scripture and the Three Creeds.	I. Of the Holy Scripture.
II. Of faith in the Holy Trinity.	II. Of God, and of the Holy Trinity.
III. Of God's Eternal Decree and Predestination.	III. Of God's Eternal Decree.
IV. Of the Creation and Government of all things.	IV. Of Creation. V. Of Providence.
V. Of the Fall of Man, Original Sin, and the State of Man before Justification (including the English Article of Free Will).	VI. Of the Fall of Man, of Sin, and of the Punishment thereof. IX. Of Free Will.
VI. Of Christ the Mediator of the Second Covenant.	VII. Of God's Covenant with Man.
VII. Of the communicating of the Grace of Christ.	VIII. Of Christ the Mediator. X. Of Effectual Calling.
VIII. Of Justification and Faith.	XI. Of Justification. XIV. Of Saving Faith.
IX. Of Sanctification and Good Works.	XIII. Of Sanctification. XVI. Of Good Works.

Assembly confirms me in this view.[1] I do not venture to assert that in no case has it determined points which

XV. Of the State of the Old and New Testament (including Doctrine as to Moral and Ceremonial Law).	XIX. Of the Law of God.
X. Of the Service of God (including teaching as to Oaths and the Lord's Day).	XXI. Of Religious Worship, and the Sabbath Day.
XI. Of the Civil Magistrate.	XXII. Of Lawful Oaths and Vows.
XIII. Of the Church and outward Ministry of the Gospel (including teaching as to Excommunication, Absolution, etc.)	XXIII. Of the Civil Magistrate.
XIV. Of the Authority of the Church General Councils, and the Bishop of Rome.	XXV. Of the Church. XXVI. Of Communion of Saints. XXX. Of Church Censures.
XVI. Of the Sacraments of the New Testament.	XXXI. Of Synods and Councils.
XVII. Of Baptism. XVIII. Of the Lord's Supper.	XXVII. Of the Sacraments.
XIX. Of the State of the Souls of Men after they be departed out of this Life, together with the General Resurrection and the Last Judgment.	XXVIII. Of Baptism. XXIX. Of the Lord's Supper.
	XXXII. Of the State of Man after Death, and of the Resurrection of the Dead.
	XXXIII. Of the Last Judgment.

Perhaps it may be said that this resemblance is nothing more than might be expected from the common system on which both of these, and in fact most of the Reformed Confessions of the previous century were framed. But if the order of the chapters of those other Confessions be compared with these two, it will be at once perceived that the resemblance between the Articles of the Church of Ireland and the Westminster Confession is something more and closer than can be thus explained. For instance, all the other Confessions, with the exception of the Swiss, place the chapter on God before that on Holy Scripture; all which have a chapter on Predestination or God's Eternal Decree, place that chapter not before those on creation and providence, but after those on the fall of man and original sin, or later in order still. Most give the chapters relating to the Church and the Magistrate in an order different from that which is followed by the Irish and the Westminster Confessions. Further, the headings of the chapters are too closely alike in language to allow us to suppose the later could have been drawn up without reference to the earlier. Thus we find in both, 'of Holy Scripture,' and 'of God's Eternal Decree,' when in each case the plural nouns might have been used, as they are in our Catechisms; we have the same qualifying adjectives employed in both, in these and in other headings, and we have the same descriptive epithets used even when others are preferred in the English Articles. Finally, the statements of the two Formularies in several of the more important doctrines of our faith, have only to be placed in juxtaposition to show that the resemblance between the two is very close and striking in language as well as in general arrangement.

[1] On various occasions (pp. 126, 127, etc.) discussions arise about words not found in the Confession as finally adopted, but found in the Irish Articles. On

the Irish Synod had left open. But I do say that these points are not many nor important, and that it is clear the Assembly took the greatest possible pains to express its views in such a way as to obviate objections which had been or might have been taken either to the words or to the matter of the Irish Articles. I endeavoured once already to show how carefully balanced the statements of the Confession were.[1] Let me, now that I have access to the Minutes of the Assembly, attempt this again.

I. *The Scriptures.*—The Westminster divines, like the Irish, place this Article at the head of their Confession. This, and not the doctrine of the Decree, is the point from which their whole system is sought to be evolved, although that doctrine is placed by them, as it had been by the Irish divines, in its logical rather than in its natural order. If any chapter in the Confession was more carefully framed than another, it was this, 'of the Holy Scripture.' It formed the subject of repeated and earnest debate in the House of Commons as well as in the Assembly; and I think it requires only to be fairly examined to make it appear that its framers were so far from desiring to go beyond their predecessors in rigour, that they were at more special pains than the authors of any other Confession—1. To avoid mixing up the question of the canonicity of particular books with the question of their authorship, where any doubt at all existed on the latter point;[2] 2. To leave open all reasonable questions as to the mode and degree of

one occasion a paragraph is at first adopted in the very words in which it is found in the Irish Articles; but when it comes to be fitted into its place in the chapter to which it belongs, several changes have to be made on it (p. 278). And when the Confession is completed, a proposal is made for a Committee to consider of errors not obviated by the Confessions of England, Scotland, and Ireland, which it might be expedient to refer to in the new one (p. 286).

[1] 'The Westminster Confession of Faith; a contribution to the study of its historical relations and the defence of its teaching.'—Edinr. 1866. I have to some extent availed myself of its materials.

[2] Any one who will take the trouble to compare their list of the canonical books with that given in the Belgian Confession or in the Irish Articles, may satisfy himself that they held, with Dr. Jamieson, that the authority of these books 'does not depend on the fact whether this prophet or that wrote a particular book or parts of a book; whether a certain portion was derived from the Elohist or the Jehovist; whether Moses wrote the close of Deutero-

inspiration which could consistently be left open by those who accepted the Scriptures as the *infallible rule* of faith and duty; 3. To refrain from claiming for the text such absolute purity, and for the Hebrew vowel points such antiquity, as was claimed in the Swiss *Formula Concordiæ*, while asserting that the originals of Scripture are, after the lapse of ages, still pure and perfect for all those purposes for which they were given;[1] 4. To declare

nomy, Solomon was the author of Ecclesiastes, or Paul of the Epistle to the Hebrews; but on the fact that a prophet, an inspired man . . . wrote them, and that they bear the stamp and impress of a divine origin.'

BELGIAN CONFESSION.

Veteris quidem Testamenti, *Quinque libri Mosis;* nempe, Genesis, Exodus, Leviticus, Numeri, Deuteronomium, . . . Item, *Psalmi Davidis, tres libri Salomonis*, videlicet Proverbia, Ecclesiastes, et Canticum canticorum, quatuor prophetæ majores, Esaias, Jeremias cum *ejusdem* Threnis, Ezechiel et Daniel: . . . Novi vero Testamenti, quatuor evangelistæ Sanctus scilicet Matthæus, Marcus, Lucas et Johannes; Acta Apostolorum; *quatuordecim epistolæ Sancti Pauli* quæ sunt ad Romanos, ad Corinthios duæ, Galatas, Ephesios, Philippenses, Colossenses, ad Thessalonicenses duæ, ad Timotheum duæ, ad Titum, Philemonem, Hebræos; et septem epistolæ *reliquorum apostolorum*, nempe Jacobi, Petri duæ, Johannis tres, Judæ, Apocalypsis denique S. Johannis *Apostoli.*

WESTMINSTER CONFESSION.

Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:—

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament.

The Gospels according to Matthew, Mark, Luke, John; the Acts of the Apostles; Paul's Epistles to the Romans, Corinthians 1, Corinthians 2, Galatians, Ephesians, Philippians, Colossians, Thessalonians 1, Thessalonians 2, to Timothy 1, to Timothy 2, to Titus, to Philemon; the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter; the first, second, and third Epistles of John, the Epistle of Jude, the Revelation.

[1] Not even the text they adduce in proof of this statement will suffice to fix down its meaning to the sense which Lee and others have sought to impose on it; for Lightfoot, who in matters critical was regarded as one of their highest authorities, has expressly stated that the words one *iota* or one tittle are by our Lord himself used interchangeably with 'one of the least of

that the sense of Scripture in any particular place is not manifold, but one, and so raise an earnest protest against that system of spiritualizing the text which had been too much countenanced by some of the most eminent of the Fathers, and many of the best of the mystics.

II. *Of the Trinity, and of Christ the Mediator.*—I can only repeat what I have already said as to the care and caution the Westminster Divines have shown in these chapters. Where shall we turn for a more full and scriptural exhibition of the attributes of God? where for a more sober yet definite statement of the doctrines of the Trinity, of the hypostatical union of the divine and human natures[1] in our 'Mediator and Surety,' or of the nature and efficacy of his redemptive work? While the doctrine of the Trinity is clearly asserted, the so-called Athanasian Creed is shrunk up into the single sentence: 'The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.' Some rash speculations respecting the mode of the Sonship, which the Irish divines were blamed for inserting, were passed over by the Westminster divines. In revising the English Articles on the subject of this chapter, they first changed the eighth into the following form: 'The creeds *that go under the name* of the Nice Creed, Athanasian Creed, and that which is commonly called the Apostles' Creed, are thoroughly to be received and believed, for that *the matter of them* may be proved by most certain warrants of Holy Scripture.'[2]

these commandments;' and that his meaning in both cases is not that no letter or part of a letter should be lost or corrupted, but that not a particle of the divine meaning should be so—'eousque incorruptam immortalitatem ac puritatem textûs sacri asserere ut *non peritura sit ulla sensûs sacri particula* a capite legis ad calcem.' To the same effect Vines says that 'the Scripture stands not *in cortice verborum*, but *in medulla sensus*;' and shows that he not only knew of *variæ lectiones* in the Hebrew, but held that some in the margin were 'truer' than those in the text. Tuckney expresses himself in similar terms, and so does Ussher in his famous letter to Cappellus.

[1] Dr. Schaff says it contains one of the most comprehensive statements of the Chalcedonian doctrine.

[2] Lightfoot's *Journal of the Proceedings of the Assembly*, p. 10. The form into which they ultimately cast this article will be found in the Appendix.

And then they had 'long agitation about setting some gloss upon the preface and conclusion of Athanasius' Creed, which seems to be something harsh.' Have the Reformers in the English Church at the present day as yet got farther than these divines were willing to go? Have they even yet succeeded in fixing definitely the sense in which the minatory clauses are to be interpreted? The more rigid Calvinists have been blamed for attempting to define with a minuteness, as novel as uncalled for, that in which the atonement of our blessed Lord consisted; while those of another school, in opposing their extravagances, have explained away what is said in Scripture of his mysterious agony and sorrow of soul, of his vicarious sacrifice and death. The Westminster divines, with rare judiciousness, avoid both extremes, following closely the language of the Irish Articles, save that they omit the expression, 'to reconcile his Father unto us,' retained in them and in the English Articles. For the reasons given by Archbishop Magee and Principal Hill, I myself am satisfied this expression is warrantable; but I admit it is scrupled at by some of whose orthodoxy I cannot entertain a doubt.

III. *Of God's Eternal Decree.*—This chapter, as will be seen from the note below, is taken almost entirely from the Irish Articles.[1] The only additions worth naming are

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WESTMINSTER CONFESSION.	IRISH ARTICLES.
CHAPTER III.—OF GOD'S ETERNAL DECREE.	ARTICLE III.—OF GOD'S ETERNAL DECREE AND PREDESTINATION.
I. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.	11. God from all eternity did, by his unchangeable counsel, ordain whatsoever in time should come to pass: yet so as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.
II. Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.	

Section II., which pronounces against the *scientia media* of the Jesuits, and the slight enlargement of the statement on Reprobation in Section VII. The latter is quite

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called to faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

12. By the same eternal counsel, God hath predestinated some unto life, and reprobated some unto death: of both which there is a certain number known only to God, which can neither be increased nor diminished.

13. Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed in his secret counsel to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour.

14. The cause moving God to predestinate unto life, is not the foreseeing of faith, or perseverance or good works, or of anything which is in the person predestinated, but only the good pleasure of God himself. For all things being ordained for the manifestation of his glory, and his glory being to appear both in the works of his mercy and of his justice; it seemed good to his heavenly wisdom to choose out a certain number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

15. Such as are predestinated unto life, be called according unto God's purpose (his Spirit working in due season), and through grace they obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only begotten Son Jesus Christ, they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

32. None can come unto Christ unless it be given unto him, and unless the Father draw him. And all men are not so drawn by the Father that they may

as guarded as the language used by Ussher in his *Method of the Christian Religion;*[1] and, as I have already stated, it was drawn up by a committee of which the cautious Reynolds had charge. The former was the least that could be expected in a Synod over which Dr. Twisse presided. But it is remarkable that, though the Assembly met after the Synod of Dort, and had for its president one whose opinions on these mysterious subjects were almost as pronounced as those of Gomarus himself, it fell back not on the decrees of that Synod, but on the Articles of the Irish Church, which had been drawn up before the Synod of Dort was summoned, or the controversies its decrees occasioned had waxed so fierce. The debates of the Assembly clearly show that its members did not wish to determine several particulars decided by the Synod of Dort, far less to determine them

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending to the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

come unto the Son. Neither is there such a sufficient measure of grace vouchsafed unto every man whereby he is enabled to come unto everlasting life.

But such as are not predestinated to salvation shall finally be condemned for their sins.

17. We must receive God's promises in such wise as they be generally set forth unto us in Holy Scripture; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

[1] This work, published by him in his youth, but revised and republished a year or two before his death, contains the following question and answer: '*Q.* Did God then, before he made man, determine to save some and reject others?—*A.* Yes, surely,—before they had done either good or evil, God in his eternal counsel set some apart upon whom he would in time show the riches of his mercy, and determined to withhold the same from others, upon whom he would show the severity of his justice.'—See it in his Works, as edited by Elrington, vol. xi.

more rigidly than it had done. They even intentionally left open one point which the Irish divines thought fit to determine. They spoke indifferently of the 'decree' and of the 'decrees' of God, while the Irish divines speak of only one and 'the same decree;' and from the notes of their debates given below,[1] it will be seen that this was done because all were not agreed upon the point, and in order that every one might enjoy his own sense! The same care was taken to avoid the insertion of anything which could be regarded as indicating a preference for *supra-lapsarianism*;[2] and for this purpose, the words, 'to bring this to pass, God ordained to permit man to fall,' were changed into 'they who are elected, being fallen in Adam, are redeemed by Christ,' etc. Did these divines mean to follow an opposite policy in regard to the point on which Calamy, Arrowsmith, Vines, Seaman, and other disciples of Davenant, or according to Baillie of Amyraut, differed from the more exact Calvinists? After repeated perusal of their debates, I cannot take upon myself certainly to affirm that they did, though I admit that this matter is not so clear as the others above referred to. No notes of the debate in its latest stage are given, nor is any vote or dissent respecting it found in these Minutes. Calamy, who spoke repeatedly in the debate on the Extent of Redemption, avowed that he held, in the same sense as the English divines at the Synod of Dort,[3] 'that Christ by his death did pay a price for all, with absolute inten-

[1] '*Mr. Rutherford*—All agree in this, that God decrees the end and means, but whether in one or more decrees is not agreed. Say, "God also hath decreed." It is very probably but one decree, but whether fit to express it in a Confession of Faith . . .

'*Mr. Gillespie*—When that word is left out, is it not a truth? and so every one may enjoy his own sense.

'*Mr. Reynolds*—Let us not put in disputes and scholastical things into a Confession of Faith. I think they are different decrees in our manner of conception.

'*Mr. Calamy*—That it may be a truth, I think, in our Prolocutor's book, he gives a great deal of reason for it; but why should we put it in a Confession of Faith?'—Notes of Speeches in *Minutes*—see pp. 150, 151.

[2] 'I desire that nothing may be put in one way or other.'—Calamy's Speech, *Ibid.* p. 151. See also p. 152.

[3] See entries on p. 160 of these Minutes in sessions 526, 527.

tion for the elect, with conditional intention for the reprobate in case they do believe; that all men should be *salvabiles non obstante lapsu Adami* . . .; that Jesus Christ did not only die sufficiently for all, but God did intend, in giving of Christ, and Christ in giving himself did intend, to put all men in a state of salvation in case they do believe.' Seaman, Vines, Marshall, and Harris in part at least, agreed with him.[1] And though I cannot find that Dr. Arrowsmith took part in this debate, yet he was attending the Assembly, was a member of the Committee on the Confession, and in his writings has repeatedly expressed his leaning towards the same opinion.[2] In the progress of the debate, the proposition that Christ redeemed the elect only, was exchanged for this other, that Christ did *intend* to redeem the elect only. The final decision of the Assembly, as has just been stated, is not inserted in these Minutes; and though at first sight it may not seem easy to reconcile the opinions of these divines with the language of the sixth section of this chapter of the Confession, it would be rash for me to say it is impossible. They certainly did not succeed in getting any positive

[1] See the notes of the debate (pp. 152, 153, etc.) during sessions 522, 523, and 524. The following are the passages in the theses of the English divines at the Synod of Dort, to which reference is made by Calamy and Marshall: 'Sic ergo Christus pro omnibus mortuus est, ut omnes et singuli, mediante fide, possint ἀντίλυτρου hujus remissionem peccatorum et vitam eternam consequi. Sic pro electis mortuus est ut, ex merito mortis ejus secundum æternum Dei beneplacitum specialiter illis destinato, et fidem infallibiliter obtineant et vitam æternam.'—*Acta Synodi Dordtrechtanæ*, p. 603. 'Nemo mortalium est qui non possit vere et serio per ministros evangelii vocari ad participationem remissionis peccatorum et vitæ æternæ per hanc mortem Christi. . . . Evangelio autem nihil falsum aut simulatum subest, sed quicquid in eo per ministros offertur aut promittitur hominibus, id eodem modo ab autore evangelii offertur et promittitur iisdem.'—*Ibid.* p. 602.

[2] He says of Davenant, 'Cujus memoria apud orthodoxos in benedictione sempiterna permanebit;' and of himself, 'Rev[i] admodum Davenantii, prælectiones et determinationes imbiberam, exegetica, polemica et Synodica scripta perlegeram et ipsius dogmata fere quidem omnia in succum et sanguinem vertere conatus sum' (*Tactica Sacræ*, p. 223); and of the particular question here discussed, 'sanguinem fœderis pro eis (*i.e.* electis) effusum, *si non solis, modo, saltem, et intentione speciali.*'

In his sermon on Rev. xii. 1, 2, making a comparison between the natural sun and Christ the Sun of righteousness, he thus expresses himself: 'No visible creature but shares more or less in the benefit of this influence. So

approbation of their opinions inserted; but it is just possible that the language of this section may have been so arranged, that they felt warranted in accepting it as not positively condemning them. Those who in modern times have pronounced most confidently that the more restricted view is exclusively intended, seem to me to have unconsciously construed or interpreted the words, 'neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, *and* saved, but the elect only,' as if they had run, 'neither are any other redeemed by Christ, *or* effectually called, *or* justified, adopted, sanctified, and saved, but the elect only.' But these two statements do not necessarily bear the same meaning. Calamy, Arrowsmith, and the others who agreed with them, may have felt justified in accepting the former, though they might have scrupled to accept the latter.[1]

It may be argued, however (and it is better to advert to it here), that even if the opinions of these divines were not positively excluded by the language of this section, they

Christ, being the light that lighteth every one that cometh into the world, there is no man but partakes of his goodness in one kind or other, though with much variety in the success.'

In his *Chain of Principles* (p. 182), Arrowsmith, like Calamy, interprets John iii. 16 not of the 'elect world,' but of 'the undeserving, yea ill-deserving world of mankind.' Gataker, in his book, *de Stylo Novi Testamenti* (p. 56), adopts a similar interpretation of this passage. Of course Caryl, Burroughs, and Strong, the members who recommended the *Marrow of Modern Divinity*, may fairly be held as concurring in this interpretation, though, like several who did so in the succeeding century, they may not have accepted the detailed theory which the author of that book has built on it. Calvin himself has been held by Overall, Hall, and others, to have countenanced the same interpretation, when he says, in his commentary on the passage, 'Universalem notam apposuit, tum ut promiscue omnes ad vitæ participationem invitet, tum ut præcidat excusationem incredulis. Eodem etiam pertinet nomen mundi quo prius usus est. Tametsi, enim, in mundo nihil reperietur Dei favore dignum, se tamen toti mundo propitium ostendit, quum *sine exceptione omnes* ad fidem Christi vocat, quæ nihil aliud est quam ingressus in vitam. Cæterum meminerimus ita communiter promitti omnibus vitam in Christo, qui crediderint, ut tamen minime communis omnium sit fides. Patet enim omnibus Christus ac expositus est, solis tamen electis oculos Deus aperit.'

[1] This concatenation may be what Gillespie points at in his speech, p. 153, when he says they must look beyond the proposition, and see what they held concerning that which in order goes before and what in order follows after. He himself did not accept even their view of John iii. 16.

must be held to be so by that used in chap. viii. sec. 8: 'To all those for whom Christ hath purchased redemption he doth certainly and effectually communicate and apply the same.' It is quite possible that, in the progress of the debate, they may have yielded somewhat, especially after having secured, in chap. vii. sec. 3, words sufficient to guard the truth they were mainly anxious to conserve,—that under the covenant of grace, and by the preaching of the gospel, the Lord 'freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved.' Besides, they had admitted (p. 159) a distinction between the *propositum morientis* and the *meritum mortis*. Still, it is also just possible that they may have accepted the words 'purchased redemption,' in the eighth chapter, as Baxter was willing to do, not of every fruit of Christ's death, but of 'that special redemption proper to the elect,' 'which was accompanied with an intention of actual application of the saving benefits in time.' Ussher and some of his immediate disciples, of whose own position there seems to be little doubt, appear occasionally to have used the phrase in the same sense,[1] and speak of the differences between Spanheim and Amyraut, the representatives of the two continental Calvinistic schools, as *παρεργα quædam*, which should not alienate those who in common rejected Pelagianism and semi-Pelagianism.[2] Dr. Ames, again, who himself belonged to the stricter school, and who may be regarded as in fact one of the English Puritans, maintains that the

[1] This may be seen in his letter on the intent and extent of the death of Christ, and in his vindication of that letter (*Works*, vol. xii.). In the former he dwells chiefly on the point on which he and Davenant differed from the older school; but in the latter he gives greater prominence to the point in which he differed from the Arminians, and says that impetration, in the sense these attached to the term, was not of wider extent than application, and that 'forgiveness of sins is not impetrated for any unto whom the merit of Christ's death is not applied.' Some suppose that Ussher's views changed a good deal in his later days; but if Baxter's, or even Hammond's, account of interviews with him shortly before his death are carefully compared with this letter, and the vindication of it, his later opinions will be found to be as nearly as possible identical with his earlier. To the last he denied that Christ died for all men ἐξ ἴσου. For his latest views on predestination and reprobation, see p. liv.

[2] See his letter to Spanheim in vol. xvi. p. 95 of his *Works*.

chief *cardo controversiæ* between Remonstrants and Contra-Remonstrants was not *an pro omnibus et singulis mortuus sit Christus? sed quis finis et fructus sit Christi in eis pro quibus est mortuus*, not whether he died for all in some way, but whether he died for all equally, and whether the end and fruit of his doing so was merely to remove legal obstacles, and render salvation possible; or whether it did not also secure the salvation of a certain definite number, and that not a small, but large, number of our lost race.[1]

But at any rate, the adoption of the eighth paragraph in chap. viii. of the Confession did not end the contest between the divines, and set them altogether at one. These Minutes show that, when the Larger Catechism was being prepared, another effort was made by the representatives of the Davenant school to get their opinions distinctly sanctioned and positively expressed in that formulary. A committee, apparently of English members only, prepared and brought up for discussion (p. 369) the following questions and answers: — '*Q.* Do all men equally partake of the benefits of Christ?—*A.* Although from Christ some common favours redound to all mankind, and some special privileges to the visible Church, yet none partake of the *principal* benefits of His mediation but only such as are members of the Church invisible. *Q.* What common favours redound from Christ to all mankind?—*A.* Besides much forbearance and many supplies for this life, which all mankind receive from Christ

[1] Si vago sensu quæratur an Christus aliquo modo recte dicatur mortuus pro electis; an vero aliquo modo pro omnibus, nulla est hic una certa et determinata quæstio. Neque etiam potest vel posterior pars a nostris vel prior a Remonstrantibus absolute negari. Sunt inter nostros, quod Remonstrantes non latet, qui simul utramque partem defendunt: 'Christum scilicet pro electis mortuum esse quoad efficaciam, et tamen pro omnibus quoad sufficientiam. Non desunt etiam qui utramque partem simul negant, Christum scilicet mortuum esse pro eis qui (ordine intuitus divini) prius fuerunt electi et mortuum eum esse pro omnibus (collective sumptis) ex æquo. Docent enim Christum Dominum, in præscientia Dei, antequam intelligatur electio hominum, satisfactionem suam obtulisse Patri ut aliqui designarentur a Patre in quibus illa satisfactio salutis effectum consequeretur, materialem tamen designationem, illorum eligendorum voluntati Dei reliquisse.'—Amesii *Antisynodalia Scripta*, p. 176.

as Lord of all, they by him are made capable of having salvation tendered to them by the gospel, and are under such dispensations of Providence and operations of the Spirit as lead to repentance.'[1] These questions and answers were first agreed to be discussed, and then referred back to a Committee with which the Scotch Commissioners were associated. The questions and answers adopted in session 873 (pp. 392, 393) are probably to be regarded as their report; and the answer to the question, Are all they saved by Christ who live within the visible Church and hear the gospel? wears the look of an attempted compromise, admitting on the one side that 'the gospel, where it cometh, *doth tender salvation by Christ to all*, testifying that whosoever believes in him shall be saved, and excludeth none that come unto him;' and affirming on the other, that 'none do or can truly come unto Christ, or are saved by him, but only the members of the invisible Church.' This affirmation is warranted both by the Lambeth and the Irish Articles; but there are few nowadays who will not grant that it was more cautiously expressed in

[1] The answers to these questions have rather a marked similarity to the following paragraph (pp. 205, 206) of Ball's *Treatise of the Covenant of Grace*,—a work published in 1645,—which was held in high esteem by the Puritans, and recommended by Reynolds, as well as Calamy and several other members of the Westminster Assembly: 'The second sort of divines (Contra-Remonstrants) distinguish the sufficiency and efficiency of Christ's death. In respect of the worth and greatness of the price, he died for all men: because it was sufficient for the redemption of every man in the world if they did repent and believe; and God might, without impeachment of justice, have offered salvation to every man in the world had it been his pleasure. In the efficiency, as every man or any man hath fruit by the death of Christ, so Christ died for him. But this is not of one kind: some fruit is common to every man; for as Christ is lord of all things in heaven and earth, even the earthly blessings which infidels enjoy may be termed fruits of Christ's death. Others proper to the members of the visible Church, and common to them, as to be called by the word, enjoy the ordinances of grace, live under the covenant, partake of some graces that come from Christ, which, through their fault, be not saving; and in this sense Christ died for all that be under the covenant. But other fruits of Christ's death, according to the will of God and intention of Christ as Mediator, be peculiar to the sheep of Christ, his brethren, them that be given unto him of the Father, as faith unfeigned, regeneration, pardon of sin, adoption, etc.; and so they hold Christ died efficiently for his people only, in this sense,—namely, so as to bring them effectually to faith, grace, and glory.'

the shape in which it ultimately appeared in the answer to the sixty-eighth question of the Larger Catechism: 'All the elect, and they only, are effectually called, although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit, who, for their wilful neglect and contempt of the grace offered them, being justly left to their unbelief, do never truly come to Christ.'

One subject more in this important chapter must yet be noticed. It has been said even recently, by a dignitary of the sister Church, that the statement in Section 7 is a melancholy one, and complaint is made that it has not yet been expunged. May it not be fairly replied, that they have no right to speak severely of this who have not yet made up their minds to expunge the minatory clauses from the Athanasian Creed, and that they who think that the apparent severity of these clauses would be sufficiently mitigated by a Synodical declaration should be the last to refuse to us, in explanation of this sentence, the benefit of the Synodical declaration long before made by the Synod of Dort, with the full assent of the Anglican divines? That Synod place among other obloquies which they say the Reformed Churches not only do not admit, but also detest with all their heart the opinion, 'that as election is the fountain and original cause of faith and good works, so in like manner reprobation is the cause of infidelity and wickedness.' To the same effect Calamy says: 'It is most certain that God is not the cause of any man's damnation. He found us sinners in Adam, but made none sinners.'[1] And Arrowsmith, in explaining Rom. ix. 22, 23, says:—

'I desire to have it punctually observed, that the vessels of wrath are only said to be fitted to destruction, without naming by whom, God, Satan, or themselves; whereas, on the other side, God himself is expressly said to have prepared his chosen vessels of mercy unto glory. Which was purposely done (as I humbly conceive) to intimate a remarkable difference between election and preterition, in that election is a proper cause not only of salvation itself, but of all the

[1] Sermon before House of Commons, p. 32.

graces which have any causal tendency thereunto, and therefore God is said to prepare his elect to glory; whereas negative reprobation is no proper cause either of damnation itself, or of the sin that bringeth it, but an antecedent only; wherefore the non-elect are indeed said to be fitted to that destruction which their sins in conclusion bring upon them, but not by God. I call it a remarkable difference, because where it is once rightly apprehended and truly believed, it sufficeth to stop the mouth of one of those greatest calumnies and odiums which are usually cast upon our doctrine of predestination, viz. that God made sundry of his creatures on purpose to damn them,—a thing which the rhetoric of our adversaries is wont to blow up to the highest pitch of aggravation. But it is soon blown away by such as can tell them, in the words of the excellent Dr. Davenant, "It is true that the elect are severally created to the end and intent that they may be glorified, together with their head, Christ Jesus; but for the non-elect we cannot truly say that they are created to the end that they may be tormented with the devil and his angels. No man is created by God with a nature and quality fitting him to damnation. Yea, neither in the state of his innocency nor in the state of the fall and his corruption doth he receive anything from God which is a proper and fit means of bringing him to his damnation."[1] Sedgwick, in his *Riches of God's Grace Displayed*, says: 'The just cause of a sinner's damnation is of and from himself; never lay it on God's decrees, or want of means or helps.' 'What could Christ do more? He calls, and cries, and knocks, and entreats, and waits, and weeps; and yet you will not accept of him, nor of salvation by him. Thou must thank thyself for all thy miseries. Thou wilt confess one day, I might have had mercy. I was offered Christ and grace. I felt him knocking by his Spirit; but I slighted him, grieved him, and rejected him, and now it is just with God to shut the door of mercy against me.'—P. 42.

Had these statements been found in the writings of any modern Scotch divine, they would probably have been pointed to as a signal but melancholy proof how far men can be persuaded to stretch the meaning of their creed to reconcile it with modern ideas and kindly feeling, when, if they were true to their convictions, they ought rather to abandon or modify it. But occurring as they do in the writings of men who took an active part in framing the Westminster Confession, and continued to be held in honour and put in places of high trust by the Puritan party, they seem sufficient to show that a Calvinism less pronounced than can be attributed to Dr. Crawford and

[1] Arrowsmith's *Chain of Principles*, pp. 335, 336, etc., edition 1659.

his friends, had its defenders and representatives in the Westminster Assembly, and that those who have failed to discover any traces of this are no safe guides in regard to the opinions of the Assembly, and the comparative liberality or narrowness of its teaching. I believe Dr. Crawford[1] only fairly represents that of the more moderate divines both in the quotation already given (p. xxvi.), and when he says :—

'The decrees of God are merely his purposes. He alone, except when they are prophetically announced, is cognizant of them ; and he alone, if we may so speak, is influenced by them ; at least they have no direct influence on any besides him. They are God's secret designs for the regulation of his own procedure. But they are not rules or laws prescribed for the guidance of others, still less are they powers or agencies exerted for the coercion of others. . . . It is not by his purposes at all, but only by his actual procedure, that any influence, whether compulsory or otherwise, can be exerted over us. A further error in reference to this subject has arisen from ignoring or overlooking the fact that the purposes of God are to a great extent only permissive. That they are so, is evidently the doctrine of our Confession of Faith. For while we are there told that God from all eternity did unchangeably ordain whatsoever comes to pass, it is added immediately after, as a qualification of this statement, yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. These words plainly imply that the purposes of God are only permissive in so far as they have respect to those events which are to be brought about by the will of free agents, and more particularly in so far as they have respect to the commission of sins of which it would be gross impiety to suppose that God is in any sense the originator.'

And I am satisfied that, in the quotation he adduces from Dr. South, he has furnished all that is needed as an answer to that so often adduced from Tillotson, if indeed more

[1] The very phrase which some suppose to be an invention of his or some modern Calvinist was not unknown to the divines of the Assembly. Dr. Harris, in a sermon preached before the House of Commons, from Luke xviii. 6, 7, 8, says : 'God's adversaries are in some way his own. He is a piece of a Father to them also. For he is *a common Father by office* to all, *a special Father by adoption* to saints, a *singular Father by nature* to Christ. A Prince, besides his particular relation to his children, is *Pater patriæ*, . . . and is good to all, though with a difference. So here, though Christ hath purchased a peculiar people to himself, to the purpose of salvation, yet others taste of this his goodness.'—P. 32.

is needed than Dr. Arrowsmith has said. South, as well as Tillotson, was trained under the Puritans, and had less sympathy with them in many things; but his clear, strong intellect led him to reject with scorn the flimsy arguments by which it was sought to cover with obloquy or contempt a doctrine which had commanded the reverence of Augustine, Anselm, Bradwardine, Hooker, Ussher, and even Lord Bacon, as well as of Calvin and the Puritans. Speaking of the divine purposes, South says: 'Be they never so absolute, yet they have no causal influence upon sinful actions; no, nor indeed upon any actions else, forasmuch as the bare decree or purpose of a thing produces or puts nothing in being at all. It is, as the schools call it, an *immanent act*—that is, such a one as rests wholly within God, and effects nothing without him.'

The ninth chapter, 'of Free-will,' supplies another striking proof of the caution and judgment of the framers of the Confession. Differences had shown themselves among the Continental divines at least early in the seventeenth century, respecting the nature of this freedom. Several of them had abandoned the more simple teaching of Calvin for a system apparently more philosophical. The full development and scientific statement of this system was reserved for Jonathan Edwards in the following century. It is not the case, however, as some assert, that Edwards was the first who attempted to wed predestinarianism to necessity. During the seventeenth century, several of the Continental divines had laboured to effect the same object. If Chaucer is to be trusted, a similar attempt had been made in England by Bradwardine even before the Reformation. The idea is present, in germ at least, in the writings of Tyndall,[1] one of the most noted of the English Reformers, and in a more developed form in the writings of some of the later Puritans. I cannot doubt, therefore, that the Westminster divines were acquainted with it. Yet they have contented themselves with the older and

[1] 'The wit, without help of the will, gives the light of the understanding; neither does the will work at all until the wit have determined this or that to be good or bad.'—Tyndall's *Lively Description of our Justification.*

apparently less philosophical view, and may claim from us some credit for their far-sighted wisdom. The system of Edwards which fascinated Principal Hill and Dr. Chalmers has not commended itself, either to the greatest Scottish philosopher or the ablest defender of Scottish Calvinism in our day,[1] as an aid in the defence of the Scripture doctrine; and most of us would refuse to stake our creed on the truth of this questionable and much questioned system.

The teaching of Chapter XI. on Justification has been charged by some as being exaggerated. There is hardly any charge which, in my humble opinion, could be made with less foundation. It is true that in this chapter the teaching of the Church of Rome is directly negatived, and that this may not be done in those earlier Confessions which were drawn up before the Council of Trent had closed its sittings. But surely this can be no great stumbling-block to any true son of the Reformed Church; nor should the *articulus stantis vel cadentis ecclesiæ*, as here set forth, prove a 'rock of offence' to really earnest and inquiring men. Hardly in any confession will a more cautious and carefully balanced statement be found of this doctrine, and the related doctrines of faith, and the assurance of faith, and of the complementary truths brought into prominence in the Antinomian controversy. It is in substantial harmony with the teaching of Hooker and Ussher, and free from the exaggerations with which some of the early Reformers, and even Bishop Downame, have been charged. The fact and order of union with Christ is more prominently brought out in the Catechisms than in the Confession, but they are presupposed in the latter too. The phrase, 'the obedience and satisfaction

[1] See Sir William Hamilton's *Discussions on Philosophy*, p. 626, and Principal Cunningham's *Theology of the Reformation*, pp. 511, 517.

Baxter takes the same view of this chapter, and maintains that 'our own Assembly gave an example of modesty in these points to those that will follow it.' He adds shortly after the following words, which I commend to the thoughtful consideration of those who imagine that the Assembly was too ready to bind heavy burdens on men's consciences:—'Many other moderate passages I could show in our Assembly's Confession to those that have need to imitate them.'—See his *Confession of his Faith*, chap. ii. sec. 6.

of Christ,' was in all probability meant to indicate a leaning towards the view made exclusive in the revised Articles of 1643 and in the Independent Confession of 1658: 'His whole obedience and satisfaction;' 'Christ's *active* obedience unto the whole law, and *passive* obedience in his death.' But it is at least more indeterminate than the latter phrases; and as it was suggested and accepted by Mr. Gataker[1] during the revision of the Articles, may have to be read in the light of the debates which took place when that revision was being made. These are not contained in this third volume of the Minutes of the Assembly, having taken place in 1643, shortly before the Scotch Commissioners came up. The speeches of Dr. Featley, who seems to have led the debate on one side, were published at the time; and these, taken in connection with the notes contained in the first volume of the MS. Minutes, are sufficient to give a general idea of the course of the discussion. The main question which occasioned difference among the divines, was that which had been raised by Piscator and Tilenus on the Continent, viz. whether it was not the passive obedience or satisfaction of Christ alone which was imputed to believers for justification. This view was ably defended by Gataker, Twisse, and some others. The more generally received view was advocated with no less ability by the Episcopalian Featley and many others, and the majority of the Assembly appeared to be in favour of that view. Then Dr. Featley (as the Prolocutor Twisse had previously done) called the attention of the Assembly to a letter of King James, written to the Reformed Church in France on this very controversy, and recommending that it should be consigned to oblivion as one 'plane nova nec necessaria,' 'a conciliis non definita, a patribus non tractata nec denique a scholasticis ipsis agitata.'[2] This was probably the reason, that though most of them favoured the views of Ussher and Featley, they were content with a more general expression than they

[1] 'If no more . . . than obedience, no sticking at it, but the word *whole*.' This word *whole* does not appear before 'obedience' in the Confession.

[2] Featley's *Dippers Dipped*, p. 211.

at first used, and that in return Gataker agreed to abstain from further controversy about the matter.

The chapters in the Confession on Sanctification and on the Law of God—so strongly yet so carefully worded—are such as could hardly have been looked for in the earlier days of the Reformation. But as the gross excesses of the Anabaptists in Germany, and the Spiritualists of Geneva, led Calvin to elaborate his chapter on the Decalogue into one of the most masterly disquisitions in his *Institutes;* so the turbulence and licence of the Antinomians in England in the time of the Civil Wars, led the Westminster divines to examine these matters more narrowly, and to affirm in the most positive manner, the necessity of sanctification and the perpetual obligation of the moral law. The language of both chapters, it will be seen from pp. 272, 274, etc., was very carefully discussed and somewhat altered before they finally passed in the Assembly. In particular, the last five words were left out in the following clauses, 'which power is not contrary to the work of the Spirit of Christ, . . . but sweetly complying with it, and is subordinate unto it;' one member having objected to them. In regard to the fourth commandment, they teach a higher and more consistent doctrine than was maintained by Luther, or perhaps even by Calvin, yet not higher than had been embodied in the Irish Articles, and in the second book of the Homilies of the English Church, as well as in Acts of the Scottish Parliament and General Assembly in the time of Knox.

In Chapters XXIV. and XXV., on the Church and the Communion of Saints, we have a doctrine taught even more thoroughly catholic, as it seems to me, than that which is set forth in the Articles of the Irish Episcopal Church, of the teaching of which the compilers of our Confession have so largely availed themselves. In addition to one invisible Church, to which all the true elect of God are acknowledged to belong, and particular visible churches composed of professing believers in particular nations (both of which are expressly owned in both formularies), the Westminster Confession recognises one visible Church, to

which all throughout the world who profess faith in Christ and union with him ought to feel that they belong, and with the members of which they are bound, as God gives them opportunity, to cultivate union and communion. In almost identical terms with the other Reformed Confessions, it propounds the positive marks which indicate the purity and standing of any particular branch of the one Church. Yet, with a moderation rare in such times, it abstains from inserting the negative statement found in the old Scotch and several contemporary Confessions, viz. that 'neither antiquity nor title usurped, nor *lineal descent*,[1] nor multitude of men approving, are assured tokens whereby the immaculate spouse of Christ is known.' This statement, if but calmly weighed by certain controversialists, would, methinks, induce them to reconsider their hasty verdict on the two Confessions, at least to the extent of owning that the former is as little to their mind as the latter.

The doctrine taught in Chapters XXVII., XXVIII., and XXIX., as to the nature of the sacraments generally, and of the Lord's Supper especially, is such as could have grown up nowhere else so surely as on British soil, where the truth was slowly and gradually developed in the minds of the Reformers, was watered by the blood of the martyrs, and so was finally and firmly rooted in the affections of their countrymen. It is, in brief, the teaching of Cranmer, Latimer, and Ridley; of Hooker, Ussher, and many others, their true-hearted successors in the south, as well as of Knox, who from his long residence in England, and with English exiles on the Continent, has thoroughly caught up their warm and catholic utterances. This teaching is as far removed from the bare remembrance theory attributed to the early Swiss Reformers, as from the consubstantiation of Luther and the local or supra-local presence contended for by Roman Catholics and Anglo-Catholics. It is so spiritual, yet so really satisfying, that even some High Churchmen have owned that it would be difficult to find

[1] 'Nec a successione perpetua episcoporum discerni possit.'—Archbishop Adamson's *Latin Version*.

a better directory in the study of questions relating to this sacrament than is supplied in the Confession of Faith; while those of another school freely grant that, on the doctrine of the sacraments, they 'do not perceive a shade of difference from the teaching of the Church of England.' The language throughout Chapter XXIX. is as nearly as possible identical with that of the Irish Articles.

The chapter on the Civil Magistrate, while adhering closely in some parts to the very words of the Irish Articles, emphatically sets out a different doctrine as to the limits of his power. Its doctrine in those days would probably have been admitted by few who did not belong to the Puritan party; but the Revolution Settlement of 1688 rests on it. The question whether the magistrate was under Christ as Mediator was intentionally left open (p. 310). The sentiments expressed are in several places nearly akin to those of Article XXXVI. of the Belgian Confession. It is the only chapter in which a close resemblance can be traced between the two, and I consider it not a little remarkable that the Westminster divines should be found turning to Holland just for that which, from its history and conflicts, Holland was best fitted to teach. Some, I know, will have it, that though the limits of civil obedience are rightly defined in this chapter, too much is allowed to the magistrate in connection with religion. But such should consider that what is here allowed is less than was claimed for him in the old Scotch and other early reformed confessions, and far less than was conceded in the English and the Irish Articles. Nor, in fairness to the compilers, must it be forgotten that the assertion of the magistrate's rights *circa sacra* is accompanied by an explicit statement of the manner in which his rights are to be exercised, and that the two must be taken in connection.[1]

[1] 'For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.' Reynolds' commentary on this is: 'The Christian magistrate may interpose by his authority (if necessity require) to forbid and moderate' disputes. 'He may . . . call conventions and colloquies, wherein there may be a fraternal and amicable debate and composure of them. And if, after all this, differences be not perfectly healed . . .

All that is here claimed for the magistrate is needed to vindicate the course followed both in England and in Scotland at the time of the Reformation, and less than is here given cannot well be demanded while an established church continues to subsist. It may be said, however, that if the statements in Chapter XXIII. are pretty carefully guarded, those in the last section of Chapter XX. are less so. I admit at once that the language there used is capable of a harsh construction, and probably was so construed by stricter English and Scottish Covenanters. Yet the words do not necessarily require such a construction, and were not so construed by all who assented to them. If an unlimited toleration of all teaching however blasphemous, and of all practices however revolting, is not to be openly proclaimed (and no Christian state has yet ventured to proclaim it, nor any Christian church to recommend it), and if all power is not to be taken from the magistrate of guarding the sanctity of the Lord's day and the marriage bond, and of preserving peace between contending sects, both Christian and non-Christian, I do not see how less can well be affirmed, to bring out the truth that men are not to turn liberty into licentiousness, but are responsible to God and to society when they abuse it.

It was surely expedient that such a declaration should follow the noble statement then for the first time enshrined in the confession of a Christian church: 'God alone is Lord of the conscience, and hath set it free from the doctrines and commandments of men which are in anything contrary to his word or beside it, if[1] matters of faith and worship; so that to believe such doctrines or to obey such commandments out of conscience is to betray true liberty of conscience; and the requiring of an implicit faith and an absolute blind obedience is to destroy liberty

brethren must mutually bear with one another, and pray for one another, and love one another.' 'In making laws and penalties, be tender towards the weak consciences of your brethren. . . . Magistrates do with good reason expect to have their sanctions obeyed rather than disputed; but they must remember that they are brethren as well as magistrates, and therefore must take heed of writing or binding heavy burdens.'—*Sermons* in 1657–8.

[1] This is the reading of the earliest English editions of the Confession.

of conscience and reason also.' The principle here enunciated, it appears to me, is the very root of Puritanism,[1] and the goodly tree which has sprung from

[1] Some will have it, that English Puritanism from its origin was narrow and illiberal, and that it lagged behind all other parties in the matter of religious toleration. It cannot be denied, at least, that it led the van and bore the brunt of the battle in the struggle for civil liberty; and that shows unmistakeably in what direction its principles tended. Its ecclesiastical struggle was also from the first a struggle for liberty, at least in things indifferent, and things not expressly enjoined by Scripture; and to the last it was more willing to tolerate differences within than without the Church. It objected to the gradual tightening of the subscriptions in the English Church, desiring that these should be limited to the Articles, and to those of them directly relating to matters of faith. Among its first uses of its victory in 1640 were the abolishing of the Court of High Commission, and setting aside the canons of Archbishop Laud, which had required the clergy should bind themselves by oath never to consent to changes in the government of the Church. The Westminster divines themselves, from their earnest desire to form one comprehensive Church, did not require subscription to their directories for worship and for church government, or exact conformity to their minute details, as Laud had done to those of the Prayer-book. It has been doubted whether the English section of them meant to make their Confession more than the norm of public teaching, like the Irish Articles of 1615. A sentence of Tuckney's has been often quoted, in which he says, that 'in the Assembly he gave his vote with others that the Confession of Faith put out by authority should not be either required to be sworn or subscribed to . . . but [only] so as not to be publicly preached or written against.' But in his famous sermon on 2 Tim. i. 13, a copy of which is still preserved in the University Library at Cambridge, he advocates such forms of sound words not only as declarations of what we ourselves believe and judge that all should believe, and 'desire and require that all should profess, or at least not openly contradict, with whom we join in nearest church communion;' but also 'as *communionis tesseræ et judices*'—badges of our Christian church communion, and great helpers and furtherers of it, 'whereby uncomfortable divisions may be prevented, and the peace of the Church the better preserved, while we all profess the same truth and speak the same thing.' Cheynell shows the same toleration in his sermon before the House of Commons in March 1646; and as much has been said of his extravagances, it is right this should be recorded to his credit: 'I conceive it is requisite to a Christian state to hold forth the Christian religion in a wholesome form of sound words that cannot be condemned, that there may be a sweet harmony between all the churches of Christ; and if a Christian state shall find it necessary to descend to some disputable points in their Confession that they may top the rising errors of the time, I shall never move that learned men of a different persuasion should be forced, or by preferment tempted to subscribe or swear, to that form against their judgment, to which the civil sanction is annexed, because I know full well what a great temptation it was to young and old in the time of the Prelates' reign to subscribe to such forms as they had never thoroughly examined, because they could not be preferred unless they subscribed. Yet I humbly move that men's mouths may be stopped from blaspheming or reviling the truth of God, held forth for the

it will not die while Christianity lives. It is no longer, thank God, the principle of a party, but is almost universally admitted; and many seem disposed to forget who first so announced it, and finally made the announcement a reality by years of stormy conflict and heroic suffering, while others stood aloof or acted the easy part of candid friends. It may be that the Westminster divines did not at once fully perceive all the consequences of this noble principle, and that it was necessary they should be taught by adversity what they had failed in part to apprehend in the day of their prosperity. But this will ever remain as their unquestioned honour, that they first reclaimed for liberty a large province in which the civil and ecclesiastical authorities had previously claimed an absolute and arbitrary sway. In addition to a considerable amount of toleration within the Church in things of minor importance, they ultimately acquiesced in a larger amount of it without the Church than had been enjoyed in England before.[1] If that toleration was far

increase of Christian uniformity.' The Church of Scotland, however, while agreeing with the English Puritans as to the details of worship and government, has always required her ministers to regard her Confession of Faith as something more than a norm of teaching, to which they were to conform in their public ministrations; and by Act 1693 she was specially empowered to require all her ministers to own it as the confession of their faith, and the true doctrine to which they will constantly adhere. When we look at the history of Presbyterianism in England and in our own country since the seventeenth century, we think we have good cause to be thankful for the course the Church of Scotland has followed in this matter.

[1] Hetherington's *History of the Westminster Assembly*, pp. 331, 332, etc.; M'Crie's *Sketches*, p. 306, etc. See also p. 418 of this volume.

The full history of toleration has yet to be written. Professor Masson, who in vol. iii. of his recent *Life of Milton* has made such an admirable contribution to it, has frankly admitted that the Church of England was more tolerant than the Church of Rome, and Scottish Presbyterianism or Scottish Puritanism was more tolerant (though the reverse is usually asserted) than the Church of England prior to 1640. He adds, that he believes the honour of the first perception of the full principle of liberty of conscience, and its first assertion in English speech, has to be assigned to the Independents generally, and to the Baptists in particular. But it grew of suffering, and there were far more Roman Catholic than Baptist sufferers at that time. In 1601, Bacon in a letter to Cecil advocated the toleration of Irish Papists. Six years before the Baptist Confession there appeared 'A Refutation of an Epistle Apologetical written by a Puritan Papist to persuade the permission of the promiscuous use and profession of all sects and heresies.' Of course,

less liberal than is now enjoyed, or than the principle of the Confession would have warranted, it was greater than the gifted author of the *Liberty of Prophesying* is said himself to have advocated or practised when prosperity dawned on him. There are times when, in the interest of liberty itself, some restraints must be placed on it; and if ever there was such a time, it was at that in which the Assembly met, when the popular party were accused by their opponents of wishing to introduce anarchy in Church and State; and the House of Commons itself found it necessary to repudiate the charge. It is not strange if at such a crisis there were fears we now deem groundless, and misunderstandings we now deplore. But the Assembly, by limiting obedience to the lawful commands of civil and ecclesiastical authority, by limiting lawful commands in matters of faith and worship to things positively enjoined in the Word of God, or by fair inference deducible from it, and by recognising the right of the civil authority to form an independent judgment in things religious, helped

if the refutation appeared in 1605, the Epistle or Apology itself must have appeared a little earlier. I know it only through the refutation, in which it seems to be pretty fully embodied. The author of the latter is probably right in asserting that the writer of the Epistle was a Papist in disguise; but it is rather remarkable, if the common prejudice in regard to the Puritans was well founded, that he should have assumed the disguise of a Puritan. The following brief extracts may suffice to show the general purport of the Epistle: 'Let us hold on the same moderate course, and strive to prevail not by the temporal sword of His Majesty's power, but endeavour to overcome by the eternal sword of God's Holy Word, which, though it be sweet and not violent, yet is it a two-edged sword that entereth on every side, and pierceth more deeply to win the heart of man and alter his understanding for planting the gospel than any human force whatsoever.' 'To destroy all those that are in faith opposite to us were overmuch cruelty; to compel them to an external worship against their conscience were no less dangerous and damnable to us than for them; to impoverish them by statute laws were to impoverish ourselves, being so linked to them as many ways we are,—yea, it were a great weakening of the whole body of the estate to the detriment of our Sovereign Prince and of the Commonwealth; for the wealth of the subject is the treasure of the King, and the multitude of his people is his strength and glory.' Afterwards the author refers to the parable of the tares, and the lord's answer, 'Let them both grow together,' etc.; and says, 'If Christ will have it thus, why do you blame my advice, that a Christian king should do the same rather than use the sword of force and violence upon any the like occasions?' It is quite true that in 1644 the Assembly of Divines petitioned against a legal toleration of *all* sects and heresies, that very extreme things were

to forward the cause of freedom both in Church and State, and to plant the seed from which, as the Word of God was better studied, a fully developed system of toleration could not fail to grow.

Such, I believe, is the general character of the Westminster Confession of Faith, such its thoroughness, yet such, on the whole, its moderation and catholicity. It is lined and scored with the marks of conflict, but the deepest and the broadest lines are those which run through all the Christian ages; which appear distinctly either in the Creeds of the early Councils, or in the writings of the greatest of the Latin Fathers, or which, if they are not found so prominently there, appear broad and deep in the teaching of the ablest theologians of the middle ages, and in a few instances are to be traced more certainly in the one or in the other, than perhaps in the teaching of Calvin, certainly than in that of Luther. The Assembly of divines which framed it, may be said, humanly speaking, to have come just at the last moment of time when such an Assembly

said by many of its members, and that even the more moderate of them were pressing a comprehension rather than a toleration, just as many, who get far more credit, did thirty years later. But glimmerings of the truth were gaining access to the minds of the more moderate of the English Presbyterians, and find partial expression in the sermons of Calamy, Vines, and Manton, by 1647, and as full expression in the sermons of Reynolds under the Commonwealth, as in those of the more moderate Independent divines. Presbyterianism, it appears to me, never really had a fair chance in England till (see p. 418) 1659; and in the exuberance of an unsuspecting loyalty, it threw it away, and recalled the heir of the Stuarts without conditions. The main obstacle to its success in 1644 was, that it would not bow before Cromwell and his coterie, who consciously or unconsciously were following a course which could only end in revolution. Neither the virtues of his character, nor the glory and beneficence of his rule, must blind us to the fact that he and his friends are largely responsible for the defeat of moderate counsels in 1648, and for the terrible reaction against Protestantism in France, as well as against Puritanism in England, which followed his brief supremacy.

The ordinance against blasphemies and heresies, harsh and cruel as it seems to us, was not a tightening, but a relaxation, of the law put in temporary abeyance by the abolition of the Court of High Commission, and of the office of bishop. Offenders were no longer to be punishable for opinions held, but for opinions deliberately expressed. They were not obliged to clear themselves by oath, but must be convicted by the testimony of two credible witnesses, or by their own voluntary confession. The charge must be prosecuted and proved in the civil courts, and as I take it, at least in

was possible—when Conformist and Nonconformist were not yet formally separated,—when men trained in the study of the Fathers, yet familiar with the principles and tendencies of the Reformation, were not so rare as they now are,—when the Church was still under the happy influence of a marvellous revival,—when the word of God was felt as a living, quickening, transforming power, and preached not as a tradition, but as the very power and wisdom of God, by men of ripe scholarship and devoted piety, who have remained our models of earnest preaching, and our guides in practical godliness, even unto this day.

If the Church's faith is to be, on the whole, a growing faith—a building up on a foundation already laid deep and firm in the past, and not a demolition of the earliest and most massive substructures, and even a remodelling of the foundation itself,—it is expedient that from time to time account be taken of the progress made, and attention be called to the structure as a whole. It would have been matter for real regret, had an age of such deep piety, and

graver cases, before a jury. Cromwell himself, when at the height of his power, found it necessary to set limits to toleration and the freedom of church courts; and when the Toleration Act was passed at the Revolution, it was so not in general or latitudinarian terms, but to the definite and limited extent desired by the Puritans, the Baptists, and the Quakers. King William III., though probably as wise a monarch as ever sat on the throne of Britain, gave his assent to an Act for suppressing blasphemy and profaneness, by which it was provided, that if any persons having been educated in, or at any time having made profession of, the Christian religion within this realm, should by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God, or should assert or maintain there are more Gods than one, or should deny the Christian religion to be true, or the Scriptures of the Old and New Testament to be of divine authority, he should the first time be subject to severe legal disabilities, and the second should suffer imprisonment for three years. Tillotson's successor in the See of Canterbury wrote, in support of these Acts and the King's injunctions, to the following effect: 'Every pious person of the laity should, if need be, be put in mind by the clergy, that he ought to think himself obliged to use his best endeavours to have such offenders punished by the civil magistrate, as can *no otherwise* be amended. And that when he hears his neighbour swear or blaspheme the name of God, or sees him offend in drunkenness or profanation of the Lord's day, he ought not to neglect to give the magistrate notice of it.' Even the melancholy words of Rutherford were but the echo of those of the judicious Hooker (Bk. 8), that in matters of faith 'law should set down a certainty which no man afterwards is to gainsay.'

earnest action, and laborious learning, been allowed to pass without leaving some such record of its attainments as we have in the Confession of the Westminster Assembly of divines. To this, the product of their mature thought—the deliberate record of their common faith and principles—rather than to any extreme statement drawn up by isolated and crotchety individuals, it becomes us to turn, if we would know them as they really were, and would be qualified to judge of what they did to vindicate the truth of Christ, and work out our freedom, both civil and ecclesiastical. We may legitimately have recourse to their true-hearted successors, just as we may have recourse to the writings of individual members of the Assembly for help in understanding their common teaching; but if we do so, we must be religiously on our guard against importing into it aught which is merely a peculiarity of theirs, or is added on as a further development of its principles and teaching. Still more does it become us, while we refuse to make any one an offender for words uttered, it may be, lightly, and endeavour to construe the old creed as tolerantly as we fairly can,[1] yet to hold by it, as containing 'the sum and substance of the doctrine of the Reformed Churches,' and to decline all tampering with it. It will be time enough to think of change, when a school of theologians of riper scholarship and more patient study, of higher culture and deeper piety, shall arise among us,—not content to pick up their opinions even on minor matters at second-hand, but qualified, by acquaintance with the writings of these old divines and their true-hearted successors, to do them full justice.

But was not the Westminster Confession rejected in the land which gave it birth ere many years had passed? Indeed it was; and so, in a great measure, was all regard for God and things divine, and men surrendered themselves up to every excess of riot. The very King for

[1] 'Si quis tamen verbum aliquod durius, vel locutionem amplecti nequeat, *modo conveniat de re ipsa*, tolerari forte poterit ejus infirmitas.'—*Calvin's Letters*, p. 462, ed. 1617. See also Dr. Hodges' most seasonable paper, *What is meant by adopting the Westminster Confession.*

whose sake so much was done and suffered, it is now proved, was not well seated on his throne when he began to plot for the reconciliation of his kingdom to the See of Rome. The court he gathered round him was the most dissolute and worthless which England for centuries has seen, and they, of whom better things might have been expected, contended but feebly against iniquity in high places. Those of whom the world was not worthy were sent forth to wander as outcasts from society, and from the Church of their native land, to prove, under contempt and persecution, the reality of the Christian principles they had professed in their prosperity, and their deep attachment to the constitution of their country. But though their Confession was cast off, its theology lived on notwithstanding, — lived on in the Episcopal Churches of England and Scotland, in the teaching of Leighton and Reynolds, and others of their old associates, who were faithful to God in the midst of abounding defection, —lived on, too, in the teaching of those who went forth from the National Churches, clave to it at all hazards, preached it by their lives when they could no longer preach it by their lips, and out of their deep poverty enriched future generations by those practical treatises, in which its theology will live while the English language continues to be spoken.

Moreover, when cast out in the land of its birth, it was taken in elsewhere. It was voluntarily taken in on the other side of the Atlantic by the children of the pilgrim-fathers, who under its tuition have grown into a great and noble nation, heirs with us of the Puritan traditions, and having at the present day, in addition to an Episcopal Church, which has yielded most of the minor changes sought by English Puritans, more than six thousand Presbyterian ministers, united in substantial adherence to its standards, and a large number of Independent, and of German and Dutch Reformed pastors, following closely its Augustinian type of doctrine.

This supplies the answer I give to those who assert that the Confession has failed in the object it sought to accom-

plish, and therefore ought now to be abandoned by the Church of Scotland. True, it has failed to bind together the Established Churches of England and Scotland; but it has not failed to bind the Church which has held by it, to many sister and daughter Churches of which she has no cause to be ashamed. It binds her to many in Scotland who have gone out from her, but who still cling to her standards and forms of worship, and perhaps at times rebuke her the more sharply just because they still love her. It binds her to the orthodox Presbyterian Churches in England and Ireland, in Canada and Australia, as well as to the great Presbyterian Churches in the United States of America. Our only hope of a really united Presbyterian Church lies in substantial adherence to it; and if we will only be true to our Church, and vigilantly improve our opportunities, I do not think we have any cause to despair of this, and even more extensive good. She needs no blank shield nor banner with new device, but only her old faith and life in Christ; and He who has preserved her as a witness for truths precious to the greatest doctors of the West, and bound up with their deepest spiritual experiences, may yet own her as evidently as He has lately done the little Jansenist Church of Holland, and say of her, 'Destroy it not, for a blessing is in it.' She has once already saved the Reformation in England, and may help to do it again.

Such happy results, however, must be sought for in a really Christian and unselfish spirit. If there be one lesson which the history of the Westminster Assembly teaches more emphatically than another, it is this, that lasting union and reform cannot be forced by any amount of skilful manipulation, but must spring and grow up from the plentiful outpouring of God's Holy Spirit. For this let us labour and pray, till He pour us out a blessing, so that there shall not be room enough to receive it, and cause us all to 'come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'

ALEX. F. MITCHELL.

BAILLIE'S DESCRIPTION OF THE WESTMINSTER ASSEMBLY.

(*Letters*, Vol. II. pp. 107, 108, 109.)

'On Monday morning we sent to both Houses of Parliament for a warrant for our sitting in the Assemblie. This was readilie granted, and by Mr. Hendersone presented to the Proloqutor; who sent out three of their number to convoy us to the Assemblie. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous a voyage by sea and land, in so unseasonable a tyme of the year: When he had ended, we satt doun in these places which since we have keeped. The like of that Assemblie I did never see, and, as we hear say, the like was never in England, nor any where is shortlie lyke to be. They did sit in Henry the 7th's Chappell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair roome in the Abbey of Westminster, about the bounds of the Colledge fore-hall, but wyder.[1] At the one end nearest the doore, and both sydes are stages of seats as in the new Assemblie-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the upmost end there is a chair set on ane frame, a foot from the earth, for the Mr. Proloqutor Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sitts the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung, and hes a good fyre, which is some dainties at London. Foranent the table, upon the Proloqutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit. Upon the other, at our backs, the members of Parliament deputed to the Assemblie. On the formes foranent us, on the Proloqutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and backsyde of the table, till it come about to our seats, are four or five stages of fourmes, whereupon their divines sitts as they please; albeit commonlie they keep the same place. From the chimney to the door there is no seats, but a voyd for passage. The Lords of Parliament uses to sit on chaires, in that voyd, about the fire. We meet every day of the week, but Saturday. We sitt commonlie from nine to one or two afternoon. The Proloqutor at the beginning and end hes a short prayer. The man, as the world knows, is very learned in the questions he hes studied, and very good, beloved of all, and highlie esteemed; but merelie bookish, and not much, as it seems,

[1] This has generally been supposed to be the hall fronting the High Street, which continued till recently the Hall of Glasgow College. But the proportions of the Jerusalem chamber are altogether different from those of that hall. It is not wider but narrower than it, and considerably higher in proportion to the width. The only explanation I can suggest is, that Baillie spoke of a fore-hall or high hall which was demolished even in his own lifetime, and which probably was of different proportions. In his letter to Spang, of date 31st Jan. 1661, complaining of Principal Gillespie's extravagance, he says: 'His next motion was to pull down the whole fore-work of the College, the high hall and Arthurlie,—very good houses, all newly dressed.' Baillie, very grieved, first opposed the motion, and then pleaded for delay in carrying it out, 'but all in vain; presently the hall was pulled down.'

acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer he sitts mute. It was the canny convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend Mr. Whyte, hes keeped in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so farr as is decent, the Proloqutor's place. Ordinarlie there will be present above threescore of their divines. These are divided in three Committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every Committee, as the Parliament gives order in wryte to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assemblie, setts doune their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield the scribe, reads the proposition and Scriptures, whereupon the Assemblie debates in a most grave and orderlie way. No man is called up to speak; bot who stands up of his own accord, he speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedlie calls on his name whom they desyre to hear first: On whom the loudest and maniest voices calls, he speaks. No man speaks to any bot to the Proloqutor. They harangue long and very learnedlie. They studie the questions well before hand, and prepares their speeches; but withall the men are exceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replyes that many of them usuallie doe make. When, upon every proposition by itself, and on everie text of Scripture that is brought to confirme it, every man who will hes said his whole minde, and the replyes, and duplies, and triplies, are heard; then the most part calls, To the question. Byfield the scribe rises from the table, and comes to the Proloqutor's chair, who, from the scribe's book, reads the proposition, and says, as many as are in opinion that the question is well stated in the proposition, let them say I; when I is heard, he says, as many as think otherwise, say No. If the difference of I's and No's be cleare, as usuallie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and No be near equall, then sayes the Proloqutor, as many as say I, stand up; while they stand, the scribe and others number them in their minde; when they sitt down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will vaige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, Speak to order, to order. No man contradicts another expresslie by name, bot most discreetlie speaks to the Proloqutor, and at most holds on the generall, The Reverend brother, who latelie or last spoke, on this hand, on that syde, above, or below. I thought meet once for all to give yow a taste of the outward form of their Assemblie.'

The Vow or Protestation taken by every member admitted to sit in the Assembly.

'I do seriously promise and vow in the presence of Almighty God, that in this Assembly whereof I am a member I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline but what may make most for God's glory and the peace and good of his Church.'

LIST OF THE MEMBERS OF THE WESTMINSTER ASSEMBLY,

In the order in which their names appear in the Ordinance calling the Assembly, or were subsequently added by the two Houses.

[An asterisk has been placed before the name of every one who, from these Minutes, or from Lightfoot's Journal or Gillespie's Notes, has been found at any time to have attended the meetings, and of every one who, in old editions of the Confession of Faith, is reported to have signed the protestation required to be taken by every member admitted to sit in the Assembly. The names of members added subsequently to the meeting of the Assembly are printed in *italics*, as are also the few particulars about the original members which are not taken from the Ordinance. Two very accurate lists of the members of Assembly have already been given to the public—the one by Mr. Meek, prefixed to Gillespie's 'Notes,' and the other by Professor Masson, in his recent 'Life of Milton.' It is with great diffidence, and only in a few minor points, I venture to differ from either. But having had to examine the Journals of Parliament, the MS. Minutes of the Assembly, with many contemporaneous documents, and the works of Wood, Fuller, Palmer, Brook, Neal, and Reid, I give the result of my own researches. Following the Ordinance as finally printed by order of the Houses on 20th June 1643, I include among the original members both Simeon Ashe and John Erle of Bishopton, and make the number of the divines to be 121, not 119 or 120. In the copy of the Ordinance inserted in the Lords' Journals of 12th June, the name of Ashe appears, but those of Sterry and Erle are omitted. In the printed copy, issued separately, the name of Shute is retained, and, as in that of 20th June, those of Sterry and Erle are inserted. The Ordinance being given at length in ordinary editions of the Confession, is not reprinted here,

The names of Prideaux, Levet, Crook, Jennison, Lloyd, Soames, and March, should not be placed in the list of members. Whether those of Dillingham, C. Love, Moore, and Newscore, should stand in the list of superadded divines, I have been unable as yet positively to determine.—A. F. M.]

PEERS.

*Algernon, Earl of Northumberland.
William, Earl of Bedford.
*Philip, Earl of Pembroke and Montgomery.
*William, Earl of Salisbury.
Henry, Earl of Holland.
*Edward, Earl of Manchester.
*William, Lord Viscount Say and Seale.
Edward, Lord Viscount Conway.
*Philip, Lord Wharton.
*Edward, Lord Howard of Escrick.
Basil, Earl of Denbigh;
Oliver, Earl of Bolingbroke;
William, Lord Grey of Warke;
vice Bedford, Holland, and Conway.
**Robert, Earl of Essex, Lord General.*
**Robert, Earl of Warwick, Lord Admiral.*

COMMONERS.

*John Selden, Esq.
*Francis Rous, Esq.
*Edmund Prideaux, Esq.
*Sir Henry Vane, Knt., senior.
*John Glynn, Esq., Recorder of London.
*John White, Esq.
*Bouldstrode Whitlocke, Esq.
*Humphrey Salloway, Esq.
Mr. Serjeant Wild.
*Oliver St. John, Esq., His Majesty's Solicitor.
*Sir Benjamin Rudyard, Knt.
*John Pym, Esq.
*Sir John Clotworthy, Knt.
*John Maynard, Esq.
*Sir Henry Vane, Knt., junior.
William Pierpoint, Esq.
*William Wheeler, Esq.
*Sir Thomas Barrington, Knt.
Walter Young, Esq.
*Sir John Evelyn, Knt.
*Sir Robert Harley, v. *Pym, deceased.*
*Sir William Massam, or Masson, v. *Barrington, deceased.*
*William Stroud, v. *White, deceased.*
*Sir Arthur Haselrig } added along
*Robert Reynolds, Esq. } with Essex.
*Zouch Tate, Esq.
*Sir Gilbert Gerard (?).
*Sir Robert Pye (?).
*Sir John Cooke.

DIVINES.

*Herbert Palmer, B.D., of Ashwell, *Herts, Assessor after* White, *and Master of Queen's College, Cambridge.*
*Oliver Bowles, B.D., of Sutton, *Bedf.*
*Henry Wilkinson, *sen.*, B.D., of Waddesdon, *Bucks.*
*Thomas Valentine, B.D., of Chalfont, St. Giles, *Bucks, aft. of London.*
*William Twisse, D.D., of Newbury, *Berks*, Prolocutor.
*William Raynor, *B.D.*, of Egham, *Surrey, aft. of St. John Bapt., Lon.*
Hannibal Gammon, M.A., of Mawgan, *Cornwall.*
*Jasper or Gaspar Hickes, M.A., of Lanrake, *Cornwall.*
*Joshua Hoyle, D.D., of Dublin, *afterwards of Stepney and Oxford.*
*William Bridge, *M.A.*, of Yarmouth.
Thomas Wincop, D.D., of Ellesworth, *Cambridge.*
*Thomas Goodwin, B.D., of London, *aft. of Magdalen College, Oxford.*
*John Ley, *M.A.*, of Budworth, *Cheshire.*
*Thomas Case, *M.A.*, of *St. Mary's, Milk Street*, London.
John Pyne, of Bereferrers, *Devon.*
Francis Whidden, M.A., of Moreton-*Hampstead, Devon.*
Richard Love, D.D., of Ekington, *and of Corpus Christi College, Cambridge.*
*William Gouge, D.D., of Blackfriars, London, *Assessor after Palmer.*
Ralph Brownerigg, D.D., Bishop of Exeter, *sent excuse for non-attendance.*
Samuel Ward, D.D., Master of Sidney Sussex College, *Cambridge.*
*John White, M.A., of Dorchester, *Assessor.*
*Edward Peale, of Compton, *Dorset.*
*Stephen Marshall, B.D., of Finchingfield, *Essex.*
*Obadiah Sedgewick, B.D., of Coggeshall, *or of Farnham, Essex.*
—— Carter, M.A., *of York or Camberwell.*
*Peter Clerk, *M.A.*, of Carnaby, *afterwards of Kirkby, York.*
*William Mew, B.D., of Estington, or *Eastington, Gloucester.*
Richard Capell, *M.A.*, Pitchcombe, *Gloucester.*
*Theophilus Bathurst, *or Theodore Backhurst*, of Overton Watervile, Wilts.
*Philip Nye, *M.A.*, of Kimbolton, *Hunts.*
*Brocket (or Peter) Smith, D.D., of Barkway, *Herts.*
*Cornelius Burges, D.D., of Watford, *Herts, Assessor.*
*John Green, of Pencombe, *Hereford.*
*Stanley Gower, of Brampton Bryan, *Hereford.*
*Francis Taylor, *B.D.*, of Yalding, *Kent.*
*Thomas Wilson, *M.A.*, of Otham, *Kent.*
*Antony Tuckney, B.D., of Boston, *aft. Master successively of Emmanuel and St. John's, Cambridge, and Professor of Divinity after Arrowsmith.*
*Thomas Coleman, *M.A.*, of Blyton, *Lincoln, and of St. Peter's, Cornhill.*
*Charles Herle, *M.A.*, of Winwick, *Lancashire, Proloc. after Dr. Twisse.*
*Richard Herrick, *or Heyrick, M.A., Warden of Christ's College*, Manchester.
*Richard Cleyton, *M.A.*, of Shawell, *Leicester.*
*George Gibbs, *or Gippes*, of Ayleston, *Leicester.*
Calibute Downing, LL.D., of Hackney, *Middlesex.*
*Jeremy Burroughes, *M.A.*, '*Morning Star*,' of Stepney.
*Edmund Calamy, B.D., *of Aldermanbury*, London.
*George Walker, B.D., *of St. John's, Watling Street*, London.
*Joseph Carrill, M.A., *Preacher at* Lincoln's Inn, *aft. of St. Magnus*, London.
*Lazarus Seaman, B.D., *of All Hallows, Bread Street, afterwards of Peter House, Cambridge.*

John Harris, D.D., Warden of Winchester College, '*took Covenant and other oaths.*'
George Morley, *D.D.*, of Mildenhall, *Wilts, aft. Bishop of Winchester.*
*Edward Reynolds, *M.A.*, of Braunston, *Northampton, aft. Dean of Christ Church, Oxf., and Bishop of Norwich.*
*Thomas Hill, B.D., of Titchmarsh, *Northampton, afterwards Master of Trinity College, Cambridge, and D.D.*
Robert Sanderson, D.D., of Boothby Pannell or Pagnell, *Lincoln, afterwards Bishop of Lincoln.*
*John Foxcroft, *M.A.*, of Gotham, *Notts.*
*John Jackson, M.A., of Marske, *Yorkshire, also preacher at Gray's Inn.*
*William Carter, of London.
*Thomas Thoroughgood, of Massingham, Norfolk.
*John Arrowsmith, *B.D.*, of King's Lynne, *Norfolk, afterwards Master successively* of St. John's and *Trinity, Cambridge, and Professor of Divinity.*
*Robert Harris, B.D., of Hanwell, *Oxford, aft. of Trinity College there.*
*Robert Crosse, of Lincoln College, *Oxford.*
James [Ussher], Archbishop of Armagh.
*Matthias Styles, D.D., of St. George's, Eastcheap, London.
*Samuel Gibson, of Burleigh, *Rutland.*
*Jeremiah Whitaker, M.A., of Stretton, *Rutland, afterwards of Bermondsey.*
*Edmund Stanton, D.D., of Kingston-on-Thames, *afterwards President of Corpus Christi College, Oxford.*
*Daniel Featley, D.D., of Lambeth, '*Third and last Provost of Chelsea College.*'
Francis Coke, or Cooke, of Yoxhall, *Staffordshire.*
*John Lightfoot, *M.A.*, of Ashley, *Staffordshire, afterwards Master of Catherine Hall, Cambridge, and D.D.*
*Edward Corbet, *M.A.*, of Merton College, Oxford, *and Rector of Chartham, Kent, succeeded Dr. Hammond as University Orator and Canon of Christ's Church, Oxon.*
Samuel Hildersham, *B.D.*, of *West* Felton, *Shropshire.*
*John Langley, *M.A.*, of West Tuderley, or *Tytherley, Hampshire.*
*Christopher Tisdale, or Tesdale, *M.A.*, of Uphurstborne, *or Hurstborne-Tarrant, Hampshire.*
*Thomas Young, *M.A., St. And.*, of Stowmarket, *Suffolk, aft. D.D.*, and *Master of Jesus College, Cambridge.*
*John Phillips, of Wrentham, Suffolk, *brother-in-law of Dr. Ames.*
*Humphrey Chambers, B.D., of Claverton, *Somerset, aft. of Pewsey, Wilts.*
*John Conant, B.D., of Lymington, *Somerset, aft. of St. Stephen's, Walbrook.*
*Henry Hall, B.D., of Norwich.
Henry Hutton, *M.A., of Caldbeck, Cumberland, and Prebendary of Carlisle.*
*Henry Scudder, of Collingborne, *Wilts.*
*Thomas Baylie, *B.D.*, of Manningford-Bruce, Wilts.
*Benjamin Pickering, of East Hoateley, *or of Buckstead*, Sussex.
Henry Nye, of Clapham.
*Arthur Sallaway, *or Salway, M.A.*, of Seavern Stoke, *Worcester.*
*Sydrach Simpson, of London, *afterwards succeeded Vines in Pembroke Hall, Cambridge.*
*Antony Burgesse, *or Burges*, M.A., of Sutton Coldfield, Warwickshire.
*Richard Vines, *M.A.*, of Calcot, or *Weddington War., Master of Pembroke Hall, Cambridge, and a minister in London.*
*William Greenhill, *M.A.*, '*Evening Star,*' of Stepney.
William Moreton, of Newcastle.
Richard Buckley, *or Bulkley, B.D.*
*Thomas Temple, D.D., of Battersea, Surrey.
*Simeon Ashe, of St. Bride's, *afterwards of St. Michael's, Basingshaw, appointed in room of Josiah Shute, who died before Assembly met.*
William Nicholson, *M.A., Archdeacon of Brecknock.*
*Thomas Gattaker, B.D., of Rotherhithe, *Surrey.*
*James Weldy, *or Welby*, of Selattyn, *Shropshire.*
Christopher Pashley, D.D., of Hawarden, Flintshire.
*Henry Tozer, B.D., *Fellow of Exeter College, Oxford.*
*William Spurstow, D.D., of Hampden, Bucks, *then of Catherine Hall, Cambridge, afterwards of Hackney.*
*Francis Cheynell, or Channell, of Oxford, *aft. Master of St. John's, D.D., and Margaret Professor of Divinity.*
Edward Ellis, B.D., of Guilsfield, *Montgomery.*
John Hacket, D.D., of St. Andrew's, Holborne, *aft. Bishop of Lichfield.*
*Samuel De la Place, } *of French Ch.*
*John De la March, } *London.*
*Matthew Newcomen, *M.A.*, of Dedham, *Essex.*
William Lyford, *B.D.*, of Sherborne, Dorset.
*[Thomas] Carter, M.A., of Dynton, Bucks, *aft. of Olave's, Hart Street.*
*William Lance, of Harrow, Middlesex.
*Thomas Hodges, *B.D.*, of Kensington, *afterwards Dean of Hereford.*
*Andreas Perne, *M.A.*, of Wilby, Northampton.
*Thomas Westfield, D.D., of St. Bartholomew the Great, Bishop of Bristol, *attended at least the first meeting.*
Henry Hammond. D.D., of Penshurst, Kent, *and Canon of Christ's Church.*

*Nicholas Prophet, *or Proffet*, of Marlborough, Wilts, *aft. of Edmonton.*
*Peter Sterry, *B.D.*, of London.
John Erle, *D.D.*, of Bishopton, Wilts, *afterwards Bishop of Worcester, then of Salisbury.*
*John Gibbon, or Guibon, *M.A.*, of Waltham.
*Henry Painter, B.D., of Exeter.
*Thomas Micklethwaite, M.A., of Cherry-Burton, *Yorkshire.*
*John Whincop, D.D., of St. Martin's in the Fields, *and Clothall, Herts.*
*William Price, *B.D.*, St. Paul's, Covent Garden, and of *Waltham Abbey.*
*Henry Wilkinson, jun., B.D., *afterwards D.D., and Principal of Magdalen Hall, Oxford.*
Richard Holdsworth, or Oldsworth, D.D., Master of Emmanuel College, Cambridge.
William Dunning, M.A., of Cold Aston, *Glouc.*, or *Godalston, Notts.*
**Francis Woodcock, B.A.*, of *St. Lawrence, Jewry*, v. *Moreton, of Newcastle, deceased.*
**John Maynard, M.A., of Mayfield, Surrey*, v. *H. Nye, deceased.*
Thomas Clendon, of All Hallows, Barking, v. *Nicholson, who failed to attend.*
**Daniel Cawdrey, M.A.*, v. *Dr. Harris, of Winchester, excused.*
**John Dury, or Durie, 'the learned John Dury, a Scot' (whose father had been banished for taking part in the Aberdeen Assembly)*, v. *Dr. Downing, deceased, probably because of his well-known efforts to promote union among Protestants.*
**William Rathbone, or Rathband, of Highgate*, v. *Morley.*
**John Strickland, of New Sarum*, v. *Dr. Ward, deceased.*
**William Good, B.D., of Denton, Norfolk.*
**John Bond, D.C.L., Master of the Savoy*, v. *Archbishop Ussher.*
**Humphrey Hardwick, of Hadham Magna, Herts.*
**John Ward, of Ipswich and of Bramptom*, v. *Painter, deceased.*
**Edward Corbet, of Norfolk, or North Reppis, Norfolk*, v. *H. Hall, of Norwich.*
**Philip Delmé, or Delmy, of French Church, Canterbury*, v. *Rathbone, deceased.*
**Thomas Ford, M.A., of St. Faith's, London*, v. *Bowles, deceased.*
**Richard Byfield, of Long Ditton, Surrey*, v. *Dr. Featley, deceased.*
**William Strong, preacher in Westminster Abbey*, v. *Peale, deceased.*
**Robert Johnston, of York*, v. *Carter, deceased.*
**Samuel Boulton, of St. Saviour's, Southwark, afterwards D.D., and Master of Christ's College, Cambridge*, v. *Burroughs, deceased.*

SCRIBES OR CLERKS OF THE ASSEMBLY.

Henry Roborough, or Rodborough, *of St. Leonard's, Eastcheap, London.*
Adoniram Byfield, M.A., *afterwards of Fulham.*

Amanuensis or Assistant—John Wallis, M.A., *afterwards D.D., Savilian Professor of Geometry, Oxford.*

Commissioners appointed by the General Assembly of the Church of Scotland, or its Commission, 'to propose, consult, treat, and conclude with the Assembly of Divines, or any Commissioners deputed by them, or any Committee or Commissioners deputed by the Houses of Parliament, in all matters which may further the union of this island in one form of Kirk-government, one Confession of Faith, one Catechism, and one Directory for the worship of God,' and admitted by the two Houses to be present in the Assembly, and 'to debate upon occasion.'

Ministers.

Alexander Henderson, of Edinburgh.
Robert Douglas, of Edinr. [*never sat*].
Samuel Rutherford, of St. Andrews.
Robert Baillie, of Glasgow.
George Gillespie, of Edinburgh.
Robert Blair, of St. Andrews [see p. 539].

Elders.

John, Earl of Cassilis [*never sat*].
John, Lord Maitland, *afterwards Earl of Lauderdale.*
Sir Archibald Johnston, of Warriston.
Robert Meldrum, in absence of Johnston.
John, Earl of Loudon.
Sir Charles Erskine.
John, Lord Balmerino, v. *Loudon.*
Archibald, Marquis of Argyll.
George Winrham, of Libberton, v. *Argyll.*

Admitted to sit and hear in October 1644, *the Prince Elector Palatine*, and on one occasion permitted to speak.

The Names of the Members of the Assembly [*regarded as on the Roll at*] 12*th April* 1644.[1]

[*First Committee.*]

Mr. Palmer.
Mr. Bowles.
Mr. Wilkenson, senr.
Mr. Valantine.
Mr. Rayner.
Dr. Hoyle.
Mr. Bridge.
Mr. Goodwin.
Mr. Ley.
Mr. Case.
Dr. Gouge.
Mr. White.
Mr. Marshall.
Mr. Sedgwicke.
Mr. Clarke.
Mr. Bathurst.
Mr. Ny.
Dr. Smith.
Dr. Burgis.
Mr. Greene.
Mr. Gower.
Mr. Taylor.
Mr. Wilson.
Mr. Tuckney.
Mr. Coleman.
Mr. Herle.
Mr. Hericke.
Mr. Mew.
Mr. Wrathband.
Mr. Hickes.

[*Second Committee.*]

Mr. Clayton.
Mr. Gipps.
Mr. Buroughes.
Mr. Calamy.
Mr. Walker.
Mr. Carrill.
Mr. Leaman.
Mr. Reynolds.
Mr. Hill.
Mr. Jackson.
Mr. Carter of L.
Mr. Thorowgood.
Mr. Arrowsmith.
Mr. Gibson.
Mr. Whitaker.
Dr. Stanton.
Mr. Lightfoote.
Mr. Corbett.
Mr. Langley.
Mr. Tisdale.
Mr. Young.
Mr. Phillips.
Mr. Connant.
Mr. Chambers.
Mr. Hall.
Mr. Scudder.
Mr. Bayly.
Mr. Pickering.
Mr. Cawdry.
Mr. Strickland.
Mr. Bond.
Mr. Harris.

[*Third Committee.*]

Mr. Salloway.
Mr. Simpson.
Mr. Burgis.
Mr. Vines.
Mr. Greenhill.
Dr. Temple.
Mr. Ash.
Mr. Gataker.
Mr. Spurstow.
Mr. Channell.
Mr. Delamarch.
Mr. Newcoman.
Mr. Carter of D.
Mr. Hodges.
Mr. Perne.
Mr. Prophet.
Mr. Sterry.
Mr. Guibon.
Mr. Michaelthwaite.
Dr. Wincop.
Mr. Price.
Mr. Wilkenson, junr.
Mr. Woodcocke.
Mr. Delaplace.
Mr. Maynhard.
Mr. Paynter.
Mr. Good.
Mr. Hardwicke.

[1] By this date some had died, Dr. Featley and a few who refused the Covenant had retired, Mr. Ford and one or two others were detained at home by the state of the country, and several of the superadded divines were not yet received. Up to that date the allowance promised to the members had been very irregularly paid.

Excerpts from Vol. II. of the MS. Minutes, containing the first appointment of Committee to prepare a Confession of Faith.[1]

Sess. 269.—*August* 20, 1644.—*Tuesday morning.*

. . . . . .

A Committee to join with the Commissioners of the

[1] In his public letter, in October 1644, Baillie writes: 'The Confession of Faith is referred to a Committee, to be put in several of the best hands that are here;' and in that of 21st November, he reports that 'the Catechism is drawn up, and I think shall not take up much time; I fear the Confession of Faith may stick longer.' Again, on 26th December, he writes: 'We have near also agreed in private on a draught of Catechism, whereupon when it comes in public we expect little debate. I think we must either pass the Confession to another season, or if God will help us, *the heads of it being distributed among many able hands*, it may in a short time be so drawn up as the debate of it may cost little time.' Once more, on 25th April 1645, he writes: 'The Catechism and Confession of Faith are put in the hands of several Committees, and some reports are made to the Assembly concerning both; we expect not so much debate upon them as we have had in the Directory and Government.' In all probability, therefore, the *matter* for the Confession was to a certain extent prepared by the above-mentioned Committee, and the Committee appointed on 12th May 1645 (p. 91) would enter on its work with a certain amount of material already collected, though not digested into a formal 'draught.' After the several paragraphs, draughted by that Committee, were disposed of in the Assembly, they were again remitted to a small Committee for the review and final wording and methodizing of the Confession (pp. 110, 168, 245, etc.), all being once more reported to the Assembly.

The Catechism which Baillie reports to have been drawn up, and near agreed on in the end of 1644, was, of course, neither of the two ultimately adopted, but either that which had been almost completed, and to a considerable extent passed, in the Assembly (pp. 281, 282, etc.) before it was resolved to have two; or it may be that it was that Catechism still preserved in MS. in the Library of the University of Edinburgh, and ascribed to Samuel Rutherford. This probably had the approbation of the Scotch Commissioners, and would repay publication yet, though the Westminster Assembly do not appear to have availed themselves much either of its method or matter. The Larger Catechism, it will be seen, was drawn up before the Shorter; and though perhaps the latter embodies more of the materials of the original Catechism than the Larger does, and has been the most widely popular of the Assembly's symbolical books, it was that in the perfecting of which the Scotch Commissioners had least to do. Rutherford alone remained when it was being discussed in the Assembly. Tradition connects the name of Gillespie with its answer to the question, *What is God?* but it is doubtful if the answer to that question, even in the Larger Catechism, had been cast into the shape it now bears when Gillespie left for Scotland. Tuckney, it is admitted, took the chief part in preparing that Catechism. He was Convener also of the Committee which prepared the Shorter, though its more concise and severely logical answers are generally supposed to have been finally adjusted by Wallis.

Church of Scotland to prepare matter for a joint Confession of Faith.

R. neg. 12.	R. affirmat. 9 [to be a Committee].	
Dr. GOUGE.	Mr. BURGES.	or any 5 of them.
Mr. GATAKER.	Mr. VINES.	
Mr. ARROWSMITH.	Mr. GOODWIN.	
Dr. TEMPLE.	Dr. HOYLE.	
Mr. BURROUGHS.		

Sess. 278.—*September* 4, [1644].—*Wednesday morning.*

Report from the Committee for the Confession of Faith.

They desire an addition of those persons to the said Committee—

Ordered—Mr. Palmer, Mr. Newcomen, Mr. Herle, Mr. Reynolds, Mr. Wilson, Mr. Tuckney, Dr. Smith, Mr. Young, Mr. Ley, Mr. Sedgwicke, be added to the Committee for the Confession of Faith.

CORRIGENDA.

Page 103, line 7, 'Lawes,' perhaps 'Lance.'
,, line 29, transpose 'Ordered' to line 30, after 'Conant.'
Page 108, line 27, 'Hall' should be 'Hull.'
Page 113, note, '71' should be 'vii.'
Page 130, line 34, 'Gomer' should be 'Gower.'
Page 169, line 15, 'N[orwich]' should be 'N[orfolk].'
Page 178, line 20, 'Peake' should be 'Peale.'
Page 179, line 16, after 'Ward' insert '[to pray].'
Page 189, line 6, 'D[udley]' should be 'D[ynton].'
Page 198, line 28, 'last' should be 'least.'
Page 258, note 2, 'they' should be 'their.'
Page 269, line 24, 'Mazy,' perhaps 'Masy,' for 'Massey.'
Page 298, line 22, 'Daux,' perhaps 'Dunn.'
Page 307, last line, 'Banke' should be 'Bankes.'
Page 346, line 15, '8th' should be '18th.'
Page 372, line 28, *dele* '[see];' for 'and' read 'end.'
Page 477, line 2, 'Day' should be 'Dury.'
Page 480, 'R. Prophet' should be 'N. Prophet.'

N.B.—The transcriber is now of opinion that the various readings suggested in note 1 on pp. 155, 156, 159, and 431 are to be preferred to those in the text.

MINUTES

OF THE SESSIONS OF

THE ASSEMBLY OF DIVINES.

Sess. 324.—*November* 18, 1644.—*Monday morning.*

Sess. 324. Nov. 18, 1644.

A Report, made by Dr. Gouge from the ministers appointed to ordain, about Mr. Robinson; it is as followeth:—

R:—That the case propounded shall be taken into consideration by this Assembly.

Debate whether deacons' orders be sufficient for a minister.

Mr. Marshall—I conceive the ordination he hath received is a sufficient ordination. I cannot learn that Christ instituted any man to have authority to preach the word and administer the sacraments, but one that's to be looked upon as a preaching presbyter. For those two arguments propounded . . . The calling of him a deacon is but a miscalling of him. True, the Scripture owns none but presbyters under that name; but if a man be ordained to another work, whatsoever his name be, it is not material. The power of ordination doth not depend upon the intention of the ordainers. I do not think it is unlawful for them to be ordained again.

Mr. Palmer—Speak a word concerning this business. I conceive the ordination of deacons is not good to all purposes without a new ordination. The Scripture . . . negative they did intend they should not be presbyters; the persons ordained did not intend it, and it was the general intent of the Church.

Mr. Young—Concerning this question now before us.

. . . . . .

Ordered—That the report and this vote be transcribed

Sess. 324. Nov. 18, 1644. and sent to both Houses of Parliament by the ministers appointed to ordain that are members of this Assembly, with humble submission of the whole matter to their wisdom.

[Mr. Ralph Robinson chosen to be pastor of the parish church of *Mary Woolnoth, London*, not being a presbyter, repaired to the ministers appointed to ordain, desiring to be ordained a presbyter for the charge aforesaid, and submitted himself to examination; but after some proceedings therein, he declined the ministers and way of ordination; alledging that he is already deacon, and supposeth that to be enough; and in case it be not, he hopes that within a year, there will be another more settled way of ordination, and then he may be ordained. This act of his the ministers appointed to ordain do conceive to be a waving and weakening of the ordinance; and that there is a necessity of having recourse both to the Assembly and to the Houses of Parliament for their direction and declaration herein, as well for the point of his admission to his charge upon a presentation to the place actually void, as the sufficiency of his ordination already attained.

Report on Robinson's case.

Monday the 18th of November 1644.

The Assembly of Divines upon the debate of this case have resolved upon the question as followeth:—

Assembly's vote on this case.

1. This Assembly doth advise that they who have hitherto been ordained deacons only, according to the Form of Ordination used in the Church of England, be ordained presbyters before they undertake a pastoral charge in any congregation.

2. Those ministers appointed to ordain, who are members of this Assembly, shall carry up this case and the vote of this Assembly thereupon to the Honourable Houses of Parliament; with humble submission of the whole matter to their wisdom.[1]]

Sir William Allison reported the necessity of sending down ministers to York.

[1] Report and vote not in MS., but given in Journals of House of Lords, vol. vii. p. 70.

Mr. Palmer made report from the Committee for the reasons of the dissenting brethren. It was read. Sess. 324. Nov. 18, 1644.

Ordered—To report the Preface to the Directory, and that concerning the Sabbath-day. Preface to Directory for Public Worship to be reported.

Sess. 325.—*November* 19, 1644.—*Tuesday morning.*

Ordered—The Committee for the north do upon Friday next give an account to the Assembly of what is done about the motion concerning Cumberland and Westmoreland.

Ordered—That in the Directory for the Sabbath-day something be expressed against parish feasts, commonly called by the name of rushbearings, whitsunales, wakes, as profane and superstitious. Debate on the Directory for the Sabbath-day.

Some motions made about holy days, to express something against them.

Ordered—Being the only standing holy day under the New Testament to be kept by all the churches of Christ.

Consider of something concerning holy days and holy places, and what course may be thought upon for the relief of servants (to meet to-morrow in the afternoon), wakes and feasts, whitsunales, rushbearings, and garlands, all other such like superstitious customs: Mr. Coleman, Mr. Wilson, Mr. Thorowgood, Mr. Delaplace, Mr. Hickes, Mr. Hardwicke, Mr. Harris, Mr. Gibson, Mr. Price, Mr. Corbet, Mr. Delamarch, Mr. Hodges, Mr. Bathurst, Mr. Maynard, Mr. Chambers, Mr. Woodcocke, Mr. Langley, Mr. Mew, Mr. Salway.

Dr. Burges—Give an account of the message, (1) for that of the Reasons . . . from the House of Commons they are pleased that you should take your own time, but so as that what speed may be, may be made in it: the other, the House of Commons will take into speedy consideration. No answer from the Lords; they were delivered. From the House of Commons, given us in charge, they desire to hasten up the Directory, and all such parts as are already prepared.

Report of the Preface. Debate of it. Proceed in the debate of the Preface. Debate of Preface of Directory.

Sess. 326. Nov. 20, 1644.

Sess. 326.—*November* 20, 1644.—*Wednesday morning.*

Ordered—That Mr. Wallis have a certificate without coming up to the Assembly.

An order from the House of Commons concerning the message about the reasons of dissenting brethren.[1]

Further debate on Preface to Directory.

Dr. Burges moved that the debate yesterday being against a resol[ution] of the Assembly, that it may be put to the Q. whether there shall be leave to debate that business again.

Mr. Marshall—I crave leave to speak a little . . .

Dr. Gouge—This motion is not seasonable; to question the covenant will not be seasonable.

R.—That Mr. [Mar]shall shall have liberty, or anybody else, to speak to that branch of the Preface concerning the Covenant.

Mr. Marshall—I did really understand that part to refer to the taking away the old . . . I desire the sense may be so explained as that the sense may not be contrary to our consciences. A Directory that I do receive by virtue of an antecedent oath must have an influence upon me for the observation of it. Then whatsoever you do not leave me at that freedom which God's word leaves a man that is unsworn. . . . That if it be possible one word or two might be put into the Preface to prevent the snares, I desire not to have it left out. . . . Add the word only.

Mr. Ny—That word takes off his scruple, but not mine; because I except against the influence of this oath upon the positive part.

Dr. Burges—I accord with him that desires to express his scruple . . . if our solemn vow and covenant do make . . . but if nothing to impose anything new upon us, then it is all one, covenant or not covenant . . . If you will put in that word 'only,' you may do it, but will not satisfy him; let him als—— . . .

Mr. Ny—If the clause in the oath be extended to prudentials, as well as things of divine institution, then this is well expressed. . . . My sense of the covenant is, that it

[1] Journals of House of Commons, vol. iii. p. 699.

binds us to endeavour a uniformity, but only in institutions. Sess. 326. Nov. 20, 1644. Reference to the Covenant in Preface.

Mr. Goodwin—I have always expressed the sense thus: So far as we do agree, we should walk by the same rule, and that in institutions. . . . I did fall off from the ceremonies upon this ground, such things ought not to be put upon the churches of Christ; and I think this is of the same nature.

Mr. Calamy—That which lies before us is not to show the meaning of the covenant. I am willing to put in the word 'only' . . . the covenant doth express those four particulars, in one Directory for . . .

Mr. Marshall—The force of the word 'only' is . . . this Directory, in the true, proper, native scope and intent of it, be a help for ministers, etc.

Mr. Herle—I am not against the putting in of the word 'only.' . . . I do not understand, but we have sworn to endeavour uniformity in matters of prudence . . . but consider the fitness of it here . . . the great business is carried on in a design, as, first in Scotland, then in Ireland . . . so it is said it is so here; first, a covenant must be taken, and then a debate upon pretence of prudence, and yet a pre-engagement . . . now if we make mention of this . . . will it not be make[1] use of in an advantage on the other side.

Dr. Burges—Seeing it pleased this brother to declare to us a story, yet we may not lay it aside upon that consideration, except we be guilty of any such design . . . if any reason proper for this Assembly to take notice of . . . upon the same ground you must never plead the covenant, nor use it, but throw it aside.

Mr. Marshall— . . .

Mr. Ny—Let the words go . . . 'our meaning therein' . . . 'that contain the substance of the worship of God.'

Ordered—Dr. Burgess, Mr. Marshall, Dr. Gouge, Mr. Reynolds, Mr. Goodwin, Mr. Sedgwicke, Mr. Burroughs, Mr. Calamy—To carry up the Directory and Preface tomorrow morning.

[1] *Sic* in MS. for 'made.'

Sess. 326. Nov. 20, 1644.

A Report of the Sabbath-day. — Debate about the title, The Lord's Day.

An addition offered by Dr. Burges—concerning keeping themselves to their own congregation.

Further debate on Directory for Sabbath-day.

Mr. Marshall—Your care will be to direct only those things that are proper to the particular business . . . for a family to do this is a question . . . whether it belong to the sanctification of the Lord's day or no . . . what is fit to be ordered about that belongs to discipline, and there take that course as near as God's word doth guide you.

Dr. Burges—Had you done no more than direct, what is to be done in the public service, then it had been proper to have left this out . . . You know the giddiness of the straggling people in this kind.

Mr. Sedgwicke—Two things taken for granted: (1) That there be a good minister in every congregation; (2) that every church will hold all, but this cannot be as yet.

Mr. Palmer—I desire you would take a serious consideration of this business before you . . . for the words or syllables before you, you may dispose of them . . . but for the other, it is of that extreme necessity as that, without some care of it, all your order will be altogether in vain. . . . Hundreds of people will come to no church at all . . . nothing more destructive to the right performance of family duties than that one should go to one place, and another to another. . . . A double objection made: (1) Concerning conscionable ministers in every place; (2)[1] . . . Neither of these ought to stand. . . . You make a discipline for congregations that have sufficient ministers . . . for that of churches . . . that weighs with me more than all the rest . . . be[cause] so many churches that cannot contain . . . therefore they should be assigned that we make known where to build more.

Ordered—The Directory for marriage be reported tomorrow morning, and debated.

[1] [Sufficiency of churches.]

Sess. 327.—*November* 21, 1644.—*Thursday morning.* SESS. 327. Nov. 21, 1644.

Ordered—That Mr. Vaughan have no certificate from this Assembly.

A report from the 2nd Committee of a Directory for marriage—read and debated. Directory for marriage read and debated.

Mr. Henderson moved to speak something of espousals before marriage . . . Motion to leave out that . . . 'no part of the worship of God.' . . . I doubt it is not a mere carnal contract: it is the covenant of God . . . civil contract may be dissolved with consent of parties.

Ordered—The 2nd Committee do consider of something concerning contracts or espousals to be added to the Directory of marriage, and make report to this Assembly. They are to meet this afternoon.

Debate about that 'civil contract.'

Mr. Wilson—It may be a civil contract, though called the covenant of God. So is magistracy.

Mr. Goodwin—8 Eccl.: Keep the king's commandments in regard of the oath of God. True, the oath is a worship; but the business about which he swares is not of that nature. Eccl. viii. 2.

Mr. Lightfoote—That oath of God is peculiar to the throne of David,—the oath from God unto David, not from David to the people, or the people to David.

Mr. Seaman—If this relates to magistracy amongst the heathens . . .

Mr. Palmer—To order. . . . Two things spoken to together . . . consider that first 'no part of God's worship.' . . . Certainly this is a truth: nothing that is of the second table properly can be a part of worship . . . that which is altogether common to heathens that have no knowledge of God can be no part of worship. . . . Alter them thus . . . It is no ordinance of the first table, nor peculiar to the Church.

Mr. Gillespy—Leave out all that first clause, begin with the positive . . .

Mr. Rutherford—The former part denies marriage to be a sacrament; so there is good reason to deny it to be a

Sess. 327. Nov. 21, 1644. part of God's worship, be[cause] divers hold it to be a sacrament . . . there is some divine thing in some civil contracts as in magistracy, so something more than that is merely civil in marriage . . . formally it is no worship.

Mr. Buroughes—I think it should be put out, be[cause] there being so much given to the minister, the people will think it to be a part of God's worship.

Mr. Goodwin—I desire a great consideration of this thing, because many stumble at the point of marriage, because appropriated to a ministry; and by the law no man may be married lawfully but by a minister. . . . In the Old Testament, marriage was not appropriated to a priest, but—as in the case of oath—to the elders of the city. . . . That there is something divine in marriage must needs be acknowledged; and as in the marriage of the heathen, I do not know but that that is a type of Christ and His Church.

Called to order.

Mr. Bathurst—Marriage cannot be denied to be a worship of God . . . was not amongst the heathen . . . said a vow betwixt man and man is no part of God's worship, but I never heard that it was any other. . . . 17 Ezek. 16 v. Here is covenant betwixt man and man done in a sacred manner. This is termed the oath of man, and yet God owns it for His,—a worship done to Him.

Ezek. xvii. 16.

Dr. Temple—Where is there a vow betwixt man and man that is not made to God, and so must be a part of worship?

Mr. Buroughs—I know no difference betwixt a vow betwixt man and man and a promise.

Mr. Rutherford—This is taken for granted by those that hold it a worship: that it, if *formaliter*, is a vow. This is to be proved. Marriage is only the consent of parties; a vow is annexed unto it. There is a covenant of God in marriage, but that formally it is anything but the consent cannot be proved.

Mr. Seaman—If the formality lies in the consent of the parties only, then what need we have all this . . . if he

take for[1] formality for essentiality . . . for that of marriage being before the magistrate, the family and posterity being concerned in it, therefore the magistrate must come in . . . the concurrence of the minister is not *virtute officii*, but *delegationis*.

Sess. 327. Nov. 21, 1644. — Debate on Directory for marriage continued.

Earl of Pembroke— . . . Not meddle with the learned part . . . beg to take a care of the manner of doing of it; it is of great consequence. . . . I would be sorry any child of mine should be married but by a minister.

Dr. Temple— . . . Offer a word . . . said marriage is not formaliter a vow . . . I deny that, upon this reason, be[cause] the consent may be still kept, and yet the marriage dissolved.

Mr. Rutherford—I never heard it denied but that the formality and essentiality of marriage consists in the consent of the parties . . . confounds marriage and the solemnization of marriage . . . This Directory concerns the solemnization . . . The vow belongs to this, but is not the formality of the marriage itself; for then they that are married without any vow or oath of God, as amongst the heathen, are not lawful marriages. . . . Said marriage may be dissolved, and yet the consent of the parties standing. This a paradox to me, that they should be married parties when the oath is broken. . . . that which Christ saith of His command, that uncleanness may dissolve, there will not be a warrant in that text for separation of marriage.

Mr. Henderson—Here are questions that are not very necessary.

Mr. Walker—This controversy might easily be decided: marriage betwixt heathens and Christians for substance are one and the same; yet be[cause] marriage amongst Christians must be solemnized with prayer, exhortation, and instruction, therefore the best way is to . . . For that example of Ruth . . . the elders of the city were not only elders of the people, but there were Levites amongst them.

Mr. Herle—Scarce ever doubted but that *matrimo-*

[1] *Sic* in MS.,—'for' probably redundant.

Sess. 327. Nov. 21, 1644.

nium fundatum necesse sic, but then that *consensus* must be *finalis*. . . . The solemnization of marriage may have that in it that may be called worship, and to be done . . . the minister is Judex and Preco; has not only to pronounce them man and wife, but to judge of it as for the rules of marriage. . . . It will be better thus far alter your vote—of the solemnization of marriage.

Mr. Wilkinson—I humbly present something that I do not find so manifest in the Directory as I wish it were. It is a remedy of God for preservation of chastity . . . desire there may be some strong bonds expressed to bind us unto chastity . . . if death in a contracted person, if . . .

Mr. Hardwicke—An easy and fair way out of this debate by . . .

Mr. Seaman— . . . The question is of the essential constituents . . . said marriages amongst the heathens solemnized . . . if the magistrate make no law for the solemnization.

Mr. Harris—I look upon this day's work as a sad business. We can express nothing, do nothing, but one thing or other cast into the way to hinder us.

Mr. Palmer moved to recommit it . . . and to express something that may express wherein the validation of marriage doth consist.

Directory for marriage recommitted.

Ordered—To recommit the Directory for marriage: they are to make report again to-morrow morning.

Sess. 328.—*November* 22, 1644.—*Friday morning.*

Ministers to pray with Lords, etc.

Mr. Reynolds, Mr. Hill, Mr. Carter, for Lords and Commons, and Committee of both kingdoms.

Mr. Chambers informed the Assembly of one [Webb][1] that hath undertaken to preach in a house before a great company, and tendered such blasphemies as we are specially bound to take notice of them. They were read.

Mr. Carrill attests that he hath heard the same things attested.

Ordered—That Mr. Chambers do go with this to the Lords.

[1] Blank in MS. For name and charges, see Journals of House of Lords, vol. vii. p. 71.

Report of the 2nd Committee of the Directory for marriage recommitted. It was debated. . . . Debate about those words, 'ordained in the state of innocency,' as a reason . . . as the first man and first woman were joined together and blessed by God Himself. SESS. 328. Nov. 22, 1644. Debate on Directory for marriage resumed.

Report made by Dr. Burges from the House of Lords: they had delivered the Directory . . . the information was given against those blasphemers . . . they drew up an order[1] to be pres[ent]ly executed upon the parties whom it doth concern.

Sess. 329.—*November* 25, 1644.—*Monday morning.*

Mr. Coleman made report of the Directory for holy days and holy places. It was read. Directory for holy days, etc. read.

Directory for marriage . . . Memorandum that something be prepared for the Assembly concerning the degrees of consanguinity and affinity prohibited, by the 2nd Committee.

That the Directory for marriage be committed to Mr. Palmer, to report on Thursday morning. Directory for marriage again committed.

Sess. 330.—*November* 28, 1644.—*Thursday morning.*

Mr. Palmer made report of the business of marriage committed to him. Directory for marriage again debated.

Mr. Marshall—Most of those rules are fit to be considered . . . but the penalty is something too high . . . for the usual hours that would not be fit counsel to give, something may fall out to make a marriage to be this day, and yet without great inconvenience it cannot be this morning. The Lord hath not appointed any set time . . . you may say nothing of the time, so it be done with sufficient testimony. A clandestine marriage may be in those hours . . . . And for that not valid that is not done in that hour, if it should be a nullity, I question whether it be fit to give this advice . . . Say no marriage approved of but that that is done by a lawful minister before the congregation.

Mr. Gillespy—To second that last said; the words, as they are, will make a great debate . . . that of 8 and 12,

[1] See Journals of House of Lords, vol. vii. p. 71, etc.; and for submission of Webb, p. 80.

Sess. 330. Nov. 28, 1644.

the Papists give the reason because the mass is before 12 of the clock, and the sacrament before 12 o'clock.

Mr. Ley—Though you do not limit it to the hours of 8 and 12, yet you may limit it to daylight.

Mr. Vines—I think it may be done by candle-light as as well as daylight . . . If there be testimony from an eldership, you may recommend it to be done in the church; but otherwise I know not but it may be done in a chamber as well as a church.

Mr. Calamy—Here are two things in question: (1) Not valid except publicly solemnized . . . Many think no necessity of a solemnization. I think marriages a civil ordinance. . . . If the civil state will say that marriage is not valid without the solemnization of it in public, then it is not valid. If we advise this, we shall do God a good service.

Mr. Palmer . . .

Mr. Marshall—Those will be requisite to be considered in due time, but whether put it into the Directory. . . . We may desire the Parliament to think of some fitting penalty for those that shall . . .

[*No account of Session* 331 *in* MS.]

Sess. 332.—*December* 2, 1644.—*Monday morning.*

Mr. Dale . . .

Mr. Marshall—That ministers be left free upon that day to . . .

Ordered—The Committee to consider of Burial meet this afternoon, and make report of it to-morrow morning.

Speech by Lord Chancellor of Scotland.

Lord Chancellor of Scotland—The General Assembly of Scotland to meet the beginning of January next. There is so near a conjunction betwixt those two . . . that they will be desirous at that time to know what government progress is made at this time. . . . The Directory is a great step; and if the government of the Church could be resolved upon the grounds I understand . . . if put in such a readiness . . . before some of the Commissioners do repair to the General Assembly, it would be a great encouragement.

Ordered—Mr. Marshall, Mr. Tuckney, Mr. Newcomen, Mr. Hill, be added to Mr. Palmer for hastening the Catechism. Sess. 332. Dec. 2, 1644. Committee for hastening the Catechism.

Ordered—The Draught of Government already voted in the Assembly be brought in upon Thursday next.

Mr. Marshall made report of their answer to the first main argument.

Sess. 333.—*December* 3.—*Tuesday morning.*

Report from the Committee about Burial. Report of Directory for burial.

Mr. Marshall—Be[cause] the drawing up of these reasons doth concern ourselves as distinct from the dissenting brethren . . . therefore you would please to bestow an afternoon or two to accompany the Committee appointed, that the body of all the members being present, they may be read over, and only read over and so passed.

Ordered—That the Answers of the Assembly to the reasons of the dissenting brethren shall be first considered in a Committee of the whole Assembly—the dissenting brethren excepted; this Committee to meet in the afternoons till the answers be perfected, and then the answers to be read in the full Assembly of all the members that will be present. And that the several Sub-committees do first meet one afternoon and compare all the parts of their answers, to prepare them for the Committee of the Assembly. Answers to reasons of the dissenting brethren to be considered in a Committee of whole Assembly.

Ordered—The dissenting brethren may read over their reasons, and what additions or alterations of words or sentences that were mistaken or omitted in the transcribing shall be set down in a paper and first reported to the Assembly before the alteration be so made.

Debate about the report of Burial. Debate on Directory for burial.

Debate about the use of exhortations at burial.

Mr. Wilson— . . .

Mr. Rutherford— . . .

Mr. Herle—A Directory, the end of it is for worship. Now, how this will fall under that, I know not. This will multiply our work. The apostles did avoid all overburdening of themselves with serving tables. . . . It may

Sess. 333. Dec. 3, 1644.

prove a great snare. If exhortation, I know not why word and prayer shall not go together.

Mr. Whitakers—I do not see any force of argument why this Directory may not yet stand. . . . I think that a minister stands in a general relation to all his people, and every man in all the providences of God is to get his heart affected . . . to be sensible of the death of his people is his duty . . . Said why a Directory for men when buried and not born; you know that presently after birth they are brought to baptism, something is done presently after. . . . Said if a Directory for some, then for all. . . . I see not why not for all . . . Dorcas . . . Said the apostles would not serve tables . . . there is no transgression . . . rules in Scripture to take all occasions of doing good. . . . At death of friends to be sensible . . .

Dr. Burges moved that the Committee would bring in something concerning visiting of the sick.

Mr. Marshall—But one only thing worthy of your consideration in this business, whether the minister, when he is present, may give a word of exhortation., To say he should be invited to be there as a minister would press far that it is a ministerial work.

Mr. Hill—Two things may be hinted: (1) No necessity that the corpse be carried into the church; (2) The corpse be first buried.

A motion to recommit it.

Directory for burial recommitted.

To recommit this business of burial, and that Committee in the close of the Directory for the visiting of the sick.

Mr. Gillespy— . . . a man.

Directory for marriage finally drawn up.

Report made of the Directory of marriage drawn up to be sent to both Houses of Parliament. It was read.

Sess. 334.—*December* 4, 1644.—*Wednesday morning.*

Debate on Directory for burial resumed.

Debate about burial.

Mr. Palmer—I desire we should take away all superstition and declare against it . . . but I do not think a dumb show becomes Christians. . . . If this ground be good, Christians ought not to meet but to meet as Christians.

Mr. Rutherford—The Doctor gave a . . . Sess. 334. Dec. 4, 1644.

Mr. Price—I . . .

Mr. Whitaker—I see no ground why exhortations are not of use.

A letter brought from the classis of Walacria, and a book presented to all the members of the Assembly.[1] Letter from classis of Walcheren.

The letter was read, and book delivered to the several members of the Assembly.

That thanks shall be given by word of mouth, and afterwards in writing.

R:

They were called in.

Reverend and worthy brethren, this Assembly having received a letter and booke presented by your hands . . . they have read the letter . . . and find in it many expressions of the pious and large affections of our reverend brethren in those parts, that having suffered do the better know how to comfort with the comfort they . . . who are able to speak by experience to us. . . . We did not think fit to call you in to acknowledge the receipt of a book till we had read the autograph. . . . All we have been able to do is to read the letter. We are not able to give so full an answer, but it is resolved that there shall, with what convenient speed we can, [be] an answer given in writin[g] both by way of acknowledgment of the book and letter . . . and am to give you thanks for being the hand. This Assembly do hold themselves to be much indebted and engaged. Thanks returned.

Ordered—Mr. Arrowsmith, Mr. Corbet, Mr. Reynolds, to draw up an answer to the classis of Wala[cria] by way of thankful acknowledgment for this letter and book with all convenient speed.

Ordered—To advise what is further to be done about burial to-morrow morning.

Sess. 335.—*December* 5, 1644.—*Thursday morning.*

Report made of the votes concerning discipline. Read Report of votes concerning discipline.

[1] For letter and book see 'Consideratio quarundam controversiarum, etc., ex mandato Classis Walachrianæ conscripta a Gul. Apollonii.'

Sess. 335. Dec. 5, 1644.

by Dr. Temple . . . and the second time compared with the votes in the book.

Directory for fasting to be prepared.

Ordered—Mr. Marshall and Mr. Palmer do prepare the Directory of fasting, and Mr. Goodwin do give in to them his collections to that purpose.

Ordered—To proceed in the debate.

Sess. 336.—*December* 6.—*Friday morning.*

Mr. Taylor, Mr. Stanton, Mr Lightfoote, to pray the week following.

Debate on Dr. Temple's Report.

The Assembly proceeded in the debate of the report of the frame of government reported by Dr. Temple.

Debate about those words, 'Church governed by several sorts of Assemblies.'

Ordered—Dr. Temple, Mr. Herle, Mr. Reynolds, to withdraw a little to consider of this, and make report presently.

Debate about the scribes entering the reasons of the dissenting brethren before the emendations are brought in.

R:—That the scribes shall go on in entering the reasons of the dissenting brethren into the record of the Assembly.

Directory for thanksgiving read and voted.

Report made of the Directory for Thanksgiving drawn up for the Parliament, read and voted.

Debate about burial . . . and about the place of burial.

Ordered—Dr. Temple make his report on Monday morning.

Ordered—To proceed in the debate of the Directory for Burial.

Sess. 337.—*December* 9, 1644.—*Monday morning.*

Protestation read.

Further debate of Directory for burial.

Debate of the Directory for Burial. . . . Nevertheless, this doth not inhibit any minister at that time being present to give some seasonable word of exhortation.

Mr. Marshall offered a paper to express the affirmative part.

Debate about something to be added to the negative.

Dr. Temple made report of the alterations in the frame[1] of government. Sess. 337. Dec. 9, 1644.

Ordered—This Draught of Government be transcribed to be sent to both Houses of Parliament.

Dr. Temple makes report of alterations.

Draught to be sent up to Houses of Parliament.

Mr. Burroughs enters his dissent from the subordination of Assemblies in that proposition, 'it is lawful and agreeable,' and that 'of particular congregations assuming the power of ordination,' and that 'of the church of Ephesus,' if you mean ~~that they were several congregations fixed~~.

Burroughs and others dissent.

Mr. Ny enters his dissent to the same propositions.

Mr. Carter desires the same.

Mr. Simpson desires the same. He also desired that Mr. Goodwin's dissent may be entered, he being not well.

Ordered—That he have leave against to-morrow.

Mr. Bridge desires the same.

Sess. 338.—*December* 10, 1644.—*Tuesday morning.*

Debate upon the title—'Of the power of particular congregations.' The amendments considered.

(Upon a motion Dr. Gouge.)

Report 'of holy places' debated.

Debate of report as to holy places.

Mr. Palmer— . . . The general notion of holiness, as it relates to man for all and outward things, is such a dedication to God as that it becomes His, and so no longer ours. If it were so under the Old Testament, I would be glad to know why it is not so now. That it was so in the Old is plain, in that 'burnt all the houses of God in the land.' This can be no other but the synagogue, which had no typical relation. Ps. lxxiv. 8.

Mr. Rutherford—This is acknowledged by all divines. No holiness in the time of gospel in any place. They say that the holiness in the Old Testament was all typical holiness. In New Testament there is no more holiness of place than of time, except the Lord's day. The time may be called holy, be[cause] the action performed in it is holy, and this will not bring any denomination of holiness . . . Synagogues only called God's houses because God was

[1] Draught written above 'frame' in MS.

Sess. 338. Dec. 10, 1644. —— Debate on holy places.

worshipped there, and the burning of them was a profanation of worship *secundario*, in respect that they are set apart for order's sake to the worship of God. We desire this to be proved, that it is the Lord's will to appropriate any place so to Himself as that it shall not be ours. . . . The houses of the New Testament have the same civil use that they would have had in the Old Testament.

Mr. Gillespy—I speak to your order . . . consider whether not . . . no contrary opinion in the negative that no one place is holier than another in the time of the gospel.

Dr. Burges moved to reduce the three propositions to the last, which is comprehensive of what is necessary to the Directory.

Mr. Seaman—There is no way to expedite ourselves but consider how much is necessary upon this head for the Directory. . . . Confine yourselves to the affirmative *de futuro*. . . . If you form any proposition, it must be doctrinal, though it be negative.

Mr. Marshall—I do not yet understand any necessity of meddling with the business at all. It is a thing that is done. We have churches everywhere. No doubt about it, some[1] only two sorts of people: (1.) Some who think places not fitly prepared without a consecration; (2.) Others think that places having been consecrated are so polluted that the servants of God should not make use of them.

Mr. Palmer—So as the place . . . As no dedication or consecration doth make the place[2] more accepta[ble].

Mr. Goodwin being absent yesterday, desired to have his dissent entered to those propositions his brethren dissented to before.

Ordered—To proceed in the debate to-morrow morning.

Upon a motion that the Committee for the drawing up the Directory or others that may be gotten,

Ordered—The same Committee that presented the Directory to send up the Draught of Government to-morrow morning.

[1] *Sic* in MS., perhaps for 'save.' [2] Service written above 'place' in MS.

Sess. 339.—*December* 11, 1644.—*Wednesday morning.* SESS. 339. Dec. 11, 1644.

Debate upon the Directory for days.

Report of Directory for visiting of the sick . . . debated and voted. Directory for visiting the sick debated and voted.

Motion to make some provision for clandestine marriages.

Mr. Greenhill desires to enter his dissent as the rest of the dissenting brethren. Mr. Greenhill dissents.

Sess. 340.—*December* 12.—*Thursday morning.*

Dr. Burges made report of the delivery of the Draught of Government.[1]

The reasons of our dissenting brethren against the three former propositions, mentioned in their dissents entered, were brought in and read by Mr. Carter. Dissenting brethren bring in reasons of dissent.

Ordered—The former Committee appointed to consider of the former reasons of our dissenting brethren shall take these reasons into consideration, and draw up answers to them, and make report to the Assembly with all convenient speed. *R :*—No new Committee. Committee to answer reasons.

R :—$\frac{16}{17}$ neg. Something put into the Directory for preventing of clandestine murders.[2]

A message from the House of Commons [for translation of Directory into Welsh].[3]

Neg : Resolved—The report concerning holy days shall not be waived. (?)

Ordered—Committee meet to-morrow in the afternoon to prepare Directory for Psalms.

Mr. Seaman enters his dissent to that clause in the Directory for vi[si]tation concerning the poor, and so doth Mr. Wilson. Seaman and Wilson dissent.

Sess. 341.—*December* 13, 1644.—*Friday morning.*

Mr. Greene, Mr. Corbet, Mr. Langley for L. C., and Committee of both kingdoms. To pray, etc.

[1] Journals of House of Commons, vol. iii. pp. 721, 722.

[2] *Sic* in MS. for 'marriages.'

[3] Journals of House of Commons, vol. iii. p. 723.

Sess. 341. Dec. 13, 1644.

Report from the Committee for Singing.

Report for thanksgiving for women's deliverance from childbirth.

Report for fasting.

Report of Directory for fasting recommitted.

Mr. Mar[shall] moved to refer this of fasting to a Committee of one or two, with Mr. Palmer.

Ordered—Mr. Marshall, Mr. Goodwin, Mr. Calamy, Mr. Tuckney, Mr. Harris, Mr. Ley, Mr. Ny, Mr. Herle, Mr. Carrell, Dr. Smith, or any three, to be a Committee to join with Mr. Palmer to consider of this report, and to present unto the Assembly what they think fit upon Monday morning.

Directory for churching of women waived.

Debate about churching, whether any Directory . . . The Directory for thanksgiving for women's churching shall be waived. R: aff.

Dr. Burges reported the delivery of the Directory, and we promised they should have it next week.

Something to be considered about the head of petition.

Ordered—To go on with the Directory for singing Psalms.

Sess. 342.—*December* 16, 1644.—*Monday morning.*

Debate on Report for visitation of sick.

Report of the Directory for visitation of the sick to be sent up to the Parliament. Read.

Mr. Tuckney moved to add something about the sacrament.

R:—The word[s] 'out of displeasure for sin' shall stand.

Ordered—Those words, 'out of love,' left out.

R:—Those words, 'if but light it were heavy and pressing,' shall be left out.

R:—Those words, 'being lost in himself,' shall stand.

Ordered—'To an humbled sinner,' left out.

Ordered—Instead of 'persuade,' 'advise.'

Report made by Mr. Palmer of the Directory for fasting formerly recommitted.

Addition concerning sacrament not adopted.

An addition concerning the sacrament to the Directory of visitation of the sick.

R:—Nothing added to the Directory for visitation concerning sacrament.

Ordered—That the Committee for answering the reasons

of the dissenting brethren make their report to-morrow morning. Sess. 342. Dec. 16, 1644.

Ordered—That Dr. Burges inform the Hon^ble^. Houses of Parliament that the reason why the Assembly have sent up nothing in the Directory concerning the Creed and the Ten Comm[andmen]ts, is because they reserve it for the Directory for catechizing, where they conceive it will be most proper.[1] Explanation why Creed and Ten Commandments not inserted in Directory.

Sess. 343.—*December* 17.—*Tuesday morning.*

An order from the Lords and Commons for admitting of Sir William Massam to the Assembly as a member.[2]

The answer to the reasons of dissenting brethren brought in and read.

R. N. C.—That the Committee to whom it was referred to draw up the answers shall take care for the drawing it up and transcribing it to be sent up to both the Hon^ble^. Houses of Parliament, allowing them liberty to avoid expressions, which upon suggestion shall appear unfit, without altering the matter: and give an account of the alterations to the Assembly. Answers to reasons of dissent again referred to Committee.

Ordered—To debate the report of singing of Psalms the next session.

Ordered—To adjourn till Thursday.

Sess. 344.—*December* 19.—*Thursday morning.*

Debate about singing of Psalms.

Ordered—Mr. Marshall, Mr. Hill, Mr. Ley, Dr. Burges, to be a Committee to go up to the Honble. Houses of Parliament to desire that they would be pleased to take some order about the solemn keeping of the next fast, and that notice may be given of it in the several churches.[3] Christmas Day to be kept as a fast.

Ordered—That the Commissioners of Scotland be desired to present something to the Assembly concerning the third proposition in the Directory for singing of Psalms to-morrow morning, to be considered of in the Assembly.

Debate about fasting. Debate on Directory for fasting.

[1] See Journals of House of Lords, vol. vii. p. 103.

[2] *Ibid.* p. 89.

[3] Journals of House of Lords, vol. vii. pp. 105, 106.

Sess. 344. Dec. 19, 1644.

Debate about the time—a natural day. . . . Debate about the authority. . . . Debate about the revolution of several days.

Ordered—Mr. Samuel Ball, Mr. James Ball, Mr. Samuel Nicholls, Mr. John Pypard, be approved to be Fellows in the Colleges to which they shall be appointed.

Sess. 345.—*December* 20, 1644.—*Friday morning.*

Directory for singing of Psalms ordered.

Mr. Young, Mr. Connant, Mr. Chambers, [to pray, etc.].

Mr. Henderson made report of that committed to them. It was ordered.

Further debate on Directory for fasting.

Proceed in the debate of the Directory for fasting.

Debate about that of fasting and eating.

Report of ministers for Durham.

Mr. Agas was excepted against by Dr. Stanton.

Ordered—The information against Mr. Agas to be examined by that Committee upon Monday next.

That the ministers to be sent down be heard to preach by some appointed by the Committee, before they be sent down to any place in the counties of Durham, Northumberland, etc.

An order for the sending up the reasons.[1]

Resolution to draw up Directory for discipline and Church government.

A Directory for the practical part of discipline and government to be drawn up.

A Committee for the carrying up the reasons—(Mr. Marshall, Mr. Vines, Mr. Herle, Mr. Hodges).[2] The same Committee that carried up the votes carr—

Dr. Smith, Dr. Temple (Mr. Newcomen, Mr. Tuckney),[2] Mr. Prophet, Mr. Hodges, Mr. Salway, Mr. Herle, Mr. Wilson, Mr. White, Mr. Rayner, Mr. Gibson, Mr. Hill, Mr. Stanton, Mr. Cawdry—to be a Committee to meet this afternoon to examine what is written of reasons or answers to them. . . . To consider . . .

Ordered—To proceed in the debate where we left in the Directory for fasting.

Sess. 346.—*December* 23, 1644.—*Monday morning.*

Ordered—That the Committee that is to go up with the

[1] Journals of House of Commons, vol. iii. p. 730.

[2] The names within parentheses are enclosed as if meant to be left out.

reasons and answers do signify that there shall be something about excommunication shall be considered of, and sent up as speedily as we can.[1] Sess. 346. Dec. 23, 1644.

A letter from the Earl of Manchester for Dr. Love, to be Master of Trinity College in Cambridge. Subject of excommunication to be considered.

R:—That Dr. Love be approved by this Assembly as fit to be M^r^. of Trinity College in Cambridge.

Debate upon the asserting of liberty of families together fasting.

The Directory concerning fasting shall be drawn up, to be worded and reported to the Assembly on Thursday morning. Directory for fasting.

R: $\frac{21}{18}$.—That the liberty of the persons of divers families meeting together in private to fast shall be next debated.

Sess. 347.

Lord Warriston. . . . Lord Warriston has thanks returned to him.

Mr. Marshall—As this noble Lord hath honoured us with his presence and assistance, and manifested his integrity and love to the public cause . . . desire that you would be pleased, in the name of the Assembly, to return our thankful acknowledgment.

Which was accordingly done by the Prolocutor.

Sess. 348.—*December* 27, 1644.—*Friday morning.*

Mr. Scudder, Mr. Cawdry, Mr. Strickland, to pray.

Report of the Appendix concerning days and places for public worship.

Report of the Directory for fasting drawn up and read, and debated in the Assembly. Directory for fasting adopted.

R:—Those words, 'as on a Sabbath,' shall be waived.

R. N. C.—This Directory for fasting shall be sent up to both Houses of Parliament.

Report of the Directory for singing of Psalms ordered to be sent up. Directory for singing of Psalms to be sent up.

Debate about holy days.

Ordered—To take into consideration the report con-

[1] Journals of House of Commons, vol. iii. p. 733.

Sess. 348. Dec. 27, 1644.

cerning excommunication,—Mr. Marshall, Mr. Seaman, Mr. Herle, Mr. Palmer, Mr. Vines.

Sess. 349.—*December* 30, 1640.[1]—*Monday morning.*

Letter to General Assembly of Church of Scotland to be prepared.

Ordered—A letter to be drawn up to the General Assembly of Scotland by Dr. Burges, Mr. Marshall, Mr. Arrowsmith, Mr. Tuckney, Mr. Newcomen, Mr. Reynolds, Mr. Vines. The heads of those things passed the Assembly to be put into the letter, and to give them of Scotland an account of how far the Assembly hath proceeded.

A motion about the Directory in Welsh.

Memorandum—To represent something to Parliament, to desire them to review the superstitions that may be in the order of knighthood.

Committee to consider of forms of prayer used in ceremonies in Universities.

A Committee to consider of this, and of all matters in which there use to be any forms of prayers, or any religious ceremony, in the Universities or elsewhere.

Ordered—Mr. Seaman, Mr. Perne, Mr. Herle, Mr. Rayner, Mr. Ny, Dr. Temple, Mr. Hodges, Dr. Stanton, to be a Committee for this purpose.

Memorandum—To consider of something to express concerning Registers for burials and baptizings.

Directory for Church censures given in.

A paper read by Mr. Marshall about Church censures in a Directory.

R:—This paper be considered to-morrow morning.

Ordered—That the Appendix be sent up to-morrow morning.

A letter from [a minister of Zurich][2] read.

Sess. 350.—*December* 31, 1644.—*Tuesday morning.*

Directory for excommunication partly ordered.

Debate about the Directory for excommunication. First branch ordered. Upon the second branch. . . .

Rest debated.

Mr. Goodwin—Where have you any ground for so differing proceedings? It is worth our debate to consider what sins they are that must be the object of excommunication. . . . Said signs of repentance must be clear and evident; so it must be in every case. Why, then, is it added there?

[1] *Sic* in MS.; should be 1644. [2] Gillespie's Notes of Debates, p. 97.

Sess. 350. Dec. 31, 1644. — Directory for excommunication debated.

Mr. Ny . . .

Mr. Marshall—All that is held out in this may be proved out of the story of the incestuous Corinthian, in 1 Cor. [v.].

Mr. Herle—I do agree we should be very careful in this work; but if we should take in hand to set in a catalogue of sins, we should do as they go to the Rota to learn to sin. . . . Why should it rest in the nature of sin to make it liable to excommunication . . . Sin hath its height from the will, then the least sin that is may arise to a contumacy . . . A little stone thrown with a strong hand may kill a Goliah.

Mr. Marshall—To order.

Mr. Ny—We grant that if any sin come to obstinacy, it is liable to excommunication; but this branch speaks of a case in which there are some atrocious sins committed . . . There may be a fundamental error in one age, that is not a fundamental error in another, as the resurrection to be denied now is a fundamental error.

Mr. Henderson—In the matter of excommunication, this difference of sins use to be observed by divines . . . I think the words of this paper are the words of that treatise on the power of the keys set out by our brethren.

Mr. Vines—For that of fundamental . . . there is something like it in Chillingworth . . . If *fundamentum in se*, it is *semper* . . . We need not talk of obstinacy here, for that is when one is convicted; this is founded upon the notoriety of the heinous sin. . . . The sin being heinous, we need not go to name it. We only name it by those aggravations which is the proper naming of sin to excommunication. . . . All the reason is not to call the sinner to repentance, but to purge the Church from scandal.

Pt. I. ch. iii. §§ 13, 20, 21.

Dr. Gouge—It is true that there are some sins in their own nature not to be suffered. . . . One word may be put in to satisfy all, 'as incest and such like.'

Mr. Gillespy—Much hath been spoken that needs not at this time . . . All that is spoken to specify that sort of sin that deserves excommunication, that is not before you . . . But for the ground of such a different proceeding in several sorts of public sins . . . the ground of that will appear

Sess. 350. Dec. 31, 1644.

Directory for excommunication debated.

Tit. iii 10 (Genevan). 1 Tim. v. 20.

from the vote in the Assembly . . . Voted the suspension of a person not yet cast out of the Church. There is *gradus* to excommunication. They will not say that the incestuous Corinthian should first have been suspended from the sacrament. . . . In other cases there is a proceeding by more degrees, as that place, 'a heretic after once or twice admonition reject' . . . and that place, 'them that sin reprove before all men, that others may fear.'

Mr. Goodwin—I observe your Directory is defective in the main thing.

Mr. Reynolds—A sin may be heinous two ways.

Mr. Goodwin—Whether there may be an excommunication without admonition in case of heinous sins, this is the question.

Mr. Marshall—It is stated in the paper, in such sins they may proceed against them without the usual degrees.

Mr. Goodwin—Without the usual degrees, that is admonition. Then doth not the apost. in the 1 Corin. v. make all other sins parallel to that of incest? The doctrine is for one as well as another . . . You have but this example of excommunication, and here is also the rule.

Mr. Marshall— . . . a short answer to this argument, because both in the same place. . . . Because they are named in the same chapter, it doth not follow that they are parallel sins, or must be dealt with in the same way. . . . Those sins are condemned in other epistles, and [he] doth not will them to excommunicate for them.

Mr. Rutherford—There should have been an argument against the very words of the Directory. . . . There is nothing in this paper for excommunication *ipso facto*, nor anything that doth exclude all the degrees of process . . . Only the paper saith there is no necessity to proceed in those usual degrees, yet there are degrees in the paper to such, as in case they be swallowed up in grief. . . . This to be proved, that there are no sins so atrocious but the Church ought to proceed against them with all the degrees of . . .

Mr. Calamy—That part of the 1 Cor. doth not speak of sacramental eating. . . . Dr. Ames puts this question, whe-

ther he [that] is contumax be ~~cause~~ *statim excommunicandus*,[1] he resolves that the ap[ostle] judges so in the . . . Sess. 350. Dec. 31, 1644.

Mr. Wilson—I have one scruple about the usual degrees. 1 Tim. v. 20. Those that sin are to be rebuked, and rebuked publicly. There is to be an increpation before excommunication. . . . 2 Cor. ii. 7.

Mr. Ley—I question not but a difference of sins, but my scruple is whether it be put in the right place.

Sess. 351.—*January* 1, 1644.—*Wednesday morning.*

R.—That Mr. Goodall shall not have a certificate without further inquiry.

Ordered—That Mr. Goodall bring a testimony under the hands of Mr. Coales and other known ministers about Nottingham, and then he is to have his [certificate].

Debate upon the Directory for excommunication. Debate Directory for excommunication resumed.

Debate about that 'longer delay the admitting to the' . . .

Memorandum—That either in the Discipline or Directory, something be expressed concerning receiving of oaths.

Memorandum—That something be considered of to set out what sins are to be taken cognizance of by the eldership for Church censures.

Sess. 352.—*January* 2, 1644.—*Thursday morning.*

A paper was brought from the Commissioners of Scotland.[2]

. . . . . .

Sess. 353.—*January* 3.—*Friday morning.*

Mr. Harris, Mr. Salway, Mr. Simpson. To pray with Lords, etc.

Ordered—Mr. Calvert for York.

Ordered—Mr. Rogers for Barney Castle.

Report of a letter from the Committee to be sent to the Assembly of Scotland, read . . . Debated.

Resolved upon the Q., that those words shall stand.

Resolved—Those words, 'the common interest,' and 'to us and you,' shall stand.

[1] Amesii de Conscientia, lib. iv. cap. xxix. quest. 8.

[2] Reformation of Church Government in Scotland cleared from some Mistakes and Prejudices. Edin. 1644.

Sess. 353. Jan. 3, 1644.

Gillespie's speech before going to Scotland.

Mr. Gille[s]py—I acknowledge it to be one of the greatest mercies that I ever received in this world to have liberty . . . that I might contribute . . . and be edified . . . and now when I am called away, I thank God for it. I go away more confirmed in my own conscience that the government is most agreeable to the word of God . . . And what I say for myself, Mr. Bayly is of the same mind . . . I must return humble thanks . . . I am assured that my infirmities have appeared too much in this Assembly, that at some times I have offended some, and that at some times I have taken up time in speaking, to hinder others that would have spoken better . . . and . . . I am confident that He that hath begun the good work will finish it . . . Your difficulties have been many . . . The greatest difficulties sometimes was the Prelacy and Book of Common Prayer . . . but other impediments are fallen in, which I pray God may . . . You have here some dissenting brethren to whom I owe great respect . . . a word of love and affection . . . I wish they prove to be as unwilling to divide from us, as we have been unwilling to divide from them. I wish that instead of toleration, there may be a mutual endeavour for a happy accommodation . . . There is a certain measure of forbearance, but it is not so seasonable now to be talking of forbearance, but mutual endeavours for accommodation . . . It is true two are better than one, but it is not true of parties . . . since God hath promised to give His people one heart and one way . . . Now, if you have any other commands for us that are going home, we shall be careful of them; though we go from you, we shall [be] present with you in spirit.

Prefers accommodation to toleration.

Dr. Burges—It hath pleased the Commissioner to acknowledge it a great happiness that he had opportunity to be amongst us so long. I think the Assembly will acknowledge it a happiness to have enjoyed their help . . . For his modest expression of speaking in the Assembly, the Assembly acknowledgeth with all thankfulness . . . It's a pious and Christian close . . . What he hath desired is the desire of us all . . . I hope you will be pleased to let them know how much we do value their pains.

Prolocutor ordered by . . . I am unfit for such an employment that divers times do fall upon me . . . All of us have had great experience of your learned pains; for myself, I have taken great comfort in your learned discourses. Sess. 353. Jan. 3, 1644. Prolocutor's reply.

That this letter be transcribed, and something added by Mr. Marshall concerning . . . Letter adopted, with addition to be made by Mr. Marshall.

Sess. 354.—*January* 6, 1644.—*Monday morning.*

Report of some alterations in the letter sent to Scotland. *Ordered.*

Proceed in the debate of Directory for excommunication. Debate on Directory for excommunication resumed.

Debate about the ministers expressing of the penitent's sign of his repentance.

Ordered—To proceed in the debate where we left.

Sess. 355.—*January* 7, 1644.—*Tuesday morning.*

Report made by Mr. Ley of the distribution of books to several members of the Assembly.

Proceed in debate of the Directory for excommunication.

Mr. Goodwin— . . .

Mr. Marshall—This paragraph is no more than what any one would promise and say. . . . If any will draw an error out of a truth, his weakness will appear.

Dr. Burges—If they have anything to say against this proposition in debate, it is reason we should hear them; but if we . . .

Debate about the word 'proceed.'

Next paragraph proceed[ed] in.

Mr. Marshall—Now come upon that branch of the Church censure deservedly acknowledged to be the greatest . . . wherein the servants of Christ have the greatest variety of their senses and apprehensions, and amongst ourselves hardly anything before you wherein we have found more too to differ; and an irreparable division may be of as sad consequence as in any other point . . . And therefore I desire the Lord of Heaven to direct us in it, and compose our spirits so that we may . . . The reason of pre-

Sess. 355. Jan. 7, 1644.

Debate on Directory for excommunication.

Directory framed as far as possible to unite those of different views.

senting us this is of purpose to prevent long, dangerous, and difficult debate. Three sorts of opinions in this Assembly: (1) some hold it only in the congregational presbytery; (2) others think that both the congregation and greater assemblies may do it; (3) others, it may be, think that particular congregations may not do it . . . These words are so tied down as that all they who can but submit to have the business carried before a greater assembly may enjoy their own way, their own opinions, and practice . . . The most obvious objection is, we were better speak out where it will become this Assembly to do it ambiguously . . . But I shall tell you what satisfied me . . . I look upon our present divisions . . . We have another party to contend with who may be much helped . . . But their hopes and expectations may be frustrated; and therefore I thought, if at the present we can settle it in such a way as that men of several judgments, it would be a great mercy at the present, and it may please God that we may grow up together.

Dr. Burges—I only move this for our better and more orderly proceeding . . . Looke upon this as a point of practice . . . if any debates against it contain ourselves within the limits of our paper.

Mr. Goodwin—The business hath been of long expectation, and needs a great deal of composedness of spirit to proceed in the debate about it . . . I am sorry that there fell out any occasion of heat amongst us, than which there could not be a greater . . . I hope for this debate it shall not any way unsettle our spirits . . . There is use of synods to frame up the spirits of men to a way of peace . . . I think the winding up of things in a way of peace and accommodation should not be when things are brought in by a committee or brethren as this was, but after debates of things . . . That this may be made up so as to satisfy two differing judgments in this Assembly . . . But it had been well if you had taken in some of the other, that they also might have been consulted with in it . . . I desire in the debate nothing may be stated. . . .

Mr. Marshall—Said things that are for accommoda-

tion are done after debates, when the divisions do appear.

Sess. 355. Jan. 7, 1644.

Debate on Directory for excommunication.

A.—I think this did appear abundantly in former debates . . . If it had been only a suspected thing, it might have been too much care or fear aforehand, but nothing is more clear than the declared opinions of brethren on this point . . . That which seems most of all to touch upon those that present the paper is, that it was not communicated . . . If any neglect in it, it is to be imputed me. . . . After some few of us had digested it, few days before I presented it to you . . . One of the brethren that are dissenting I advised with, and gave it home with him one night, and did not limit him to communicate it to whom he pleased . . . The Commissioners of Scotland did really intend that it might suit with their way, so that it might be but heard in the classis.

Mr. Henderson—The differing judgments of some of the brethren in the Assembly are very well known already, and as well as can be made known by a debate . . . For this exception there is as much spoken as may give satisfaction . . . I humbly move that if any conference with our dissenting brethren may prepare it more for the public debate, it may be done . . . I have heard some of our brethren say, if they could get satisfaction in this, they did not see any great difference.

Mr. Goodwin—The motion now made is a good one, only I do not know what you can well go to.

Mr. Rutherford—I conceive the question now will be whether this controversy will be *tanti* that the Assembly must determine what is the *primum subjectum potestatis jurisdictionis.* There is no necessity to determine this, be[cause] many writers learned have written accurately of it, and yet never settled this controversy . . . 2. Not a Protestant Synod that can be produced that hath determined it on either side . . . The words will carry nothing that may condemn either side . . . Though it be not committed by the Assembly, yet there are divers things that are equivalent to a commitment.

Mr. Palmer— . . .

Sess. 355. Jan. 7, 1644.

Debate of Directory for excommunication

Dr. Burges—I desire we may not cast any prejudice upon this paper, which was drawn up to prevent heats . . . If you commit this, I desire it may be to think of some way to make this passable, and not draw us to other debates.

Mr. Ny— . . .

Mr. Goodwin—If you had any other thing to be disputed, it were well if either you entered upon now or resolved to do it . . . I suppose this paper hath lain long upon the thoughts of many . . . It will concern us to have time more than an afternoon.

Mr. Reynolds—This put into the hands of our dissenting brethren, and they to consider how far they can agree, and where they stick.

Mr. Ny—There is no reason for that motion . . . This is as if this paper were a rule, which is no more a rule than any paper. . . . Let us frame new propositions *de novo* without looking upon this paper.

Mr. Rutherford—The whole Assembly did agree of a commitment of this; the end is unity and peace, without any hurt or violation of truth, the same is recommitted . . . This paper is ordered to be taken into consideration, and therefore the recommitment is no reversing of your former order.

Mr. Palmer—I desire you would continue your thoughts . . . One thing I desire may be avoided . . . not to speak of three parties . . . For your Committee I desire the Assembly may be a Committee, that the Assembly may meet as a Committee, and then no man shall be excluded.

Mr. Marshall—I apprehend the fewer there are that do this, the sooner it will be done . . . That this be committed,

Paragraph to be recommitted.

6. [R.] That the paragraph in the remaining part of the Directory for excommunication now in debate be recommitted for accommodation, the number to be 6.

Ordered—Mr. Goodwin, Mr. Ny, Mr. Marshall, Mr. Vines, Mr. Palmer, Mr. Seaman. The Commissioners of the Church of Scotland are desired to be assisting to that Committee, to meet in the afternoon, and to make report to-morrow morning.

Mr. Burroughs, Mr. Young, Mr. Reynolds added. Sess. 355. Jan. 7, 1644.

The Assembly to proceed in the debate of the rest of Directory.

Sess. 356.—*January* 8, 1644.—*Wednesday morning.*

That the Committee . . .

A letter brought from the ministers of York, and a petition to be presented to the House of Commons.

Memorandum—The Parliament be desired to think of an honourable maintenance for ministers, the dues being now taken off by the Directory.

Ordered—Mr. Marshall, Dr. Burges, Mr. Strickland, Mr. Michaelthwaite, Mr. Coleman, Mr. Whitaker, to present this petition from York, and also to desire some course to be taken that ministers put into seques[tra]tions may not be ou[s]ted upon the resignation or death of those.

That the petition of the Yorkshire ministers to the House of Commons, now read, shall be from this Assembly presented, and recommended to that Hon^ble^. House, with request that it may be speedily taken into consideration. Petition of Yorkshire ministers recommended to House of Commons.

Debate on that paragraph of the Directory concerning shunning of communion with the excommunicate person.

Sess. 357.—*January* 9, 1644.—*Thursday morning.*

Mr. Marshall made report [that he had presented the petition to the House of Commons, and that it was read; but not being brought in regularly, the House proceeded no farther upon it].[1]

Ordered—The petition from the ministers of Yorke be delivered to Sir Thomas Widrington.

Report made from the Committee appointed to consider of the paragraph in the Directory.

Ordered—Mr. John Wolfhall, Stamfordham in Northumberland.

Dr. Gouge moved concerning Mr. Agas, the Committee thought him fit.

Debate upon the excommunicate coming to the preaching.

[1] Journals of House of Commons, vol. iv. p. 14.

SESS. 357. Jan. 9, 1644.

Debate on excommunicated persons attending preaching.

[A blank page.]

Mr. Coleman—This proposition takes for granted—(1) that the preaching is no peculiar privilege, but the sacraments are; (2) that the sacraments are no converting ordinances—I mean the second conversion . . . I see no difference why the sacraments may not as well work upon a man fallen as the ministry of the word.

Mr. Ny— . . . For that of private exhortation therefore public. A. Two differences: (1) private is to be formed directly to this man's state to make him more ashamed, but in the public you may preach six or seven sermons that may not reach him for humiliation. (2) There is nothing of the honourable communion of saints in private. It is no more than a family communion.

Mr. Hodges—If the minister should in public reprove this man, would it not tend more to his shame, than to do it in private?

Mr. Marshall—For that, that the communion of saints doth not lie in private conversation, but in public ordinances . . . A. Church communion doth carry the private communion of saints as well as the public. . . . If divers duties are to be performed in private *virtute communionis*, then the communion of saints reacheth to the private . . . If excommunicating shut out from communion of saints, then look what falls under that notion, that[1] he must be debarred from.

Mr. Delaplace—I know not what excommunication means except *ab omnibus sacris;* and we have types of it in the law, etc.

Mr. Palmer—It is not enough to exclude the excommunicate from the preaching of the word, except we can find a rule in the word to debar them of it. . . . If it be in the word, it must be in one of those, let him be a publican, etc., or put him away from amongst you, and delivering unto Satan.

Ordered—Mr. Abner Coe approved of for a Fellowship in Keyes[2] College.

To debate . . .

[1] In MS. that that notion.

[2] Query—Caius College.

Sess. 358. Jan. 10, 1644.

Sess. 358.—*January* 10, 1644.—*Friday morning.*

Mr. Burges, Mr. Vines, Mr. Ash.

To pray.

Report made by Mr. Marshall from the Committee for accommodation. Read and debated.

Mr. Carter desired to debate as upon Monday, that there might be time to consider of it for one day till the next session.

Debate about excommunicate person joining in prayer.

Debate on excommunication resumed.

Mr. Rutherford—He that joins in prayer prays with the Church, and saith Amen, but not so in hearing of the word.

. . . The minister may pray with him, but not for him; and therefore there is not *par ratio.*

Mr. Calamy—Consider the state of the question. You must suppose he comes not as a member, and you must suppose him to be a child of God; and then prayer may be used for his recovery out of that sin, as well as hearing. . . . He is not excommunicated from the invisible Church, nor from the inward communion with Jesus Christ. . . . He is to be admitted to the prayers because he is fit to pray, and to join in prayer he is fitter than a heathen. . . . This will be an argument to show that we prefer the prayers of the Church before preaching. . . . The reason why excommunicate persons were not admitted in primitive times was because the Liturgy was in order to the sacraments, from which they were excluded.

Mr. Rutherford—It is granted that those that have an internal communion with the invisible Church may be excommunicated . . . and so it is argued they are fit to pray be[cause] of that communion. . . . A. The fitness must be a visible and external fitness, else he speaks nothing. . . . If he speaks of an inward fitness in regard of faith, then he is as fit for the sacrament of the Lord's Supper as for the prayers of the Church. 2. Said the Church may pray for him, therefore with him. . . . I deny the consequence, and the words out of the '*Synopsis Purioris Theologiae*'[1] do not affirm so much. . . . True, in ancient times they were

[1] *Synopsis Purioris Theologiae*, Disput. xlviii. Thes. xlvii.

Sess. 358. Jan. 10, 1644.

debarred from the prayers, but not in order to the sacrament.

Debate on excommunication.

Dr. Temple—Upon the same ground you have admitted him to the mystery[1] of the Word for his restoring. . . . Why should there not be the same act of Church fellowship in joining in hearing God speak to us that there is in our speaking to God?

Mr. Marshall—I cannot dispute against the thing. That of joining in prayer is darker to me; not satisfied that he should come to join in prayer. . . . Not that I think the one to be more an act of communion, but upon this ground; he is not to be admitted to those ordinances, but only as means to bring him to repentance. If any of those ordinances could reach him with as good effect in his absence, then he ought not to be present at any of them; but preaching cannot do it, prayer may.

Mr. Reynolds—He hath prevented me. . . . Two arguments afoot: one from the parity of the ordinances, the other from the mystical communion. For the former there is not a parity. . . . In the business of prayer the case is others.[2] . . . Joining in prayer is *formaliter* communion. . . . For the other. . . . True, a regenerate person may be excommunicate; yet it follows not that because he is in the body of Christ he may join in such. . . . There is *communio habitualis* . . . yet, *quoad exercitium*, this actual communion may be suspended.

Mr. Carter—There is an apparent difference betwixt. . . . Prayer is a communion out of the whole company, but taking in the word is a particular act.

Mr. Ny—For that of interruption of our communion with Christ *quoad exercitium* [it] is not safe.

Mr. Coleman—For the different nature of the preaching of the word and prayer. . . .

Ordered—Mr. Samuel Langden, Mr. William Moses, Mr. John Fairfaxe, approved for Fellows.

Ordered—Mr. William Beecher,[3] Mr. of Arts; Mr. George Sickes, for Fellows.

[1] In MS. mistery. Perhaps it may be for ministery.
[2] Probably for otherwise.
[3] Or Becetor.

Sess. 359.—*January* 13, 1644.—*Monday morning.* Sess. 359. Jan. 13, 1644.

Debate about admitting the excommunicate person to public prayers. . . . Debate about the meaning of it.

Ordered—A Committee to consider of the business of the excommunicate person's presence at the hearing of the word and the public prayers, and also to consider of the causes for which any person is to be excommunicated.

The former Committee that are appointed to consider of that branch in the Directory concerning excommunication by the Eldership shall be a Committee.

Dr. Temple, Mr. Newcomen, Mr. Tuckney, Mr. Bridge, Mr. Gataker, added to this Committee—to meet upon Tuesday, in the afternoon.

The Commissioners of Scotland are desired to be assisting to this Committee.

Debate about the degrees of admonition.

Sess. 360.—*January* 14, 1644.—*Tuesday morning.*

Ordered—That Mr. Field be approved for a Fellow in Christ College.

R.—That Mr. Agas shall be approved by this Assembly for that place the Committee for the North shall think him meet for.

Ordered—The remainder of that Directory for excommunication be recommitted; yet so as to proceed in the debate to-morrow, if nothing be reported. Remainder of Directory recommitted.

Sess. 361.—*January* 15, 1644.—*Wednesday morning.*

Report about the Directory for excommunication committed. Debate upon it. Report again brought up.

Debate about that the minister pronouncing the sentence. Debated.

Mr. Ny—This act is one of the least ministerial acts. . . . The main work is despatched by the suffrage of many.

Mr. Rutherford—This divine argues thus: The ruling elder may do that which is more, therefore the less. . . . A. This argument will conclude that he may baptize. There may be a controversy whether such a child is to be bap-

Sess. 361. Jan. 15, 1644. Debate continued.

tized. In this case the elder is a judge, but he will not therefore say that he may baptize. . . . It is altogether denied that the single suffrage of one ruling elder is of more worth than the pronouncing of the sentence by the minister. . . . That any should preach the word, or pray publicly, but only the pastor, I think will be denied by the Assembly.

Mr. Vines—What act to be done in the congregation that may be done by a ruling officer.

Mr. Ny—The elder may speak in the presbytery, classis, provincial and national, and therefore why not in the congregation?

Mr. Rutherford—He speaks in the eldership in his own name as a particular elder, but in the Church he speaks in the name of the Church and . . . Said ruling officers may prophesy. . . . 1 Cor. xii. How can the word of God ascribe prophes[y]ing, since the word restricts it only to governing?

Mr. Marshall—It is one thing to say a gifted man may preach, but another thing to say a ruling elder *qua* ruling elder, by virtue of his office, may do it.

Sess. 362.—*January* 16, 1644.—*Thursday morning.*

Dr. Hoyle made report of a letter to Ireland.

Letter as to Ireland to be sent to the classes in Holland.

Ordered—Dr. Hoyle, Dr. Temple, Dr. Gouge, and the rest of that Committee appointed to draw up the letter shall acquaint the House of Commons with this letter, and desire that it may be sent to the several classes in Holland.

Ordered—That this letter be sent in the name of the Assembly to the several classes in Holland.

Upon a motion made by Mr. Tuckney, it was

Ordered—Mr. Tuckney, Mr. Wilkinson, jun., be sent as from the Assembly to visit the assessor, Dr. Burges.

Ordered—Dr. Temple, Dr. Hoyle, and Dr. Smith to address themselves to the Committee of both kingdoms, to desire them to acquaint their agents in Ireland with that report of the Assembly writing a letter.

Further report as

Mr. Marshall made report of the Report concerning the Directory for excommunication.

It was considered and ordered.

Sess. 362. Jan. 16, 1644.

Mr. Marshall delivered the words of the prayer to be used, which was read and debated.

to Directory for excommunication.

Debate about those words, 'that God would ratify this sentence.'[1]

Ordered—This recommitted.

Sess. 363.—*January* 17, 1644.—*Friday morning.*

To pray with Lords, etc.

[Mr. Greenhill], Dr. Temple, Mr. Spurstow, Mr. Carter. Mr. Marshall made report from the Committee about the Directory for excommunication.

Mr. Greenhill excused upon his alleging of his weakness.

The paper reported being voted, there was some debate about what we should next debate. . . . There was something remaining in the report not yet concluded in the Committee, which was a great stick, about going to the presbytery in case of absolution . . . which be[cause] the Committee could not meet about it in the afternoon, the Assembly entered upon the debate and consideration of it, to see if there may be anything found out to satisfy all sides. . . . Some forms were tendered, and were debated in the Committee, but not concluded. Of the forms were these: 'Where, if nothing be alleged against him, he may be brought before the classical presbytery, which being also satisfied with his humiliation and trial of his repentance, he is to be absolved from the sentence of excommunication by the particular eldership, and before the congregation where the offence is given, which may be done in this manner' . . . or thus: 'The classical presbytery may also be satisfied from him with the signs of his unfeigned repentance, and when his repentance is manifested, he is to be absolved from the sentence of excommunication, which may thus be done' . . . This last was testified by Mr. Marshall; the Commissioners of Scotland were willing to assent unto if one word may be put in, viz. upon examination. . . . Mr. Henderson offered two more . . . 'An[d] all who have power and interest be satisfied therewith, the penitent' . . . or, 'If after the excom-

Proposed forms for Directory for absolution from excommunication.

[1] See *Government and Order of the Church of Scotland*, p. 42.

Sess. 363. Jan. 17, 1644.

munication the signs of his repentance appear, the pen[itent].' The dissenting brethren do consider of those four forms presented against Monday morning.

Sess. 364.—*January* 20, 1644.—*Monday morning.*

Dr. Burges—I know not how sufficiently to acknowledge my thankfulness to this Assembly for their great and unexpected respect in sending to visit me.

Dissenting brethren assent to last of proposed forms.

The dissenting brethren brought in the paper again, and did assent to the last form: 'The signs of his repentance appear,' etc., which was debated.

Debate on this.

Dr. Temple—I fear this will be a seed of perpetual division.

Mr. Marshall—I think rather it may be a means of concord. . . . We are not to expect that we shall be able to carry all things in practice first; that may be another work at another time. . . . Therefore what we can attain at the first, let us receive it.

Dr. Gouge—I desire the accommodation may be upon equal terms, no mention of the congregation.

Mr. Henderson—

Welcome of Sir C. Erskine, an additional Scotch Commissioner.

Prolocutor by order of the Assembly spoke to Sir Charles Erskine, one of the Scotch Commissioners now added to the Assembly.

The dissenters declare that they give their affirmative to that vote, they gave their negative unto in the former vote, upon the carrying of the second question negative.

Moved by the Commissioners of Scotland that the dissenters would declare whether they did all agree to the Directory of Ordination.

Lord Chancellor—Hon^ble. Houses . . . The Parliament . . . that religion may be settled . . . In the propositions it is but a general (?) . . . and now some things are given in as the Directory . . . and some propositions for . . . If anything be before you . . . as the reasons and solutions of the Assembly, etc.

That the Committee for answering the reasons of the dissenting brethren do hasten their report unto the Assembly.

Sess. 365.—*January* 21, 1644.—*Tuesday morning.*

Sess. 365. Jan. 21, 1644.

Report made by Mr. Marshall of the mould of the Directory as it was altered and transposed by the Committee. It was read, and considered, and ordered.

Directory as altered, read, and ordered.

Mr. Henderson brought in a paper of form of prayer and absolution of the penit[ent].

Sess. 366.—*January* 22, 1644.—*Wednesday morning.*

Ordered—Mr. French, of Emanuel College;
Ordered—Mr. Bradshaw, of Trinity College; } approved for Fellows in the Colleges they shall be designed unto.

Dr. Stanton attend the Committee of plundered ministers.

Report made by Mr. Marshall of the sins worthy of excommunication.

Debate on sins worthy of excommunication.

Debate whether those propositions shall be taken into debate.

Mr. Henderson—This is a matter of the greatest importance that ever you took in hand. . . . It were to be wished that we might clearly see no church hath gone so far on as this paper doth. . . . I offer it that some general rules . . .

Mr. Marshall—If the Socinians nor Arminians do not overthrow.

Mr. Bridge—This cannot open a gap for the Arminians and Socinians. . . . I think they are heretics, and blaspheme too, etc.

Mr. Ny—If the Arminian be not a heretic, how will you. . . .

Dr. Burges—If you enter upon a debate of this kind, wherein there will be such difference, worthy of your consideration, whether you will not waive it altogether.

Mr. Reynolds—It was referred to a committee to consider of it, and they have reported.

Sess. 367.[1]

Ordered—To examine Mr. Howard.

Sr. Goodday, Sr. Simonds, approved for Fellows.

Commissioners brought in a paper concerning the causes of excom[munication].

[1] The minutes of this Session are in another hand.

Sess. 367. *Ordered*—That this paper and the other reported yesterday shall be compared.

Ordered—'Such sins as subvert the faith, or any other errors which overthrow the power of godliness, if he that hold them spread them, seeking to draw others after him.'

Sess. 368.—*January* 24, 1644.—*Friday morning.*

To pray. Mr. Hodges, Mr. Perne, Mr. Prophet.

Debate continued. Debate upon the sins for excommunication. Both papers compared together. . . . Sins in practice.

Mr. Calamy—Whatsoever sin is admonishable, that sin in excommunicable.

Debate about the third branch, 'tend to subvert and disturb,' etc.

Mr. Bridge—Whether the breach of the order of the Church be the *materiale* of the censure of excommunication, I think not. . . . None but lost men . . . None but shut out of the kingdom of heaven.

Mr. Ny—There may be some practices against order so manifest as may tend to the subversion . . . I do not think that every particular breach of order . . .

Sess. 369.—*January* 27, 1644.—*Monday morning.*

Debate upon the negative part of the report in both papers.

Mr. Henderson— . . . We desire the Assembly will not mistake us so far as to think that we set down our paper by way of antithesis. . . . We cannot accommodate further than we have set down in this paper. . . . That in this paper . . . If you give way to that paper, I see not how any error can be suppressed.

Mr. Bridge—I know not how that paper 'of Reformed Churches' can stand. . . . I must enter my dissent to the former vote.

Mr. Rutherford—The latter proposition hath been spoken against, but they have not contradicted the words of the proposition. . . . Something said against that 'errors in Reformed Churches,' but it is said 'commonly held in the

best Reformed Churches.' . . . For that 'such errors the Lord may leave His own to,' the Lord may leave His own to fundamental errors. . . . Said this is opposed to the first proposition. . . . Here is no restriction in the first. Sess. 369. Jan. 27, 1644. Debate continued.

Mr. Marshall—I am sorry that they do still harp upon that string, as if the Committee did hold out any such thing. . . . If the proposition stood alone, the most clear sense of it will be that which the Commissioner makes; but take it as it is, a negative of the other affirmative.

Mr. Henderson—We conceive that a man may be excommunicated for an error that is not fundamental, though he do not hold it against the light of his conscience.

A form was tendered by Dr. Burges. . . . 'But for other errors, sins, and practices, as the truly godly may sometimes be left unto, although all should endeavour to help their brethren against them, we do not judge that they should be shut out of the communion of the Church.'

Dr. Temple—I offer another way: put both the propositions into one; one will explain another.

Mr. Reynolds offers this . . . 'Such other errors in judgment as are matters not of faith, but opinion, not being in their own nature pernicious, but such wherein the learned and godly men may and do usually differ.'

Mr. Ny offers one word to be added, 'pernicious to godliness.'

Moved to add 'possibly,' which was resolved.

Moved to add 'the best Reformed Churches.'

Mr. Goodwin—This puts the renown[1] upon the Reformed Churches, which the Scripture doth not upon any Churches in the world. . . . This is to set all truth in the pillory, and Reformed Churches over them.

Debate upon the negative in point of practice.

Debate upon the 3rd.

Mr. Ny—I think neither of those papers will serve in this.

An order from the Lords and Commons for admitting of Mr. Edward Corbet.

Mr. Edward Corbet appeared in the Assembly, and took the protestation.

[1] renowne in MS., or corowne, for crown.

Sess. 369. Jan. 27, 1644. — Debate continued.

Mr. Ny—We do not rightly understand order, nor the hedge. . . . If by the hedge you mean the prudential rules of men, it cannot be of more value than . . . Where is the word unity applied to any particular visible Church, but only to the general . . . Wherein is this unity? Is it in doctrine? That you will not say. Is it in practice?

Dr. Burges—Always ready to be under the pedagey[1] of this brother. . . . It may be he will think everything in discipline must be an institution . . . and we may agree to prudentials.

Mr. Sed[g]wicke offered this . . . 'But such as cannot come up in their practice to everything established, and do not subvert the order appointed by Christ in His Church.'

Sess. 370.—*January* 30, 1644.—*Thursday morning.*

Proceed in the debate of sins of excommunication.

Dr. Temple—To me the question is: What is the hedge to preserve the government, whether excommunication or some power of the civil magistrate.

Mr. Reynolds offered a form.

Mr. Chambers offered a form.

A Committee to consider of this clause, and all other cases in which the Parliament may be desired to make such provision as they shall conceive meet for conservation of government and points of doctrine or life which do not fall under excommunication, and what proceedings they shall think fit with those that stand out excommunication.

An order from the House of Commons to write to the distressed Protestants of Ireland: read.

Ordered—Mr. Goodwin, Mr. Ny, Mr. Reynolds, Mr. Young, Mr. Chambers, Mr. Tuckney, Mr. Palmer, Mr. Herle, Dr. Temple, to meet to-morrow in the afternoon. The Commissioners of the Church of Scotland are to assist.

Sess. 371.—*January* 31, 1644.—*Friday morning.*

Mr. Newcomen, Dr. Wincop, Mr. Guibon, to pray.

[1] *Sic* in MS., probably for pedagogy (παιδαγωγια).

Debate of the *formale* in the sins worthy of excommunication. Sess. 371. Jan. 31, 1644.

Mr. Rutherford—There is one thing in the first paper, 'impenitently persisted in,' I desire that may be left out, and this put in, 'when sufficiently convinced of them.' In matters of doctrine it is a hard thing to convince that the erroneous person is convinced in his own conscience. Debate resumed.

Mr. Ny—The reason of the Committee is a principle, I think, granted amongst us; we are so to bind on earth as in heaven. I think the sin is not bound in heaven except impenitently persisted in.

Mr. Rutherford—This is an argument brought before, and it received an answer. The cause and reason is if the delinquent be convinced by sufficient evidence and testimony of the fact. . . . To say that impenitency must be as clear as the fact itself, I conceive this is *formaliter* in the mind and heart.

Mr. Newcomen—You have agreed to excommunicate for the sin you do not say contumaciously persisted in.

Mr. Ny—We say atrocious sins may be excommunicated; but what will you call atrocious sins, such as are materially so?

Mr. Rutherford—The atrocity itself is called a leaven, and the apostle charges that that be purged out.

Ordered—The Committee formerly appointed for the wording of the votes of the Assembly do draw up the Directory for excommunication, and report on Monday morning. Committee to put in form the Directory for excommunication.

Dr. Burges, Mr. Tuckney, Mr. Chambers.

Mr. Rutherford—I think this the saddest session that ever I sat in regard of the reverend brethren's renouncing of the whole accommodation. . . . I desire to know whether we shall proceed in the way of argumentation or in the way of accommodation in the receiving[1] particulars.

Sess. 372.—*February* 3, 1644.

An order for admitting Mr. Ward to the Assembly.

Mr. John Ward appeared, and took the protestation.

[1] Query, remaining.

Sess. 372. Feb. 3, 1644.

Report of the Directory for excommunication read.

Debate upon the alterations.

Any of those [8[1]] left out.

Report again given in and debated.

Earl of Manchester—We have received a letter from the Commissioners at Ux[bridge] . . . Lords command me to desire to hasten what is behind of Church government, because this makes some stop in the business there.

Earl of Manchester's message from House of Lords.

Mr. Goodwin, Mr. Ny, Mr. Burroughs, Mr. Bridge, Mr. Carter gave in a paper of their dissent and reasons.

A Committee to answer the reasons upon the dissent of our brethren.

Ordered—Mr. Newcomen, Mr. Tuckney, Mr. Young, Mr. Palmer, Mr. Seaman.

Sess. 373.—*February* 4, 1644.—*Tuesday morning.*

An order from the House of Commons to send up what is remaining in government.[2]

Debate on reasons of dissent from Directory for excommunication.

Report made from the Committee for answer to the Reasons and dissent of the brethren read.

Mr. Goodwin—I did use those very words, 'that this thing was professedly ambiguously penned' . . . For the business itself . . . this accommodation running upon those terms . . . for us to go to enter this in the practice . . . I appeal whether the end will be attained, whether it will not be a great prejudice. . . . To me it is no accommodation.

Debate about the withdrawing of their dissent. . . . We withdraw the sending of them up. . . . We withdraw the entering of them under the notion of a dissent.

Prolocutor—The dissenting brethren are desired to express themselves whether [they] will withdraw their dissent.

Mr. Ny—If the other way remain upon record, then so, otherwise not.

Dissents adhered to.

Mr. Goodwin—I say, and said before, desire the dissent may stand.

Mr. Bridge—The same.

Mr. Carter—The same.

Mr. Simpson—I desire to enter my dissent.

[1] Erased. [2] Journals of House of Commons, vol. iv. p. 40.

Sess. 374.—*February* 5, 1644.—*Wednesday morning.* SESS. 374. Feb. 5, 1644.

An order for admitting Mr. Delmy. He appeared, and took the protestation.

Debate upon the answer of the Assembly to the Reasons of the dissenting brethren against the Directory of Excommunication.

The business of a Committee for a Directory for Discipline.

That it be taken into consideration to-morrow morning.

Ordered—Mr. Palmer, Mr. Herle, Dr. Temple, Mr. Seaman, Mr. Bridge, to be added to the Committee for conformation of government, to meet this afternoon.

Sess. 375.—*February* 6, 1644.—*Thursday morning.*

A report from the Committee about the conformation of government.

Sir William Massam appeared and took the protestation.

Upon a motion made by Dr. Burges of some reports in the city, that the reason of the entering the dissent was be[cause] himself and some others did say[1] the accommodation.

A debate thereupon.

Resolved—The Assembly did never give or hold fit to give any sense of the accommodation at all, but what the very words thereof do properly bear and express.

Prolocutor—Desire they would declare whether they will withdraw.

Mr. Ny—Our mind is fully known. . . . If nothing may be left in the room by us, we have well considered both before and since . . . we . . . if ever any action seriously, we did this seriously. . . . The rest said they were of that mind.

Mr. Carter—In all accommodations every man. . . . If we can have no security, I hope you will not desire we should withdraw. . . . The dissenting brethren withdrew to see if they could add a word. . . . They brought in a form. The vote before made thus altered: 'The Assembly did never give or hold fit to give any sense of the words of the Assembly desire words of

[1] Query, sense.

Sess. 375. Feb. 6, 1644.

accommodation, but leave them to that sense which the words do bear; neither do they think fit to restrain them from their full latitude.'

Directory to be taken in their full latitude.

Ordered—That the Dissent and Answer be not carried up before the Assembly sit to-morrow.

Sess. 376.—*February* 7, 1644.—*Friday morning.*

To pray.

Mr. Maynard, Mr. Michaelthwaite,[1] Mr. Wilkinson, jun., Mr. Woodcocke.

Mr. Tate—I think it is a breach of privileges to meddle with the interpretation of anything that is now before the Houses.

Mr. Marshall—If the Assembly go about to declare anything against what is in the Houses, it were a . . . The reason of it is to show that our brethren were mistaken.

Mr. Tate—You have acquainted the Houses that there was a dissent, and therefore now you cannot enter upon this debate.

Ordered—Mr. Alexander Achhurst, Mr. Peter Vinche, approved for Fellows of Colleges.

A Committee to draw up something about appeals, and what other parts of government do yet remain.

Ordered—The Committee that drew up the Directory for excommunication.

Mr. Hill, Mr. Herle, Dr. Stanton, Mr. Delmy, Mr. Harris, Mr. Wilson, Mr. Rayner, Mr. Ward, Mr. Coleman, added to the former Committee.

Reynolds and Delmy added to Committee on Catechism.

Ordered—Mr. Reynolds, Mr. Delmy, be added to the Committee for the Catechism.

Sess. 377.—*February* 10, 1644.—*Monday morning.*

The protestation read.

The covenant was taken by Mr. Harris, Mr. Ward, Mr. Corbet, Mr. Delmy.

Report from Committee concerning appeals.

Dr. Stanton made report from the Committee for perfecting of government concerning appeals.

Debate upon the proposition about the word 'may be.'

[1] Mr. Maynard's name is written above Mr. Michaelthwaite's, which is underscored.

Sess. 377. Feb. 10, 1644. Debate on appeals.

Mr. Rutherford—I speak it to this, that causes may not be drawn at first to that which we do not judge to be the only proper court. . . . I desire to know whether a congregational assembly may not draw to themselves all the questions *in primo instanti* till they be taken from them by appeal or transmission.

Dr. Gouge—Agreeableness to the word of God doth not impose a necessity.

Mr. Gataker—I think it should rather be said, 'be.'

Dr. Smith—I think it should be said, 'should be.'

Mr. Seaman—There is a mistake . . . for there can be no appeal but grounded upon one of those two suppositions: either the judge is not competent, or the cause he is not to meddle in . . . The lawfulness of the point of appeal is the first thing to be debated, and so it is a proper expression that 'it may be.'

Mr. Rutherford—If a congregational assembly judge of heresy, is not this of common concernment, and so belongs to a national assembly? . . . That 'is agreeable' doth neither infer a negative or affirmative precept, it. . . .

Mr. Seaman—If nobody questioned the lawfulness of appeals, then it were well, but I would we were over that rub.

Mr. Henderson—The word appeal is sometimes taken more largely, and sometimes more strictly. . . . Properly, appellation is from a competent judge, but he finds a gravamen he proceeds unjustly.

Mr. Herle—We take the word appeal too largely and too strictly.

Mr. Reynolds—Say 'may be, which being they are to be from the inferior to the superior.'

Mr. Carter—It hath not been the manner of this Assembly. . . .

Mr. Bridge—I give a reason against the proposition. You have not said what you mean by an appeal. Your second reason doth express it . . . That such an one may not be. To me it seems diverse and opposite to the way of the Old and New Testament. . . . 17 Deut. the place brought for appeals . . . This place is diverse from, if not

Sess. 377. Feb. 10, 1644. — Debate continued.

opposite unto that. (1) It is in case a matter too hard for their judgment, therefore only in that case; (2) it is not the person wronged, but the judge, to carry it up; (3) all that this judge was to do, was only to declare what ought to be done. He was not to be cut off by that court . . . For that of the New Testament; 18th of Matthew is against it. There the sentence is to be executed by the Church. A Synod or Sanhedrim is nowhere called *Ecclesia* . . . Said 15 Acts: Paul and Barnabas were sent up, but was there any person wronged, and did they rescind the sentence?

Mr. Seaman—He speaks of three places of Scripture. Touching the last place, I should not instance in that as touching appeal. That proves a transmission, but not an appeal. . . . But for that of 18th of Math., I cannot but wonder that he should think it so strange for the word *Ecclesia* to be taken for an assembly of officers. It is a company of this sort or that sort, applied according to the nature of the company and business for which they meet. . . . It is the weakest argument in matters of divinity to build our opinions upon dictionaries and grammars. . . . For that in Deut. there is a distinguishing of causes greater and lesser, and in that there is an appeal implied. Suppose an inferior court would meddle with the thing too hard for them, what relief is there for the oppressed man? . . . For that observation this court hath power of sentence, but not of execution, then there must be a greater court than this, and so three courts; but clearly he is to sentence definitively, so as that there is no appeal to any other, except from the same to another.

Mr. Herle—You do a little overrun yourselves. You are fallen upon the proofs, when yet the proposition is before you. . . . If this be brought by way of argument, it lies thus: there is nothing spoken but in difficult cases, *ergo*, no appeal. I deny the consequence. . . . Suppose those places do not hold it out so clearly, yet it follows not, but [?] it may be in other Scriptures.

Mr. Rutherford—He did draw arguments out of those places to prove the proposition is not true. . . . The first argument is not against the proposition. Said 17th Deut.

is opposite to appeals, be[cause] it is when the case is difficult . . . I deny the consequence. The difficulty of the cause is but one case of appeals. There is a gravamen that is the ground also of appeal. Sess. 377. Feb. 10, 1644.

Ordered—To proceed in the debate where we left. Debate on appeals adjourned.

Sess. 378.—*February* 11.—*Tuesday morning.*

A petition about Printing . . . an invention of Blake, committed to the Committee for Printing.

Ordered—The Assembly meet as a Committee in the afternoon to hear the report of the answers of the Assembly to the Reasons of dissenting brethren against subordination of Assemblies.

Proceed in the debate. Debate on appeals resumed.

The dissenting brethren shall be a Committee to bring in propositions concerning appeals.[1]

Mr. Bridge—I take it for granted that this is the sense, an appeal to a hig[h]er that hath power to rescind the sentence.

Mr. Herle—Appeals are larger than the rescinding of the sentence.

Mr. Bridge—The argument was this: that which is diverse from and opposite to the way of Old and New Testament, is not agreeable to the Word . . . Not from the 18th of Math. . . . In that place the power of sentence and censuring is put into the hands of *Ecclesia*, and therefore we must inquire what that is . . . Carolus Sigonius saith this[2] . . . All agree in this, it is taken for such a court where the people are a part of the court. . . . *Ecclesia* in the Old Testament is never put for elders alone. . . . If so, the power of censuring cannot be in a Synod alone . . . Again, according to that, the Church or court told hath the power of censure; but if a man do appeal then, they have not, for appellation hinders the sentence, and so they cannot reduce this into act. . . . By the 18th of Math., the Church is commanded to excommunicate the person that doth not hear, but in this way he shall not do it. . . . By this a man shall never be obstinate till the National Assembly have admonished him. . . . It is agreeable to the 18th that the censure should

[1] This is partially erased in MS. [2] *De Republica Hebræorum*, p. 696.

Sess. 378. Feb. 11, 1644.

Debate on appeals continued.

be with the consent of the people; how can this be in a National Assembly?

Mr. Goodwin—Add one thing. . . . If the sentence of excommunication be pronounced by the Church, there is a binding in heaven. . . . Where the power lawfully lies to excommunicate, there is in the 18th of Math. a binding in heaven; but this all the power on earth cannot rescind.

Mr. Herle—The first part of his argument was answered yesterday, or the text will answer it to take in the *coetus* will not stand with this two or three. . . . Said, then the Church shall not be able to do that which it is bid to do. . . . He doth restrain the word Church too much. A congregation is not only here meant, nor hearing and telling the Church is only meant excommunication. . . . Said the party may not come to be excommunicated till he comes to highest Assembly. True, it may be so; yet he hears the Church still . . . when such a judicatory doth pass a sentence from which there lies no appeal, or the party doth not appeal.

Mr. Palmer—Concerning this of 18th of Math. the argument reduced to four heads: (1) From the word *Ecclesia.* For this I am not able to give at present any particular instance where the Septuagint doth use. . . . Congregation often used in the Old Testament for only the congregation of elders. 82d Psalm . . . where the words do signify the people; yet it must be taken respectively. . . . 9th Joh. . . . 12th John . . . for fear of the Jews, that was not the common people. . . . (2) For the necessity of proceeding, there are two sorts of appeals —*a gravamine; a sententia.* Though the first be granted, yet . . . (3) For the binding in heaven. . . . That is a mistake. . . . Where there is a lawful authority, if they use that authority lawfully, then it is bound in heaven. . . . But if this doth not appear . . . In case he be indeed wronged, is it bound in heaven? . . . They confess another Church may relieve him. Certainly this they cannot do if bound in heaven. . . . (4) For that consent of the people, I conceive this place in the 18th of Math. doth not imply the people. Shall there be two distinct bodies—

the eldership and people—that have a plurality of voices, that sit . . . and all this called one *Ecclesia.* SESS. 378. Feb. 11, 1644. —

Mr. Seaman—For that word *Ecclesia* . . . Do they verily believe the word must be interpreted by heathen authors, or parallel words in Old Testament, or a peculiar use of it in the New Testament? . . . If by heathen authors, then it must be interpreted according to those several policies in which they live and about which they treat. . . . In Scripture we are not to interpret the original word by the Septuagint, but the Septuagint by the original. . . . Christ doth allude to the policy of the Jews. Take out but those two word[s] *dic ecclesiæ,* and it may be understood of the Jewish policy. . . . For that appeals suspend *a sententia,* and then the power of the Church may be frustrate. . . . There are appeals before the sentence, and after the sentence. . . . Said it is bound in heaven. . . . Consider out of the circumstances of the text a double power of binding and loosing held out: (1) That in a particular brother. . . . Debate continued.

Sess. 379.—*February* 12.—*Wednesday morning.*

Proceed in the debate. Debate resumed.

Mr. Simpson—An appeal is thus described a provocation from a lesser to a superior judicatory. . . . It lies not in numbers. . . . Then there should be appeals from greater. . . . Called to order be[cause] they are the same arguments. . . . He proceeded. . . . Or else there must be some law of God, and this either: (1) The law of nature, or [2] Some Scripture injunction. . . . The law of nature teacheth a man to appeal as well from those who do most *gravare,* and therefore from a national Assembly. . . . The law of nature teacheth to go to any that can relieve them. . . . Neither is it any Scripture injunction. . . . The law of God saith *sit tibi ethnicus,* and yet the appeal saith not so. . . . Nothing of an appeal in the 1 Cor. v. . . . You lay this upon the law of nature, contradistinct from an institutution.[1] . . . All that is said is a consequence from Math. 18. Authority can never be raised by a con-

[1] *Sic* in MS. for institution.

Sess. 379. Feb. 12, 1644. Debate on appeals continued.

sequence. (2) If there be appeals, then Synods are not elective. In the 15th Acts the persons were elective. . . . According to the law and the reason of the thing, the common law makes two sorts of judges—*ordinarius* and *arbiter*. From the latter there lies no appeal. (3) There can be no greater punishment for the appellant than in a particular congregation. (4) There are many inconveniences upon those appeals: 1. Vexatious suits bred and continued; 2. You will defer for a long time the using of the means of repentance to the offender—at least a year; 3. In those appeals you lay down a ground of monarchy and primacy: the Pope argues from appeals; 4. Then you may appeal from King and Parliament to a national assembly; 5. Ames, in his 2d tome, 139 page.[1]

Mr. Herle—For that against subordinations, it is one part of the proposition [in] deba[te]. . . . Two heads of his argumentation: (1) Not by the law of nature, be-[cause] that prompts to any help. . . . The law of nature here is taken too largely. . . . You must take it here for the reasonable law of nature for the governing of men, which cannot be done without order. . . . A law properly is that rule that hath a moral obligation, and then it must imply a reasonable creature. . . . Said if the law of nature, . . . a gravamen in the highest Court. . . . The law of nature hath its sphere in this reasonable capacity. It is bounded when its extent . . . though possibly in that highest bound there may be a gravamen, yet the law doth not put any notion beyond its sphere. . . . We cannot possibly in any society to[2] arrive to a certainty of relief; if we can attain to that which is the most moral and rational help it is sufficient. . . . For that of Scripture it hath no rule. . . . That of the 18th of Math. next spoken to, and the rest, do but amount to a negative argument. . . . For the inconveniences . . . said it will lose time and hinder dispatch. . . . A. The canons say this, *excommunicatio et articulus mortis equiparantur*, and no time is too long when we consult about the lives of men. The like may be said of civil courts. . . . Said an institu-

[1] Perhaps *Amesii Bellarminus Enervatus*.

[2] *Sic* in MS. for too.

Sess. 379. Feb. 12, 1644. Debate continued.

tion must require not a consequence, but have an immediate authority. . . . The law of nature, taken in its right sense, is a good institution. . . . Said a *judicibus electis non provocatur*. . . . True, but so that they be elected to that very purpose, but not if they chosen to have an appeal from, as there are some judges that are to impetrate, others that are [to] fill up and end the cause. . . . Said there is no greater punishment, therefore no provocation to a higher. A. There is a greater punishment, as the apostle holds out in the case of the incestuous Corinthian. . . . As in matters of civil death, there is as much difference betwixt two deaths as betwixt life and death. . . . For that of vexatious. . . . It is better to admit of a mischief than an inconvenience. . . . For that the Popes claim . . . he doth it personally as Christ's vicar, and they make it *summum* (?) *rei Christianæ*. . . . But to unite all under one counsel, no men deny. It is not the claiming power of appeal, but his power of appeal.

Mr. Seaman—The arguments seem to be well composed, and therefore deliberate. . . . Four arguments used: (1) From the description of an appeal out of the proposition. The main argument, no law of nature. . . . Some of his expressions do savour of a self-conviction, if it teach a man to appeal from most wrong to those that are able to relieve him. . . . A Church is of a double confederation,—a common confederation as a society, and as such a society. . . . Why should those privileges that belong to human society be denied unto them except there be an institution to the contrary? . . . It is lawful to appeal from any servant to Jesus Christ. . . . For that application of marriage, a question whether that be only of the law of nature negatively. . . . Said the law teacheth to appeal from a national Synod as well as others. . . . A. There is no end of appealing in regard of time, though in regard of policy you may come to the highest pitch. You may appeal from them at that time to another time. . . . For that 'no Scripture injunction;' that hath[1] [best] be left till we come

[1] *Sic* in MS. for 'had.'

Sess. 379. Feb. 12, 1644. Debate on appeals continued.

to the affirmative. . . . Said then Synods are not to stand. I do not apprehend that consequence.

Mr. Simpson—Said I took the law of nature in too large a sense. . . . I suppose I did not; since the ground of appeals is oppression, I am to take it as large as that principle . . . If taken for the principles of reason, I do not think that the law doth bind a man. . . . Said the civil policy bounds the appeal. . . . This is to refer all ecclesiastical power formally into the Synod. . . . Said that it is the most likely way. (2) Better than . . . It is not the likeliest way, for the greatest number is an Ecumenical Council . . . Said the arguments are only negative. . . .

Mr. Goodwin— [A blank space].

Dr. Burges—It is asserted that upon the point the business will be the greatest part of it in the clergy . . . He knows the contrary when ruling elders are joined with it. . . . Reasons against an appeal except to an elective judge. . . . Said not known to those remote . . . The more reason they should meddle with it.

Mr. Seaman—To appeal is nothing else but to call in another for some aid and help. . . . This doth suppose some power, authority, and ability to help, or else you take away the ground of the action whether you call this a moral or political power. . . . Amongst the civilians *appellare* and *querulare* are all one, equivocal terms. . . . The Church is the kingdom of Jesus Christ, and kingdom is a political word.

Ordered—Mr. Houlden, Sr Reading examined and approved for St. John's College.

Ordered—To proceed in the debate where we left.

Sess. 380.—*February* 13, 1644.—*Thursday morning.*

Debate resumed.

Proceed in debate.

Mr. Goodwin urged an argument against appeals. Was answered by Mr. Palmer and Mr. Rutherford.

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Mr. Herle—Said he allows of a moral and not a politic power. True, the critics do differ about that word. . . . The force of the arguments from the word rescinding, coercive

power, and excommunication of a Church. . . . For the word rescinding there may be a double—a declarative and destructive. . . . Here it is only interpretative, not by making it no sentence, but no just sentence. . . . Said to rescind a sentence doth deny that congregation a power to take in that party cut off. . . . Take away the liberty of a congregation in admission of his members. . . . This party is a member of the whole, and so it is not debarred of any right but that by consent given to the whole . . . An argument against a coercive power is to argue against our Assembly, and the ordinance by which we sit. So government, and what government can there be without a coercive power, a power proper to that government? . . . If there be no government, it is not *regnum*, but *tumultus* . . . For that of excommunicating a church . . . Said it is morally untrue; it ought not so to be, for so a church should be deprived of ordinances . . . A. I ask them whether they did not in the urging of this argument conceive that our opinion is a sufficient answer. . . . We say none, but the governors are active in this, not the people, as if we hold that every member is equally joined . . . What inconvenience more in excommunicating a whole Church? . . . For that historical truth it hath not been done, that is so much the more for our advantage. Sess. 380. Feb. 13. 1644. Debate continued.

Mr. Calamy—Our brother doth argue thus if after the sentence a man be bound. . . . Then there must be a key to unlock three locks, and that we had need to have authority from Scripture. . . . A. In the Old Testament there was such a key, and in the New Testament it is one of our privileges. . . . By way of retortion, if a man be unjustly excommunicated, I demand what is his misery to have no key. . . . For the coercive power . . . consider it would be hard that the government of Christ should be inferior to the Old Testament, there was a help for it in the Old . . . If none, then no help for a church when it proves heretical. . . . It will appear by the 18th of Math. *a pari ratione*, if a member be excommunicated for heresy, then a church. . . . Said it could not be done, be[cause] where no Christian magistrate they cannot excommuni-

Sess. 380. Feb. 13, 1644. — Debate on appeals continued.

cate. . . . But in the way of non-communion we can refuse to have communion with him. . . . Suppose one of their members would come and thrust in, they say they will suffer him to take it, I demand in their way how they can hinder an intruder.

Mr. Goodwin—This general answer is given, that the argument is therefore founded wrongly, be[cause] it is an appeal only in the case of an unjust sentence. Whilst there is an appeal, the question is whether this be just or unjust. . . . If it be a mere declaring it to be unjust, I shall not contend. . . . Said there is not a coercive power parallel to that of excommunication. If that may be asserted, my argument also falls if you will hold it out. . . . Take excommunication out of the government, that those Assemblies shall not practise it, and then I am satisfied. . . . Said the elders only are in the fault, and so to be excommunicate. . . . A. It is not in their power alone to receive him, it must be the whole Church. . . . In this way you contend for a power that was never practised, and you say there was no occasion. There were Arminian churches, and yet not excommunicated.

Sess. 381.—*February* 14.—*Friday morning.*

To pray. Mr. Price, Mr. Bond, Mr. Tisdale.

Ordered—Mr. William Clarke. *Approved*—Mr. Samuel Vandelure, Mr. Alexander Gibson.

Debate on appeals resumed. Proceed in the debate.

Mr. Carter—There is no superior juridical power to which appeals may lie from a presbytery of . . . That Assembly which is the body of Christ hath no juridical ecclesiastical power above it . . . The body of Christ is invested with the power of Christ . . . All ecclesiastical power is given as to His body, and therefore there can be but an equal, not a superior power . . . For the minor. . . .

To go on in the report.

Sess. 382.—*February* 17, 1644.—*Monday morning.*

On a letter from Earl of Manchester, A letter from the Earl of Manchester.

R.—Mr. Whitchcott be approved for Provost of King's College. Sess. 382. Feb. 17, 1644.

R.—Mr. Hill for Master of Emmanuel College.

R.—Mr. Spurstow for Master of Clare Hall.

Whitchcott approved for King's College.

Proceed in the debate upon the first argument.

Debate on appeals resumed.

Mr. Whitakers—If subordination . . . do not infer a power of rescinding, then the power of a particular congregation is so full as that the sentence is unreversible. . . . There is no such clear institution for an independent congregation to have such a power. . . . This, of all others, needs a most clear institution, because it crosseth the law of nature, and therefore must stand merely upon the institution. . . . Yea, it claims a power more than any classis, provincial or national Assembly. . . . though our brethren have not cleared this institution . . . That which hath neither precept in Scripture nor any practice, and so can have no promise, that is not by institution. . . . That government that carries with it absurdities and inconsistencies, and opens a door to schism and finds no way to shut it . . . it crosseth the nature of government in general as it is now practised. It is no government at all, no more than a painted fire is fire, if two or three join in a body and claim all power. . . . In New England they will not allow any to gather churches without going to the civil magistrate. . . . This crosseth the end of government. . . . Thus the whole body must be joined together, then there must be some ligaments . . . and this was the end why Christ ascended. . . . (3) It crosseth and takes off from the glory of censures; that that makes the censures ridiculous, and emboldens him to scorn all censures, that is not the way. . . . (4) It opens a way to schisms, and no way to shut them. If it do so, it is a way to be avoided and not countenanced. . . . This may seem to be too heavy a charge. . . . I would know whether they limit the nature of schism to one particular congregation, if so . . . If a man will join to no congregation at all, and condemn all churches, then he is no schismatic. I think him the greatest schismatic. . . . If a man go out of this Church, can they censure him? . . . An inconsistency with their

Sess. 382. Feb. 17, 1644. Debate on appeals continued.

own precepts. . . . In their apology, 24th page, they disclaim all independency. . . . This the most abhorred maxime that any congregation . . . or to be censurable by them. If they be bound to give an account, then a classis may call them to an account. If censurable by them, then they have power to do it. . . . Strange that God should provide a remedy against offending brother, and not an offending church. . . . If particular churches be bound to associate themselves, and this be a holy and wholesome ordinance of Jesus Christ . . . 54th page of Mr. Cotton.[1] . . . Then Christ must give them power to attain those ends. . . . If there be some particular cases wherein the Church's censures are null and void, not bound in heaven, then it is no great power to rescind that sentence.

Mr. Rutherford—When I read through that treatise of the Keys of the Kingdom of Heaven,[1] I thought it an easy labour for an universal pacification, he comes so near unto us.

Mr. Herle—I conceive it is a part of our unhappiness when we are upon disputation we fall accommodating, and when accommodating then disputing . . . we have . . . You are now only to prove that be[cause] this proves subordination, it proves also appeals.

Mr. Burroughs—Here are new arguments.

Mr. Seaman—I think that subordination doth in the very nature of the thing prove appeals. Subordination doth prove the liberty of appeals in civil government.

Ordered—Proceed in the debate.

Sess. 383.—*February* 18, 1644.—*Tuesday morning.*

The Assembly proceeded to debate the second reason from the light of nature.

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Mr. Herle—Said if this be of the law of nature, then it is indispensable and unalterable ; but this is alterable, for in a democracy there is no appeal. I do not see how this hold[s]. It may be in a democracy. . . . Said if this be agree-

[1] *Keys of Kingdom of Heaven*, by John Cotton.

able to the law of nature, then it must take its rise either from the *principia prima* or . . . Not from the *prima principia* . . . I think it may be from these that are *primo prima* of the highest nature. . . . The government, as laid upon Christ's shoulder, is not laid upon the law of nature, yet there may be something in this government and tending to it that may be of the law of nature. . . . Said this discourse is human, and therefore the argument must be so too. . . . A. The error is in this. We do not maintain that this government is grounded only upon the discourse of men, but we say this, appeal in this government is grounded upon the light of nature. . . . Said against the nature of excommunication because of the precedaneous consent of the people. . . . A. The precedaneous consent of the people is not *causa sine qua non*. . . . Whatsoever a thing cannot be without, that must concur to the essence of a thing; but this is extrinsical to the thing, and therefore cannot be of the essence. . . . Said whatsoever is *de jure naturæ* must be *a Deo tanquam author*[*e*] *naturæ*, but this is not so. . . . Said if agreeable to nature, yet not from the inferior to the superior, but only from one to another . . . Said if from nature, then go no further than nature. . . . A. The natural light in this appeal is in the inferiority and superiority: for men in their generical nature, there is no difference at all. . . . The light in nature is from the generical nature of appeals. The end is relief of wrong. SESS. 383. Feb. 18, 1644. Debate continued.

Dr. Hoyle—Concerning the *jus naturæ*, we are not only to consider the natural deduction, but the conditional. A man must defend himself when put to it. . . . If he had read Demosthenes, he would have known that in democracy there is an appeal.

Mr. Seaman — For that of appeals in democracy, I think he means that when you come down to the last *concio* of the people, from that there is no appeal. . . . In such governments they have divers courts, and from them there is no appeal. . . . It's as if he should say there is no appeal from the supreme judicatory. . . . For that of Frankfurt there was a great contest concerning the power

Sess. 383. Feb. 18, 1644. Debate continued.

of the officers and people, and never determined, but the Church dissolved in that contest. . . . For that the Scriptures lays the government upon the shoulder of Christ, and founds it upon the incarnation of Christ, and therefore not upon the light of nature. . . . God's will and God's nature, they do not destroy one another. . . . In the incarnation, nature and institution do also agree well together. . . . In no institution did God go against nature, but made His institutions *salvâ naturâ*.

Mr. Reynolds — Said the precepts of nature are indispensable. . . . A. We do not intend them to be *juris naturalis* in regard of an obligatory precept, but of a direction. . . . The precepts of nature may not be dispensed with, but the direction may. . . . Said our law condemns without appeal. . . . A. There is something analogous to an appeal in our law. In matters of fact there is no difficulty, but in the judgment of the fact. . . . A man hath liberty to take his exceptions against the jury. . . . Said the government would be merely human if this be admitted. . . . By this argument many theological doctrines will be human too, which must be proved by discourse from principles of reason. . . . Said the people must have an antecedent consent in rescinding of the sentence. . . . This is not yet resolved by any in this Assembly. Yet admit it, consent is involved in the subordination.

Sess. 384.—*February* 19.—*Wednesday morning.*

Mr. Thomas Cummins ordered for a Fellow.

Ordered—That no minister do pass this Assembly upon any former certificate, till he have first satisfied the Committee for the examination of ministers of the reason of his remove, to be reported to the Assembly.

Report from Committee on Directory about Synods.

Report from the Committee about Synods read and debated. 1st proposition debated.

Ordered—Proceed in the debate.

Sess. 385.—*February* 20.—*Thursday.*

Mr. Bellchambr, John Ley, Peter Smith, John Guibon, Sam. Delaplace, Tho. Wilson, certif[ied].

Sess. 386.—*February* 21.—*Friday morning.* Sess. 386. Feb. 21, 1644.

Mr. Sterry, Mr. Foxcraft, Mr. Channell, for the Lords Commons.

A letter from the Hertfordshire ministers read, and the petitions to the Houses.

They were called in, and told they did commiserate their case. But we cannot appear as the body of an Assembly in this business, but particular members of the Assembly shall solicit in their behalf.

Ordered—Mr. Rosewell (?) and Mr. Balson for the north.

Report by Dr. Stanton of the proposition committed to them . . . debated. Debate on Report as to Synods.

Mr. Seaman—I move it may be waived wholly. I was never satisfied with two etceteras.

Mr. Rutherford—This proposition was drawn up to satisfy, the censure was of all of different judgments. . . . Said the Nonconformists' etcetera could never be understood. . . . A. The particulars in the proposition takes away this, for there is this specification, 'those particular circumstances which are inseparable from the acts of worship, etc.' . . . The proposition only saith they may not impose and command; but there is difference betwixt directing, and imposing, and commanding. . . . Said the places speak not of a Synod. . . . True, but it will prove that they ought to command nothing but that that will tend to decency and edification.

Mr. Buroughes—Said there is no truth in this[1] this proposition, because all the power of governments lies in indifferent things. . . . This, I think, is not good. This hath brought a great mischief. . . . It's honour enough to governors that they have power to look to worship of God, that it be observed according to the mind of Christ.

Dr. Hoyle . . .

Dr. Temple—In this proposition, some things in it upon which we may waive the proposition. You will find it a great debate, whether there be not some authority to determing[2] things *ad unum* in things indifferent. . . . The

[1] *Sic* in MS. [2] *Sic* in MS. for 'determine.'

Sess. 386. Feb. 21, 1644.

affirmative in the proposition is not so large as the negative is. Some things they may not enjoin, and others you say they may declare.

Mr. Wilson . . .

Mr. Herle—I would have this waived . . . All that you have to do is included in the negative. Here is either an etcetera or an imperfection. . . . They were to bring in what Synods may do, and they tell us what they may not do.

Dr. Burges—I am of the same opinion. It will be better to waive this proposition.

Mr. Price—I subscribe to their opinion, be[cause] one part of this proposition is opposite to the other.

Mr. Seaman—I humbly and ingenuously give you an account of the meaning of this proposition. . . . I was always cast behind rocks. . . . All authors do grant this doctrinal proposition, that there is a power somewhere to regulate those things indifferent which the Nonconformists express to be time and place, etcetera, or such like; and so it is here.

Debate about power of Synods.

Mr. Hill—Not only myself but many others are engaged for the truth of this proposition. . . . Said then we must bid farewell to all policy. Their power is to order as far as the word of God doth. . . . Necessary things we may command . . . Expediency we may advise . . . Indifferencies we must leave at liberty . . . as, for instance, preaching in a gown or cloak . . . I think it seasonable . . . If power in Synods to command indifferent things, and judge what is indifferent; and then what shall we come unto?

Dr. Temple—For his own instance of a cloak or gown . . . Suppose it come to this, the congregation is divided, one will have it in a cloak. . . . If no power to determine this, I desire to know what is to be done.

Mr. Hill—I think here is a confusion of things expedient and purely indifferent.

Mr. Rutherford—Loath to propound any arguments if I thought this proposition would entangle the Assembly. . . . I thought it would have passed with the liking of

all. . . . All the ceremonies intruded upon the consciences of the people were intruded under this notion, the church may command in those things indifferent. . . . Where there are conveniences to ground a determination upon, that will warrant the de[te]rmining it. . . . But if there be no necessity or conveniency, then it is purely indifferent. . . . Said who shall judge of the expediency or indifference. A. The word of God is so perfect as that it shows what is necessary and expedient, *hic* and *nunc*, and what indifferent. Sess. 386. Feb. 21, 1644.

Mr. Seaman—The reverend brother drives things somewhat low. He saith there is . . .

Mr. Buroughs—The case is only in this when themselves declare it to be indifferent, and that *hic* and *nunc*, yet they will impose it.

Mr. Herle—I think this distinction of necessary, expedient, and indifferent, will entangle you. . . . The question in the Bishops was whether that the command of the Church did not make thing[s] indifferent to become necessary. . . . But we do not say this doth make it . . . but only declares a thing that in his nature is indifferent, yet in its use it is expedient.

Sess. 387.—*February* 24, 1644.—*Monday morning.*

Dr. Burges moved the Assembly from the Lord Mayor about a letter from a grave divine of the Assembly concerning the Uxbridge treaty. He thinks many passages in it tend to sedition; but because there is the name of a divine of the Assembly, and he would first acquaint the Assembly with it if any of the Assembly will own it . . . If not, then he shall take a course to find out the author, and to vindicate the Assembly and do justice. Complaint as to letter by a divine of the Assembly.

R.—The Assembly doth disclaim this letter.

Ordered—Dr. Burges, Mr. Arrowsmith, Mr. Calamy to acquaint the Lord Mayor with this, and to give him thanks for his great respect showed unto this Assembly.

Protestation was read.

Debate of the 3d proposition. 'Synodical Assemblies may excommunicate.'

Sess. 388. Feb. 27, 1644.

Sess. 388.—*February* 27, 1644.—*Thursday morning.*

Debate upon the proposition.

Debate on Synods resumed.

Mr. Goodwin—If they may excommunicate, they may excommunicate a church.

Ordered—That the scribes take care of the printing of [*sic.*] Ordinance of Parliament for the taking the Directory for worship, and that they do appoint who shall print it.

Ordered—To proceed in the debate where we left.

Ordered—Mr. Bine approved for Fellow.

Sess. 389.—*March* 1.

To pray.

Mr. Greenhill, Mr. Good, Mr. Ward.

Ordered—Mr. Holcroft approved for Fellow.

Upon a debate about the order of printing the Directory, it was concluded that it was ordered the day before.

Dr. Temple, Mr. Marshall, Dr. Burges, Mr Herle, a Committee to draw up something to be humbly presented to both Houses of Parliament, to preserve the sacraments pure.

Sess. 390.—*March* 3, 1644.—*Monday morning.*

Ordered—The scribes shall inquire of a fit man to be the doorkeeper, in the room of Mr Frame (?), and present one to the Assembly to be approved of for that service.

Debate on power of Synods resumed.

Debate upon the reason to prove the proposition.

. . . . . .

Mr. Marshall—From the parity of reason.

Mr. Marshall—I think this argument will not do it, for a man may find a distinction of binding by doctrine and censure. . . . The thing to be proved is that a Synodical Assembly is a ministerial Church.

Mr. Herle—I think there is such a distinction as that the one doth imply the other ; that if it have power to bind by doctrine, it must have the other. . . . Said this is not a church. . . . They are a body, whereof Christ is the head, and have right to ordinances, and power to make decrees ; and therefore a church.

Mr. Ny—Why should not the formality of a church be as well gathering together in the name of Christ as binding

and loosing? . . . I say they have not power of all ordinances . . . else you must make two sorts of churches—one sort capable of all ordinances, and another not capable; and then you must show us that distinction. SESS. 390. March 3, 1644.

Mr. Herle—He should have taken notice of the argument. . . . It's proved to be an assembly for government, and power to make decrees, and therefore must have power to back them. . . . Why may they not have all ordinances? . . . Said they have not constantly those, neither hath a congregation all those.

Mr. Coleman—The meeting of the officers in the church of the Jews is called the Church. . . . Scriptures to prove meeting of officers to be a church: 27 Numb., 5 Prov. 14 for illustration; 1 Kings, 12, 20, 35 Numb. 12, 24. Unto this doth Christ allude in 18th of Math.

Mr. Herle—That power must be either in a synod or congregation, and in some cases cannot be in a congregation . . . that in some cases must be in a synod.

Mr. Vines—I desire to make a motion. . . . You have ordered appeals. . . . This form must be pursued as well in synods and classes—say, then, as classis and synod.

R.—Proceed in the debate to-morrow morning.

Sess. 391.—*March* 4.

Report of the title for the Directory.

Ordered—Dr. Temple, Mr. Spurstow, Mr. Chambers, Mr. Gataker, Mr. Seaman, Mr. Coleman, Mr. Carrell, to be a Committee to think of fit men to be employed in the translating of the Directory into Welsh, to make report to the Assembly. Proposal for translating the Directory into Welsh.

Ordered—Dr. Stanton, Mr. Delaplace, Mr. Tuckney, Mr. Hill, Mr. Arrowsmith, Mr. Whitakers, added to the Committee for the title, and the title recommitted.

Report of an additional report to the proof of Synodical Assemblies excommunicating.

R.—Second proof to be debated to-morrow.

Sess. 392.—*March* 5, 1644.—*Wednesday morning.*

Report from the Committee for preserving the sacraments pure.

Sess. 392. March 5, 1644.

Mr Seaman enters his dissent against that vote, 'against whom the Assembly hath no just exception.'

Mr. Palmer—If those words must stand, I desire to enter my dissent.

They recall their dissents upon the altering of the words.

Sess. 393.—*March* 6, 1644.—*Thursday morning.*

Leatherhead admitted doorkeeper.

Ordered—Mr. Letherhead (?) be admitted to waite upon the Assembly, in the room of Mr. Frame, lately dead.

Debate about the alterations in Directory last made; moved by Dr. Temple.

Proceed to the debate of the second reason.

Sess. 394.—*March* 7, 1644.—*Friday morning.*

Mr. Michaelthwaite and Mr. Corbet to pray.

Mr. Langly.

Ordered—That the letter and book [to] be now given in the Assembly shall be taken into consideration on Monday next, when the book is read by the several members, and that the scribes do put the Assembly in mind of it.

Proceed in the debate of the second reason.

Lord Admiral asks ministers for fleet.

Lord Warwicke desired the Assembly to think of some ministers to go to sea with him.

The members of the Assembly do give an account of those ministers that they can think of, to be recommended to the Lord Admiral.

To proceed in the debate of the 3d reason on Monday morning.

Sess. 395.—*March* 10, 1644.—*Monday morning.*

Protestation read.

Dr. Temple gives an account of Mr. Watson, for the Lord of Warwicke, for the sea; and

Mr. Mew names Mr. Norris for one of the greater ships.

Ordered—That the several members of the Assembly that are to preach on Wednesday be entreated to recommend this to the people, to be helpful to the furnishing of ministers for the ships.

Debate about the book presented on Friday last.

Mr. Young and Mr. Calamy to give notice to Mr. Harllip[1] that it will not be fit for this Assembly to meddle in such a business. It may be to their prejudice, and therefore to let the minister know from whom he received the letter, that this Assembly doth take notice of their condition, and will commend it to God; and doubt not but that God will direct them, as He hath done already in that answer they have given and now presented. Sess. 395. March 10, 1644.

Debate upon the 3d proof for Synods excommunicating.

An order from the House of Commons for the next Wednesday, to be kept as a day of thanksgivings.

Debate about the waiving of this proposition.

This 3d proof shall be recommitted.

Sess. 396.—*March* 13, 1644.—*Thursday morning.*

A letter was read by Dr. Hoyle of thanks to the classes of Holland. Read and ordered.

Report was made of the 3d reason recommitted. It was brought in again in the same terms.

The Assembly proceeded in the debate of the 3d reason. Debate on power of Synods resumed.

Mr. Goodwin — This reason . . . (1) Supposeth the Church universal to be a politic body; (2.) The institution of elders to fall primarily upon elders as of the universal Church; (3.) . . .

Ordered—To proceed.

Sess. 397.—*March* 14, 1644.—*Friday morning.*

Mr. Delmy, Mr. Palmer, Mr. Hardwicke. To pray.

Proceed in the debate. . . . Q. That the question shall be put. . . . Res[olved] aff. That the arguments brought against the reason are answered, $\frac{28}{9}$.

Ordered—To go on.

Sess. 398.—*March* 17, 1644.—*Monday morning.*

The Assembly proceeded in the debate where they left. Debate resumed.

R.—That the arguments against the reason in debate is answered, etc. Aff.

R.—Whether this question shall be put. Aff. Q. Res. Aff.

[1] Perhaps Hartlieb.

Sess. 398. March 17, 1644.

R. Neg.—To go on with the debate of the reason to-morrow.

R. Aff.—A report shall be received from the sub-committee to-morrow touching the classes.

Sess. 399.—*Tuesday, March* 18, 1644.

Report brought in by Dr. Temple, read and debated.

1st Proposition resolved.

The rest of the report recommitted.

Ordered—The Committee to consider of what is fit to be added to this report in reference to the present condition of our Church. They are to meet this afternoon, and to make report to-morrow morning.

Sess. 400.—*Wednesday morning.—March* 19, 1644.

Upon information made by Mr. Wilson, that another man was in the same place by the certificate from the Assembly, and debate thereupon.

R.—Mr. Bladen shall have his certificate.

Mr. Reynolds made report of that committed to them the former session. Debate thereupon.

Mr. Newcomen, Mr. Reynolds, Mr. Seaman, Mr. Palmer, Mr. Whitaker, Mr. Herle, Mr. Arrowsmith. The same Committee appointed to consider of the power of classes shall meet this afternoon, to make report to-morrow morning.

The Committee appointed to consider of congregations shall make report to-morrow morning

Sess. 401.

Mr. Jno. Bevane, Mr. Ley, John Guibon, Tho. Thoroughgood, Ed. Corbett, Humph. Hardwicke.

Sess. 402.—*March* 21.—*Friday morning.*

Mr. Valentine, Mr. Rayner, Dr. Hoyle, to pray.

That the dissenting brethren do bring into the Assembly what they think fit for the right, and power, and practice of particular congregations not yet concluded in the Assembly.

Mr. Ny, Mr. Goodwin, Mr. Bridge, Mr. Simpson, Mr. Carter. Mr. Buroughs, and Mr. Greenhill, Sess. 402. March 21, 1644.

A ~~Committee~~ may bring in what they would have further in the reformation [of] our particular congregations, and what they would have in reference to their own.

Sir Robert Harley brought an order from the House of Commons.

Also to take care how Sir Thomas Fairfaxe may have ministers, their pay is settled 8s. a day.

Ordered—The former appointed to consider of something to preserve the sacraments pure.

A Committee for to prepare something for to report to the Assembly according to this order of the Hon^ble^. House of Commons.

Dr. Smith, Mr. Young, Mr. Carrell, Mr. Burges, Mr. Mew, Mr. Corbet, Mr. Gower, Mr. Bridge, Mr. Delamarch, added to the Committee, or any 5 of them—to meet this afternoon, to make report to this Assembly on Monday morning.

The members of the Assembly are desired to think of that supply of ministers for Sir Thomas Fairfaxe his army against Monday morning.

Sess. 403.—*March* 24, 1644.—*Monday morning.*

Report from the Committee appointed to consider of the particulars of that ignorance and scandal for which persons should be excluded from the sacrament. Report of Committee on exclusion of ignorant and scandalous from the sacrament.

It was debated.

Ld. Admiral desired, inasmuch as he was to go to sea this week, the Assembly would pray for him especially upon the first day.

For Mr. Reading, Mr. Ley, Mr. Guibon, Mr. Delamarch, Mr. Wilson, Mr. Foxecroft.

Sess. 404.—*March* 27, 1645.—*Thursday morning.*

Ordered—S^r^ Damnell[1] approved for a Fellow.

A petition concerning Bibles was brought in.

The Committee for printing to meet to-morrow, in the

[1] Or Danniell.

Sess. 404. March 27, 1645.

afternoon, to consider of this petition, and other abuses of the like nature, concerning the suppressing of Bibles.

Mr. Coleman, Dr. Temple, Mr. Strickland, Mr. Tuckney, Mr. Marshall, Mr. Newcomen, Dr. Gouge, Mr. Ley, Dr. Burges, Mr. Gataker, Mr. Calamy, Mr. Palmer, Mr. Herle. Mr. Ny, Mr. Hodges, Mr. Wilkinson, junr., added to the Committee.

A paper of dissent brought in and read.

Ordered—The Committee, for answer to the reasons of the dissenting brethren about subordination of Assemblies, are to meet forthwith.

Ordered—Mr. Sedgwicke, Mr. Strickland, to go and visit Mr. Assessor White, in the name of this Assembly.

Ny's propositions as to power of congregations.

Mr. Ny brought in certain propositions, which conduce to the settling of your congregations.

They were read by Mr. Ny.

Mr. Seaman—If they bring in those propositions, with their prefaces (?) annexed, we shall receive them.

Debate on Ny's propositions.

Mr. Rutherford—Those propositions concern Church government in general. . . . If you create new debates, you will be longer than you have been already.

Mr. Marshall—So far as I can remember what he had, they may be brought to two heads. . . . Some concern Church government general, and some particular congregations. . . . The first run upon this a *jus divinum* of a platform, and of the particular officers. . . . Concerning this, by a vote in the Assembly you did lay aside the disputing of that point, whether a perfect platform of government. . . . And for the *jus divinum*, you have been careful to go this way not to seek for a divine institution. It's contrary to the whole way you have gone, and to the intent and purpose of the Parliament. . . . For that concerning particular congregations. . . . I thought they would have pitched upon something concerning the moulding of Assemblies rather than the point of excommunication. There is something sent up by way of accommodation and ordination 's passed too. . . . If they will give any proposition tending to the constraining (?) of congregations in their numbers, this will be of great use.

Sess. 404. March 27, 1645. Debate continued.

Mr. Henderson—This notion crosses, and is contrary to our desires. We thought we had been near to the harbour, and now we are sailing out into the deep. . . . I desire you would enter upon some compendious way how the matter may be concluded.

Mr. Ny—I think there is a mistake of our intentions in this. There was a necessity for us to do it to discharge our consciences. . . . We are called to this work, and you must give us leave to make our own consciences the rule. . . . For that of calling back that again rejected or concluded, that was said before. . . . All those propositions appertain to particular congregations. They are natural to it. . . . And they do not transgress upon the accommodation sent up. . . . We conceive, in the forming of a congregation, it will conduce much to the members to know that it is the authority of Jesus Christ. . . . For the constitution of churches, we know not whether it be committed to you.

Mr. Seaman—None of all this was committed to them, or desired of them.

Mr. Henderson—I desire the Assembly would enter upon that which is yet to be done, and necessary to be done.

Mr. Herle—It is in your choice where you will begin. You may begin at the 7th, the latter part.

Mr. Newcomen—If you accept of any of those propositions, you hinder the last you have done already.

Mr. Carter—I offer one word concerning the *jus divinum;* if there be a *jus divinum*, this will be an addition worth the while.

Mr. Marshall—True, we had need to underlay it well. If we let it go up under this notion as agreeable to the word, is it not sufficient?

Mr. Burroughs—I desire you would . . .

The dissenting brethren be desired to bring in a platform of government concerning particular congregations.

The Committee for the considering of what is remaining in government do meet in the afternoon, and make report to-morrow morning.

Sess. 405.

Sess. 405.—*Friday morning.*

To pray. ~~Mr. Goodwin~~, ~~Mr. Case~~, Dr. Gouge, Mr. Marshall, Mr. Sedgwicke.

Mr. Marshall moved in regard of late coming, which was a great loss of time. The Assembly might first meet in a Committee.

Order from House of Commons.

Sir Robert Harley and Mr. Tate brought an order from the House of Commons, to set down what we mean by a competent measure of knowledge, and understanding concerning God the Father, etc.

R.—10 at the least.

Ordered—The members of this Assembly that shall come first into the place of the Assembly every morning, shall be a Committee to consider of the work of the day, and prepare it for the Assembly, and that all the members of the Assembly that shall come in afterwards shall have votes with them, and that when the number is full, to make an Assembly, the Prolocutor may be called into the chair.

The order of the House of Commons was debated.

R.—A Committee of 6: Mr. Marshall, Mr. Newcomen, Dr. Stanton, Mr. Palmer, Dr. Temple, Mr. Vines, to be a Committee to consider of this, and prepare an answer for the House of Commons.

Reynolds' Report concerning congregations.

Mr. Reynolds made report concerning congregations. It was read and debated.

1st Proposition debated.

Report made from the Committee to prepare an answer to the Parliament about a competent measure of knowledge concerning God. It was debated.

Mr. Palmer enters his dissent against this vote, leaving out 'almighty, most wise, eternal spirit.'

Mr. Corbet and Mr. Young make this information known against Mr. Bridges to the Committee of our members.

Mr. Wilkinson to be spoken with about Mr. Bridges.

Sess. 406.—*March* 31, 1645.—*Monday morning.*

Protestation read. 5th Proposition debated. Moved to be waived.

'A minister ought to have the rational and regulated consent of the people before he sit down with them.' Sess. 406, March 31, 1645.

Ordered—Mr. Byfield do pay Ten pounds to Mr. Delaplace.

Dr. Burges, Dr. Temple, Dr. Wincop, to go and visit the Prolocutor.

Sess. 407.—*April* 1, 1645.—*Tuesday morning.*

Dr. Wincop made report from the Prolocutor, that he was very sick, and in great straits. Report as to Prolocutor.

Ordered—That this business concerning supply of the members of the Assembly be taken into consideration on Thursday morning.

Report made from the Committee for supplement of government, and the Committee of the Assembly met this morning. Additional Report on government.

Three propositions by both Committees, a 4th added, and 3 more by the Committee of the Assembly ; 3 latter only voted for debate.

Proceed to debate the 4 propositions. Debate thereupon.

Debate the first.

Debate about the people's power of refusing.

R.—When any minister is to be ordained for a particular congregation, or translated from one place to another, the people of that congregation to which he is to be ordained or admitted shall have notice, and be heard in all their just exceptions. People to be heard in all just exceptions.

Sess. 408.

Dr. Hoyle made report of Timothy Wade, approved of by the Committee to be a Fellow.

Report made by Dr. Gouge from the Committee of the Assembly. It was read and debated.

An argument brought by Mr. Ny.

R.—That this argument shall be further debated.

R.—That Mr. Wade's approbation shall be respited till a testimonial from the College be brought.

An order brought from the House of Commons to give in what we mean by a competent measure of knowledge.

Sess. 408. *Ordered*—This order be referred to the Committee that were appointed to preserve the sacraments, to consider what answer to be given to this order. They are [to] give an account with all convenient speed.

Sess. 409.—*Thursday morning.*—*April* 3, 1645.

Ordered—S[r] Stanely approved for a Fellow.

Ordered—That Mr. Blakewell have a certificate from this Assembly upon his former examination.

Dr. Gouge made report from the Committee of the Assembly of the alterations in the propositions for debate.

1st Proposition debated.

Sess. 410.—*April* 4, 1645.—*Friday morning.*

To pray. Mr. Clayton, Mr. Wilson for Mr. Ny, Mr. Gower.

Ordered—S[r] Clarkeson, S[r] Palmer, S[r] Clarke, approved for Fellows.

An order from the Lords and Commons, and another from the House of Commons, about £1000 for the Assembly, as followeth :[1]

Mr. Palmer made report from the Committee in answer to the order of the House of Commons. It was read.

Upon a motion made by Mr. Newcomen, the dissenting brethren made a Committee.

Sess. 411.—*April* 7.—*Monday morning.*

Ordered—S[r] Wade approved for a Fellow in Cambridge.

£20 to be paid presently to Prolocutor. *Ordered*—The Prolocutor have twenty pounds paid unto him presently out of this hundred pounds.

Mrs. Hall.

R.—A Committee of 7, or any 5 of them, to b. . . .

R.—Dr. Gouge, Mr. Palmer, Mr. Herle, Mr. Rayner, Mr. Sedgwicke, Mr. Hodges, Mr. Spurstow, a Committee to meet at convenient time, and to make report to the Assembly.

Dr. Burges, Mr. Calamy, Mr. Marshall, Mr. Spurstow, declare they desire none of the present pay : others to declare to the Committee.

[1] Order not in MS. See it in Journals of Lords and Commons for 2d April 1645.

Mr. Ny moved that the former vote might be considered and another put, whether for the substance of it the thing be not true. Sess. 411. April 7, 1645.

R.—To proceed to debate Mr. Palmer's report to-morrow morning.

Sess. 412.—*April* 8, 1645.—*Tuesday morning.*

. . . . . .

Sess. 413.—*April* 9, 1645.—*Wednesday morning.*

Proceed in the debate of the report of Mr. Palmer, and the alterations by the Committee of the Assembly. Debate on Palmer's Report resumed.

The Commissioners of Scotland returned from the Church of Scotland. Return of Scotch Commissioners.

Mr. Gillespy—If the relation that we are to make of the letter we bring seem too late . . . desire you to take notice of the first excuse. . . . We did intend to be here a month ago, but were carried away to Holland. . . . We are comforted to see this. . . . Present the great respects of the General Assembly of the Church of Scotland, and to assure you their hearts are much with you. . . . Mentioned in their prayers both publicly and privately. . . . For the account. . . . The Directory accepted with great joy and contentment, both to the General Assembly and Parliament, approved in both without one contrary vote in either. . . . So much comforted by those first-fruits, that it makes them long for the full harvest. . . . They pray, and are confident the Lord will not desert the work in your hand. . . . The propositions of government and ordination are also approved. . . . The Psalms sent down with us they have put it in the hands of a select Committee. In the general the[y] like very well the correcting and amending of the Psaltery, and they wish the work may be carried on. . . . It is desired that we may be as quickly at home as possible. Gillespie's speech.

A letter from the General Assembly of Scotland read, and a paper of the renewing of the Commission.

Lord Chancellor—We desire that the Grand Committee might meet that what might best advance this and bring it to perfection. . . . Scotch Chancellor's request.

Sess. 413. April 9, 1645.

Prolocutor's reply.

Prolocutor—Our reverend brethren . . . This Assembly is so unanimously affected with joy in the good acceptance of our endeavours here, and the good success . . . Accepted with his people, and such a people expressing so much zeal, not loving their lives unto the death. . . . As for the letter . . . it could never come soon enough to satisfy our expectations; and how late soever it comes, it come[s] with great acceptation and thankfulness. . . . We rejoice that there is such a concurrence in such a prudent state. . . . I hope your eyes do now see, and your hearts shall more . . . We doubt not of the zeal of the Hon^ble. Houses of Parliament. They will take care that it shall be observed with that . . . For the business of our government. . . .

Answer to be drawn up to letter from Scotland.

Ordered—Dr. Burges, Mr. Marshall, Mr. Arrowsmith, Mr. Newcomen, Mr. Tuckney, Mr. Reynolds, a Committee to draw up a letter in answer to this from Scotland.

Sess. 414.—*April* 10, 1645.—*Thursday morning.*

Report on printing of Bibles.

Mr. Ley made report of the business of printing, 'That the Master and Wardens of the Stationers having made proof of many gross corruptions of two editions of Bibles imported from beyond sea, had authority from the Committee of the Hon^ble. House of Commons for printing to seize on such Bibles, and that divers have complained they have seized on other Bibles which are true, and not convicted of such or so great or many corruptions as should make them liable to the like seizure. That the Assembly will be pleased to take it into consideration how the kingdom may be furnished with true Bibles upon as easy rates as may be afforded.'

Mr. Ley, Mr. Herle, Mr. Coleman, Mr. Tuckney, or any 3 of the Committee of Bibles, shall, in the name of the Assembly, acquaint the Committee of printing with the [seizing[1] of all Bibles having only to the Assembly complained of two impressions] complaint and information brought into the Assembly by sundry merchants of the

[1] The whole of this paragraph is full of corrections, and Byfield has evidently forgotten to erase the words in brackets.—Tr.

city of London against the Master and Wardens of the Company of Stationers, who, having complained of the faults in two impressions of Bibles brought from beyond seas, and so by the mediation of the Assembly with the Hon^ble^. House of Commons complaining of those said two impressions, they have procured an order for the seizing of the said Bibles, and had, under this colour, seized upon many impressions, whether true or false, which is conceived to be a prejudice both to the Assembly and the parties interested in those copies so seized upon; and further, to inform the said Committee that there are also many faults in the Bibles printed in London, and therefore the Assembly doth desire that such course may be taken that the Bibles may be truly printed for the time to come, and a cheap rate set upon them; and further, to inform them that the Committee of the Assembly, being now a preparing of something to offer to the said Committee to that purpose [and that upon a former complaint to that . . . Sess. 414. April 10, 1645.

Dr. Temple, Mr. Whitaker to go to visit Mr. Assessor White . . . who are to inquire also into his estate.

That £20 be sent to Mr. Assessor White out of the hundred pounds lately brought into the Assembly from the Committee for Haberdashers' Hall. [Erased.]

Debate upon the 2d and 3d propositions in the report of the Committee of the Assembly. Debate on Report of Church government.

Sess. 415.—*April* 11, 1645.

Mr. Case, Mr. Smith, Mr. Ny. To pray.

Report of the alteration of the 2d proposition read and voted.

Third proposition debated. . . . 'Congregations being constituted according to the votes formerly passed, and enjoying ordinances formerly agreed on.' Debate resumed.

A letter from the Earl of Manchester.

R.—Mr. Hill be approved as fit and worthy, and so to be recommended for Master of Trinity College. Hill and Tuckney to be Masters of Colleges at Cambridge.

R.—Mr. Tuckney also for Master of Emmanuel College.

Sess. 416. April 14, 1645.

Sess. 416.—*April* 14, 1645.—*Monday morning.*

A paper from the Grand Committee, brought in by Scotch Commissioners to the said Committee, read.[1]

Debate on Church government resumed.

The Assembly proceeded in debate of the proposition. It was resolved.

Debate about those words, 'notwithstanding such defects.'

Mr. Seaman enters his dissent to that word 'such' added before the vote.

Sess. 417.—*April* 15, 1645.—*Tuesday morning.*

Alteration in the 2d proposition reported by the Committee. The word 'lawful' left out.

Debate on Church government continued.

2d Proposition debated and resolved.

The next pro[po]sition, 'In regard of the government of them.' . . . This proposition to be debated.

[1] This paper was presented to the Houses of Parliament as well as to the Assembly, and is here given from the Journals of the House of Lords :—

'The return of our brethren from the late General Assembly of the Kirk of Scotland hath occasioned us to desire the meeting of this honourable and reverend Committee at this time, that we might make known unto them, and by them to the honourable Houses of Parliament and the reverend Assembly of Divines, that the Directory for the Public Worship of God, and the propositions concerning Kirk Government and Ordination agreed upon by both Houses according to the advice of the Assembly of Divines, was not only acceptable to the General Assembly of the Kirk of Scotland, and to the Parliament of that kingdom, but was also received of them as a matter of thanksgiving unto God, who had so far promoted his own work of refreshment unto themselves in this time of their trouble, and of encouragement in their constant assistance by their joint prayers, counsels, and forces, till, by the blessing of God, the work be finished, and this kingdom settled in peace.

'And that, from their zeal to uniformity according to the Covenant, having parted with some lawful customs universally practised in that Kirk ever since the first Reformation of religion, they, by their several acts and authority respectively, have ordained the Directory to be forthwith printed, and hereafter to be observed in all the kirks of the kingdom, and in the armies.

'That they have also agreed unto and approved of the aforementioned propositions, as a ground-work of the intended Uniformity in Kirk Government, according to the Covenant.

'And that their ernest and incessant desire is, that the Directory for Public Worship, which, after so long time and so much travell, is at last brought to a final conclusion by the Assemblies and Parliaments of both kingdoms, may be presently put in execution in all the parts thereof; and that neither ministers nor people, of whatsoever quality or degree, be permitted to preach or write against it, or to practise that which by public authority is abolished, which, beside the dishonour done to the name of God, and provoking of His displeasure, would prove nothing else but a contempt of order and authority,

Sess. 418.—*April* 16, 1645.—*Wednesday morning.* Sess. 418. April 16, 1645.

Ordered—Mr Carrill was approved of by the Assembly for St. Magnus.

Debate about the proposition of renouncing membership in regard of the government of churches, etc. . . in regard of their subjecting of themselves to presbyterial and synodical government.

Mr. Goodwin read his paper.

Ordered—To debate the proposition for gathering of churches in case this proposition be not concluded on.

Sess. 419.—*April* 17, 1645.—*Thursday morning.*

Dr. Temple made report that they had laid aside the proposition concerning separation, and thought there would be occasion to debate that in the business of gathering of churches.

Report from the Committee of the Assembly.

a real proclamation of liberty, a destroying of that which hath been in building, and a frustrating of all future endeavours for reformation.

'And it is with no less zeal and earnestness desired and expected by that whole Kirk and kingdom, that the remanent parts of Uniformity be expedited, especially that the materials of Kirk Government, which hath been so long in the hands of the Assembly of Divines, may be formed into a practical Directory with all possible diligence, which, beside the Uniformity longed for by all the Reformed Kirks, especially by the Kirk of Scotland, will be a hedge and fence to the Directory of Worship, a mean to procure ready obedience to the ordinances of Parliament, a settling of the minds of such as are hovering and halting betwixt two opinions, a remedy of many doubts and jealousies, a preservative against errors and schisms, a terror and matter of despair to the common enemy, and a mighty confirmation of the hearts of the godly in their adventuring and undertaking for defence of religion and order of the Kirk once established, and of that power without which religion can neither be reformed nor preserved.

'We therefore, according to the commandment which we have received, and the great trust put upon us, do move and entreat that this honourable and reverend Committee may be pleased to represent to the honourable Houses and reverend Assembly, that acceptation, and these desires of the Parliament of Scotland, and the National Assembly of that Kirk, that in their wisdom, the best and readiest ways may be found out and prescribed, for bringing matters so necessary, after so long deliberation, to a wished conclusion; and we may have their answer, to be sent to the Committees of the Parliament and Assembly in Scotland, for our exoneration and their satisfaction. What we have moved concerning the Directories for Public Worship and Kirk Government, we desire may be extended to the Church and kingdom of Ireland.'—*Journals of House of Lords*, vol. vii. pp. 317, 318.

Sess. 419. April 17, 1645. —— Debate on Church government continued.

Debate whether it be order.

R. Neg.—The order of yesterday concerning debating of gathering of Churches shall *not* stand.

Debate about that of joining.

Mr. Goodwin—Would you have the man to be without ordinances all his days. If you cannot excommunicate him, you cannot keep him without ordinances.

Mr. Palmer—

Mr. Gillespy—There is no necessity of living without ordinances all his days. He may see his error, so the necessity is not absolutely. . . . He must have the ordinances, but how? In a lawful way. He must not do evil that good may come of it. Separation is an unlawful way, etc. . . . They will insist upon that, he is persuaded it's unlawful. The argument will resolve upon this. Upon this corrupt principle I must rather do that which is in itself a sin, than do that which appears to be a sin.

Ordered—To debate the gathering of churches to-morrow morning.

Sess. 420.—*April* 18, 1645.—*Friday morning.*

Mr. Tuckney, Mr. Pickering, Mr. Goodwin, to pray with the Lords, Commons, and Committee of both kingdoms.

£20 voted to Mr. Reynolds.

Ordered—That Mr. Reynolds have twenty pounds paid unto him out of the monies brought into the Assembly.

Report of proposition on gathering churches.

Report from the Committee of the Assembly about the proposition for gathering of churches.

Debate about the stating of the controversy.

Sir Robert Harley brought an order to send ministers to Ireland.[1] Two petitions from Ireland.

Dr. Temple, Mr. Marshall, Mr. Carrill, Mr. Herle, Dr. Hoyle, Mr. Gower, Mr. Bridge, Mr. Ny, Mr. Palmer, Dr. Stanton.

Ordered—To be a committee to join with Sir Robert Harley: Sir John Clotworthy, Colonel Jephson, Mr. Salway, and Mr. Tate.

The Commissioners of Scotland to be assist[ing]—to

[1] Journals of House of Commons, vol. iv. p. 113.

meet this afternoon at . . . and to make report with all convenient speed. Sess. 420. April 18, 1645.

A Committee to put this order[1] into an . . .

Ordered—~~Mr. Catelar~~, ~~Mr. Seaman~~, Mr. Seaman, Mr. Tuckney, Mr. Burroughs, Mr. Young, Mr. Whitaker, Mr. Rayner, Mr. Vines, Mr. Delamarch, to consider of this order. They are to meet this afternoon, and to make report on Monday morning. *Sic.*

Report made by Dr. Stanton from the Committee for perfecting of government, of 4 propositions. Report from Committee on Church government.

R.—To go on in the debate of gathering of churches next time.

Sess. 421.—*April* 21, 1645.—*Monday morning.*

Ordered—Dr. Temple, Mr. Hickes, Mr. Hodges, to speak with Sir Robert Harley about the ministers for the army.

Report from the Committee—desire the 39 Articles may be reviewed.

Ordered—That the 39 Articles be reviewed by the former Committee, and the Committee to consider how far they or any of them may be useful to be recommended to both Houses of Parliament for the present, till a Confession of Faith can be drawn up by this Assembly, to meet this afternoon. Thirty-nine Articles to be reviewed.

R.—To be referred to one Committee.

Ordered—The Committee for Confession of Faith do meet on Wednesday, in the afternoon. Committee on Confession of Faith ordered to meet.

Ordered—The Committee for printing to meet on Wednesday, in the afternoon, and take this petition into consideration.

They are . . .

Debate about the stating of the former proposition for gathering of churches. A form offered by Mr. Vines was debated. Debate on gathering of churches resumed.

Sess. 422.—*April* 22, 1645.—*Tuesday morning.*

Debate of the proposition, whether the question shall be put.

[1] Journals of House of Commons, vol. iv. p. 114.

Sess. 422. April 22, 1645.

Debate on gathering of churches continued.

The dissenting brethren coming in, it was debated.

Dr. Gouge—This is an argument that any heretic or schismatic may use.

Mr. Case—Said if he can, with a good conscience, gather churches in a congregational . . . True, it is unlawful to him to join ; but the question is not what is unlawful to him, but what is unlawful in itself.

Dr. Temple—That which is an erroneous conscience is not a good conscience.

Mr. Burroughs—No heretic can say he can do it with a good conscience. . . . Suppose the Presbyterial government lawful, yet if another be lawful too, and I cannot be convinced. . . .

Mr. Gillespy—That supposition being laid, destroys the argument. The conscience is erroneous that judgeth it unlawful . . . so that it resolves into the binding power of an erroneous conscience. . . . It is a common maxim *conscientia errans ligat non obligat* . . . This makes the conscience *obligare* to the positive duty of gathering churches into an independent form of government.

Mr. Burroughs—I do not aim at any strength for the bond for erring conscience. . . . When I see 2 things, though both lawful, yet if I see the one to be more apparently lawful, I may choose that. . . . Suppose a man do doubt whether it be lawful to eat flesh, I appeal whether it be a sin to eat herbs.

Mr. Marshall— . . . Our question is not of the joining . . . but the gathering of such churches out of churches under a Presbyterial government.

Dr. Burges—He illustrates his argument by an instance of eating flesh and herbs. . . . It is one thing to consider of things that are neither commanded nor forbidden . . . and another to speak of things commanded and forbidden.

Dr. Temple—This is the thing to be proved, that they cannot join with the Presbyterial government and unlawful . . . and that without all doubt that indep[end]ent form is unlawful.

Sic in MS.

Mr. Ny—Here are many questions that lie far before you in this proposition. . . . Say but upon what part you

place your emphasis; we shall speak to it as we are able. . . . The . . . Sess. 422. April 22, 1645.

Mr. Marshall—Said in that comparison, suppose a sheep must starve if he come into that pasture again. . . . Therefore saith he, the Lord would have churches, to give leave to them to join with such churches. . . . This will follow, if in churches of a classical government any be scrupled, they ought to give leave . . . by the same rule, in the independent way any scruple, they must give them leave to join with the Brownists, and the Brownists with the Anabaptists. Debate continued.

Mr. Burroughs—Answer very briefly. . . . This will very well hold if 2 before me, and this I think lawful, and another government is lawful too. . . . I think I were bound to let him go if I did think that government lawful. . . . If the Church is bound in such a case to let members go, then gathering is lawful.

Ordered—To proceed in the debate of the report of Dr. Stanton to-morrow morning.

Sess. 423.—*April* 23.

Ordered—Elias Pledger approved for a Fellow.

For Mr. Chandler, Mr. Ley, Mr. Delamarch, Mr. Pickering, Mr. Prophet, Mr. Gower.

Debate upon the first proposition, 'of positive signs of conversion.' Debate on qualification of Church members.

Sess. 424.—*April* 24.—*Thursday morning.*

Ordered—Mr. Browning approved of for a Fellow.

. . . . . .

Sess. 425.—*April* 25, 1645.—*Friday morning.*

Mr. Coleman, Mr. Herle, Mr. Herricke. To pray.

Ordered—Sr Woodcocke approved for a Fellow.

Proceed in the debate. Debate of scandalous sins.

By scandalous we understand the omission of necessary duties, as well as the commission of gross sins.

Sess. 426. April 28, 1645.

Sess. 426.—*April* 28, 1645.

Ordered—Mr. Alderson's certificate be stayed till he bring a testimonial from his neighbour ministers.

Ordered—Mr. Westwood's order be respited.

Ordered—Mr. Alerton's order be respited.

Ordered—Mr. Daniel Delaplace approved for a Fellow.

Debate on proposition about people going from their own congregation.

Debate about the proposition of going from their own congregation, whether waived or not.

Mr. Burroughs—I cannot see by the words of the proposition how you will be able to justify practices in England which you all grant. Suppose a man be for some time from home, he must ordinarily. . . .

Mr. Marshall—I am persuaded of the truth of the proposition. He that is a church member in a place, and ordinarily goes for his food in another place when he may at home, doth transgress from the rule, but it would be unseasonable.

Mr. Ley—I think the season is very fit, and the way will carry great force with it. Many straggle from their pastors be[cause] they are orthodox.

Mr. Seaman— . . . How far we shall prevail in it I know not; but yet let us exonerate our consciences. . . . I think it is a seasonable and necessary truth.

Mr. Whitaker—Said it is true and expedient, and that expediency is so great, as that in a degree of necessity, be[cause] of that of the seekers, they take themselves to be above ordinances: they will not go to hear at all.

Mr. Herle—I question the truth of the proposition in the bi——

Mr. Marshall—Said if there be a concurrence in the truth, order it, and then debate the expediency of it. This is a strange course to me. If it be inexpedient for us to give up our advice of it to the Parliament, shall we go to debate the truth of it.

Mr. Ny—I think there was a mistake. . . . I think you have not voted your former propositions as seasonable to be sent up.

Mr. Palmer—To grant that liberty is to destroy all congregations; as you will not grant that liberty, you must hold it out. . . . It is so absolutely and essentially necessary

to the being of government, that I know not how it can be granted. Sess. 426. April 28, 1645.

Debate upon the 3d proposition, 'anticipating the determinations of the Parliament.'

Ordered—Proceed in the debate.

Sess. 427.—*May* 1, 1645.—*Thursday morning.*

Proceed in the debate of the proposition about anticipating the determinations of the Parliament, by setting up a new form of government, and about the meaning of it.

An order from the House of Commons.[1] Order for a fast.

(*Ordered*) *R.*—Mr. Edward Rayner shall be recommended by this Assembly as a man fit for Lincoln.

A letter from York for the approbation of Mr. Nathaniel Wrathband.

Ordered—That Mr. Nathaniel Wrathband shall be recommended by this Assembly as fit to be the 4th minister for York.

The former proposition waived.

Debate upon the 4th proposition about the power of the Magistrate in suppressing of heresies. Debate on power of Magistrate.

Sess. 428.—*May* 2.—*Friday morning.*

Mr. Mew, Mr. Hickes, Mr. Gippes. To pray.

Ordered—Mr. Corbett have £15, paid by the scribe.

Ordered—That Mr. Alderson have his testimonials back again.

Report from the Committee of the Assembly of the proposition committed to them—in 2 propositions. The first ordered to be debated in the Assembly, the second drawn up, but not concluded of.

The former proposition ordered, the second debated.

A letter from Norwich.

Ordered—A Committee to consider of this letter, and of all other requests made to this Assembly of the like nature, that the substance of them may be represented to both Houses, with humble request to them for expedition

7.

[1] Journals of House of Commons, vol. iv. p. 124.

Sess. 428. May 2, 1645. —— *Ordered*—Dr. Burges, Mr. Ward, Mr. Herricke, Mr. Young, Mr. Arrowsmith, Mr. Corbet, Mr. Thorowgood, Mr. Case, to be this Committee,—to make report on Monday morning.

Ld. Lotherdale[1]—The honour I have had to be so long amongst you lays an obligation upon me to take my leave. I hope to be there by the sitting of the Commissioners of the General Assembly. I therefore come to receive your commands.

Thanks given to Lord Lauderdale. Prolocutor, by order of the Assembly, gave him thanks in the name of the Assembly, for his presence and assistance in the Assembly.

Ordered—The Committee appointed to draw up a letter to Scotland, to meet this afternoon, to prepare a letter to Scotland. Mr. Spurstow to be added to this Committee.

Sess. 429.—*May* 5, 1645.—*Monday morning.*

Report made from the Committee of a letter to be sent to the Commissioners of the General Assembly of the Church of Scotland. It was read.

Ordered—That Mr. Allerton have his testimonial.

Ordered—That Mr. Knightbridge be approved of for Fellow.

Mr. Ward made report from the Committee of the letters. They conceive that the House of Co[mmons] have the same matter depending before them.[2] They hope they will prevent this Assembly. . . . In case the House be hindered by any intervening business, then they will be ready to receive the commands of this Assembly.

The letter was debated.

Debate about that of 'not in a syllable condemn our practice.'

Letter to be sent to Scotland. *Ordered*—That this letter be sent to the General Assembly of Scotland in the name of the Assembly.

Report concerning Civil Magistrate to be sent to House of Commons. Report by Dr Stanton concerning Civil Magistrate, read. Dr. Burges to deliver it to Mr. Rolfe, to acquaint the House of Commons.

Ordered—To debate this report to-morrow morning.

[1] *Sic* for Lauderdale. [2] Journals of House of Commons, vol. iv. p. 131.

Sess. 430.—*May* 6, 1645.—*Tuesday morning.* Sess. 430. May 6, 1645.

Ordered—That Mr. Tompson be approved of for Holden, in Yorkshire.

Report from the Committee of the Assembly of the alterations in the propositions concerning Civil Magistrate. Report from Committee altering propositions concerning Civil Magistrate.

The first proposition was thus altered.

'The Civil Magistrate hath authority, and it is his duty to provide that the word of God be truly and duly preached, the sacraments rightly administered, church government and discipline established and duly executed according to the word of God.'

Debate whether to bring this under the head of government or a Confession of Faith, . . . or the contracting of them for the present.

The propositions waived in reference to the discipline.

Ordered—A Committee of 7: Mr. Marshall, Mr. Palmer, Mr. Gataker, Mr. Delmy, Dr. Burges, Mr. Tuckney, Mr. Herle, Mr. Young,—a Committee to consider of what votes are already passed this Assembly concerning government not yet sent up to Parliament, and to put them into their method, and consider what is wanting—to meet this afternoon, and to make report to-morrow morning. Committee to methodise votes on Church government not yet sent up to Parliament.

Ordered—The proposition concerning the Magistrate to be considered to-morrow morning, in case there be nothing ready for the Committee.

Sess. 431.—*May* 7, 1645.—*Wednesday morning.*

Report made from the Committee for considering what is wanting in government.

Something added to that, 'concerning the moderator.' Something concerning ruling elders' summoning. Something concerning the manner of ruling elders' electing and choosing. Additions to previous votes regarding moderator and ruling elders.

Debate whether the ruling elders should summon the persons before them.

Sess. 432.—*May* 8, 1645.—*Thursday morning.*

R.—Mr. Marmaduke Mason, Mr. John Lindsey, Mr. William Lodgerd, shall have a certificate from this As-

Sess. 432. May 8, 1645.

sembly, (according)[1] upon the testimonials brought in concerning them, in case they shall be upon examination approved by the ministers whom the Lord Fairfaxe hath associated to advise in Church affairs.

Debate about 3d addition.

Report from the Committee of the Assembly about the 3d (?) addition,—agreed by the Committee to be waived.

Debate whether waived.

An order from the L[ords] & Co[mmons] for dispatch.

Debate whether those words 'by the eldership' shall stand.

Ordered—To proceed in the debate.

Sess. 433.—*May* 9, 1645.—*Friday morning.*

Mr. Greene, Mr. Carter, and Mr. Walker to pray.

Several parts of congregation to be inspected by several officers.

Proposition concerning inspection by several officers in several parts of the congregation debated and voted.

Addition as to visiting.

A report from the Committee of an addition to that proposition and other propositions.

Debate about the addition, 'visiting the several families.'

Ny dissents.

Mr. Ny enters his dissent against the addition of those words by them.

Two Committees on Confession of Faith to be conjoined.

Ordered—That the Assembly consider on Monday morning the best way to expedite the Confession of Faith, . . . and that the two Committees for the Confession of Faith be put into one.

Sess. 434.—*May* [12].—*Monday morning.*

R. Byfield admitted a member of Assembly.

An order for admitting of Mr. Byfield to the Assembly.[2] He took the protestation.

Mr. Tate took the protestation also.

3 Letters from the Earl of Manchester for

Spurstow and Cudworth approved as Masters of Colleges at Cambridge.

R.—The Assembly doth approve of the removal of Mr. Spurstow to Catherine Hall.

R.—The Assembly doth approve of the nomination of Mr. Ralph Cudworth to be master of Clarehall, in Cambridge.

R.—The Assembly doth approve of the nomination of

[1] Inserted above 'upon' in MS.

[2] Journals of House of Commons, vol. iv. p. 127.

Mr. Craddocke, Master of Arts, of Immanuel College, to be a Fellow of Trinity College. Sess. 434. May 1645.

Report of the Confession of Faith read and debated. The first voted. Debate about the Committee for drawing up the Confession. Report concerning Confession of Faith.

The first draught of the Confession of Faith shall be drawn up by a Committee of a few.

R.—The Committee shall be—

Dr. Gouge. Mr. Reynolds. Mr. Vines. Mr. Tuckney. Dr. Hoyle. Mr. Herle. Mr. Gataker.	*R.*	Mr. Gataker, Mr. Harris. Dr. Temple. Mr. Burges. Mr. Reynolds. Dr. Hoyle. Mr. Herle.	They are to meet this afternoon.	Committee for Confession.

R.—Mr. [illegible] for Mr. Tuckney.

The Commissioners of the Church of Scotland are desired to be assisting to this Committee.

R.—Mr. Tuckney and Mr. Vines be exchanged for Dr. Temple and Mr. Burges. Mr. Harris be for Mr. Palmer.

Ordered—Sr Loase[1] (?) be approved of by this Assembly.

Ordered—The Committee for the Catechism do meet this afternoon. Committee on Catechism to meet.

Ordered—Mr. Dods' certificate be respited, be[cause] the Assembly is informed that he is unwilling himself to accept it at the present.

Ordered—To proceed in the report about government.

Sess. 435.—*May* 13.—*Tuesday morning.*

Ordered—Mr. Harrington approved for a Fellow.

Report from the Committee about the Catechism. Debated. Report from Committee on Catechism.

. . . . . .

Mr. Rutherford— . . . I would not have those questions to be cardinal and principal questions, but printed in a smaller letter . . . Said the apostles did not use such a way. I think they did use it: 'Is then the law of God of none effect?' . . . The answer is easy to it. . . . It should be *in* Debate on Report as to method of catechizing.

[1] Perhaps Joase.

Sess. 435. May 13, 1645. — Debate on catechizing continued.

the plainest and easiest way. It is a feeding of the lambs. . . . Said it takes away the proper work of the minister. There is as much art in catechising as in anything in the world. It may be doubted whether every minister do understand the most dexterous way of doing it.

Mr. Marshall—I confess the pains which that brother that brought in the report is both accepted with God and hath been blessed by Him. . . . But I crave leave to give a few dissenting thoughts to the method propounded. . . . Said people will come to learn things by rote, and can answer it as a parrot, but not understand the thing. True, I think it a good way to be so done in the catechiser, but put it into the catechism, and it produceth no other effect but what the proposition doth. He got that by heart as he doth the other. . . . I think if you could set down questions in propositions, this will not do the deed; but let it be the care of godly ministers to try all ways. . . . I like it well, that in your preface you should commend all this. . . . I think you do not intend to tie them to those words, and no other. Let your Catechism be as the Directory: 'those, or to that effect.'

Mr. Bridge—I conceive there are two ends of catechism: (1.) Increase of knowledge; (2.) To give you some test of their knowledge. For the first there should be an explication of the terms of divinity: the terms of redemption and sanctification must be first explained. 2. The matter should run both affirmatively and negatively. . . . For the test of their knowledge it is better that answers should be made by sentences than by aye and no. Not amiss to have such an expression as this, that you intend not only the words, but to express the sense.

Mr. Gillespy—This is a profitable discourse, which is the best way of catechising. . . . I like well the form offered to you, the capital questions by themselves, and particular questions by aye and no, both put together in the body of the Catechism. . . . When we were lately in Scotland, in conference, we had occasion to speak of this way, and showed them the example of it, and they all liked it very well. . . . For the objections made against it. . . . For

Sess. 435. May 13, 1645. — Debate continued.

the Directory. . . . It never entered into the thoughts of any to tie to the words and syllables in that Catechism, as in the Directory of preaching. You may use the words in the preface as in the Directory for preaching. . . . Many need no helpe in that kind, yet many do ; and though no ministers to[1] need help, yet masters of families may need it. . . . For that, 'the formality of the thing,' the same formality and inconvenience is in both.—*A.* The same inconvenience is not. There may be a degenerating of the best thing into formality. . . . But this will not so soon degenerate into formality as the other, where there is both general and particular answers, that must needs inculcate more knowledge than one of them alone. . . . For that other way, it may suffice to recommend it in a preface. I offer this, *longum iter per precepta*. . . . It will be easier to set down an example. . . I offer this reason for the thing. . . . The light of nature and natural reason leads men this way in the explanation of things. . . . As in disputing to go upon induction of particulars, if scholars have need of light in this kind. . . . So in Scripture questions.

Dr. Gouge—There is a difference, when one thing is in question to enlarge that, and to enlarge every point in religion. . . . Ministers are physicians : they must observe the patient.

Mr. Herle—I would have aye and no to be expressed, but not distinct. It should be the first word of the answer.

Mr. Seaman—There are two distinct things before us : about a catechism, and about catechising. . . . The Catechism is a Directory, both to the catechiser and the child. . . . For the minister, it is a little too much to prescribe to him in this form or that form. . . . The greatest care should be taken for the answer, and yet[2] to be formed, not to the model of knowledge that the child hath, but to that the child ought to have. . . . I desire you would make those two distinct.

Mr. Reynolds—We all agree that way which is most for ingenerating knowledge is most to be used. . . . But that this way before you is the best way, I cannot discern.

[1] *Sic* in MS., perhaps for do.

[2] Or yt for that.

Sess. 435. May 13, 1645.

You resolve it shall be but a Directory, then how shall those ayes or noes be of use. . . . You will obtain your end as well by setting it down in the preface to the Catechism.

Mr. Delmy—In this matter we are to consider the nature of a catechism, the propounding of doctrine in the most familiar manner. . . . That manner which answers most to this is best, that which brings and conveys the knowledge of religion. . . . We must consider the choice ends of catechism: to inquire into the measure of the knowledge of the party . . . . The experience of the Reformed churches is to be considered.

Mr. Palmer—If I had not a peculiar interest in this I should have spoken more. . . . Something I am unsatisfied in. . . . Much is spoken of children, but we have some others to deal withal than children.

Sess. 436.—*May* 14.—*Wednesday morning.*

Ordered—Mr. Lawson have an approbation from this Assembly, according to the order of the Committee of plundered ministers, without any further examination.

Debate about deacons.

Debate about the alterations in the business of deacons.

Debate about the deacons and churchwardens doing that which belongs to the overseers and churchwardens.

Sess. 437.—*May* 15.—*Thursday morning.*

Sr Dodwell is to bring another testimonial from ministers amongst whom he hath conversed.

Committee for relief of ministers from taxes, etc.

Ordered—That Mr. Seaman, Mr. Valentine, Mr. Vines, Mr. Hodges, Mr. Lightfoot, Mr. Ward, shall be a Committee to consider of a way of presenting something from the Assembly to the Hon^ble^ Houses of Parliament for the easing of godly ministers from immoderate taxes and free quarter, and that they have encouragement and some course taken for the receiving of their dues, and also further to consider of such as preach in the meantime Arminianism, and against the Sabbath: they are to meet about it this afternoon.

Additions to Committee on Church government.

Ordered—Mr. Seaman and Mr. Vines added to the Committee for perfecting of government.

Sess. 438.—*May* 16, 1645.—*Friday morning.*

Sess. 438. May 16, 1645.

Mr. Carrill, (Mr. Seaman,) Mr. Hill,[1] Mr. Reynolds.

Ordered—Mr. Carey, Mr. John Wilkinson, Mr. Nicholas Pitt, approved, upon the examination of the ministers appointed to ordain.

To pray.

A petition from the parish. . . . Thirty-four.

Clerks.

Their petition hath been read.

R.—We cannot interpose ourselves in this business of the ordi[nance ?] and it is now before the Houses, and . . . And though the Assembly cannot own them under the notion of parish clerks and church officers, yet as they may be serviceable to the minister and congregation, the Assembly shall be ready to give them encouragement.

This answer to be returned by Dr. Burges and Mr. Vines.

Report from the Committee of the Assembly about the deacon's continuance in his office—debated.

Deacon's tenure of office.

Moved to put the word (?) 'deacons' to the former vote of ruling elders.

Deacons added to ruling elders as officers in particular congregations.

A proposition voted.

Mr. Seaman enters his dissent.

Debate about the sending up of the Draught of Government.

Ordered—The Committee for the perfecting and methodising of government to meet this afternoon.

Mr. Reynolds to be added to it.

Ordered—The sub-Committee concerning the classical Presbytery do make report of that committed to them on Monday morning.

Sess. 439.—*May* 19, 1645.—*Monday morning.*

R.—Mr. Dodwell have his certificate from this Assembly.

Mr. Hughes, his business respited till the Assembly is informed more concerning the nature of the place to which he is sent.

Dr.

Ordered—Mr. Reynolds, Mr. Wilkinson, jur., to visit Mr. Corbet of Merton College.

[1] Mr. Hill's name is written above Mr. Seaman's.

Sess. 439. May 19, 1645.

Report concerning classical Presbyteries read and debated.

Mr. Reynolds made report from the Committee concerning classical Presbyteries . . . read.

Debate upon that addition to the 5th proposition 'of the officers of a particular congregation.'

Debate upon the additions to classical Presbyteries.

To proceed in the debate to-morrow morning.

Sess. 440.—*May* 20, 1645.—*Tuesday morning.*

Upon information against Mr. Knowles, his preaching in private, and venting his Antinomian opinions.

Ordered—Dr. Burges, Mr. Vines, Mr. Seaman, Mr. Ley, Mr. Ward, Mr. Calamy, [Mr. Tuckney], Mr. Spurstow, Mr. Walker,—a Committee to consider of this complaint, and of all other disorders formerly complained of, or fit to be complained of, to be of the like nature.

Debate of scandalous sins.

Proceed in the debate of scandalous sins in a minister.

Debate about this whether a catalogue of sins.

Debate about the adjourning of the Assembly to-morrow, by reason of a fast by the London ministers.

R.—To adjourn this Assembly till Friday, at 8 of the clock.

The Committee. . . .

R. n. c. 44—promise to endeavour to be present at the Assembly every forenoon session by 9 of the clock in the morning.

Ordered—The rest of the members of the Assembly, as they come in to the Assembly, to promise to endeavour the like.

Sess. 441.—*May* 23, 1645.—*Friday morning.*

To pray.

Mr. Seaman, Mr. Calamy, Mr. Thorowgood.

Committee to endeavour to get revenues of Archbishop of Canterbury settled on the Assembly.

Ordered—Mr. Ny, Dr. Smith, Mr. Herle, Dr. Stanton, Mr. Hill, Mr. Case, Mr. Lee, Mr. Young, shall be a Committee, to move the Committee of the revenue for the settling of the revenue of the Archbishop of Canterbury upon the Assembly, that it be constantly paid unto them.

An order for admitting of Mr. Ford. He appeared, and took the protestation.

Debate about the sins of ministers. Sess. 441. May 23, 1645.

R.—The offences of ministers be recommitted. The Committee meet to this purpose in the afternoon.

Sess. 442.—*May* 26, 1645.—*Monday morning.*

Upon a motion about printing of the Bibles, it . . .

Dr. Burges, Mr. Ley, Mr. Hodges, to go to the House of Commons, according to the message formerly sent to the Committee of printing concerning Bibles.

An order from the Sub-committee of the Grand Committee of the House of Commons,[1] about the way of constituting of congregational, etc.—read and debated. Order from Sub-committee of Committee of House of Commons.

Ordered—Mr. Gibson to pray for Mr. Thorowgood.

Mr. Ley made report, the[y] could not be heard, because the House had entered upon a great business, and could not quickly dispatch it, and so they promised to wait upon that House some other time.

Dr. Burges—(1.) That all those Assemblies be settled all together; (2.) Though begun with congregational Assemblies, yet to consider what latitude you will cast a province into, and then you may discern how many classes to divide it into.

Ordered—Commissioners of Scotland assisting.

Ordered—Mr. Delmy, Mr. Wilkinson, sen., Mr. Herle, Mr. Hill, Mr. Gataker, Mr. Greene, Mr. Bathurst, Mr. Ford, Mr. Mew, Mr. Reynolds, Mr. Newcomen, Mr. Byfield, Dr. Stanton, Dr. Temple, Mr. Delamarch, Mr. Delaplace, Mr. Spurstow, Dr. Smith, Mr. Hodges, Mr. Gibson,—a Committee to consider of this order of the Sub-committee, and to prepare something to present by way of advice to the said Committee concerning a way for the constituting of a congregational, classical, provincial, and national eldership. and for choosing of elders. They are to make report on Thursday morning. Committee to prepare answer to this order.

[1] This order is not found in the Journals of the House, but it was meant to prepare the way for the Ordinance on Church Government subsequently passed.

Sess. 443. May 29, 1645.

Sess. 443.—*May* 29, 1645.—*Thursday morning.*

Ordered—Mr. Melvin (?) approved.

Report of answer.

Report made by Mr. Reynolds from the Committee for advice to the Sub-committee.

A motion made from the L. Mayor of York, desiring, in a letter to Sir William Allinson, that the Assembly would write a few lines to the parishioners at Sowerby, to submit to their vote for his removal to York, which would satisfy both Mr. Wrathband and his people.

A draught was drawn to that purpose and debated, but nothing concluded in it.

Debate on report for advising the sub-Committee of House of Commons.

Debate upon that 'provinces in every county.' Question resolved.

Dr. Burges enters his dissent, and offers to bring in his reasons to-morrow morning.

Debate about the people's nominating of the elders in a congregation.

Debate about the word 'nominate' to be put in instead of choose.

About the people's nominating.

Ordered to proceed in the debate.

Sess. 444.—*May* 30, 1645.—*Friday morning.*

Ordered—Mr. Archer's certificate shall pass.

Mr. Langley,[1] (Mr. Thorowgood), Mr. Whitakers, and Dr. Stanton, to pray with the House of Lords, Commons, and Committee of both kingdoms.

Upon a debate about the paper drawn up in answer to the desire of the Mayor of York, it was taken into consideration, and voted to be sent in the name of this Assembly.

Debate resumed.

Proceed in the debate about the nominating and choosing of the officers.

The proposition voted negative.

Debate about the other particulars to be advised.

R.—To debate that of a select company of ministers and discreet persons, etc. It was debated.

[1] Mr. Langley's name is written above Mr. Thorowgood's.

Ordered—Dr. Burges, Mr. Reynolds, Mr. Herle, Mr. Vines, to be a Committee, to carry up this advice, and to intimate that there is something more to be presented. Sess. 444. May 30, 1645. Committee to carry up Report.

Sess. 445.—*June* 2, 1645.—*Monday morning.*

A report from the Committee about the sins of the minister.

Report made from the Committee appointed to attend the sub-Committee of the House of Commons, that they had delivered . . . They desired some addition; what shall be done in case the people and ministers do not agree upon a fit choice, and where any elder shall be presented, whether by consent or without consent, if they shall find that they are not fit, or will not choose fit, then they shall choose better themselves. Where ministers and people shall either nominate none at all, or persons unfit for the office, they shall be required by the said ministers of the classical or provincial division, by a certain time, to nominate fit persons; wherein if they fail, then the said ministers shall, and those other elders already allowed, shall nominate fit persons for them. . . . The persons fit to be chosen are such as we have described. . . . The correctors formerly given, . . . whereof themselves may be part in their several divisions. Report by said Committee, with further request from sub-Committee of House of Commons.

Ordered—To proceed in the debate.

Sess. 446.—*June* 3, 1645.—*Tuesday morning.*

Proceed in the debate.

Ordered—Add 'and admit' in the vote 402 concerning the classical presbytery.[1] Addition to votes concerning classical presbyteries.

Ordered—The remaining part of government be transcribed to be reported to the Assembly.

Debate about provincial Assemblies. Debate about provincial Assemblies.

Ordered—This advice to the sub-Committee be drawn up against the[2] to-morrow morning.

[1] 'To examine, ordain, and admit ministers.' Directory for Church Government.

[2] *Sic* in MS.

Sess. 447. June 4, 1645.

Sess. 447.—*June* 4.

Additions to Committee on Church Government.

Ordered—Dr. Temple, Mr. Whitakers, be added to the Committee for the methodising of the votes concerning government.

The draught of the advice to the sub-Committee was read, and it was moved to add something concerning the scandalous sins.

Ordered—Mr. Palmer and Mr. Hill be added to the Committee for giving advice to the sub-Committee of the House of Commons.

A vote. Mr. Lightfoot's dissent to that of 'saved' (?).

Dr. Burges, Mr. Herle, enter their dissent, and give in their reasons.

A letter from Hanaw read.

Sess. 448.—*June* 5, 1645.—*Thursday morning.*

Sub-Committee of House of Commons desire Assembly to draw up a catalogue of scandalous sins.

Mr. Palmer made report from the sub-Committee. They accepted your advice, and desire the Assembly to consider of a catalogue of sins to be added.

A motion to adjourn the Assembly for an hour into Committees, to consider of the scandalous sins for which any are to be kept from the sacrament.

R.—To adjourn the Assembly for an hour into the 3 general Committees.

The Assembly adjourned for an hour, and met again.

Report made from the 1st Committee by Mr Palmer.

Mr. Harris made report from the 2d Committee.

Mr. Vines from the 3d Committee.

Committee to perfect this catalogue.

Ordered—Mr. Tuckney, Mr. Whitakers, Mr. Spurstow, Mr. Palmer, Mr. Reynolds, and Mr. Vines, do compare those three reports together, and make one draught out of them, to be presented to the Assembly to-morrow morning, and to add if they shall think fit.

Sess. 449.—*June* 6, 1645.

To pray.

Mr. Arrowsmith, Mr. Lightfoot, Mr. Tisdale.

Report of Committee debated.

Report from the Committee of the scandalous sins to be added to the former for suspension from the sacrament.

Debate upon the . . .

Debate about picture of Christ.[1] Sess. 449. June 6, 1645.
Debate about absence from parochial congregations.
Ordered—Proceed in the debate.

Sess. 450.—*June* 9.—*Monday morning.*

Proceed in the debate. Debate resumed.
Debate about naked breasts,[1] etc.

Sess. 451.—*June* 10.—*Tuesday morning.*

A packet from York. A letter from the ministers of York about the blasphemous opinions of one Paul Best. Opinions of Paul Best. The letter was read, and the . . .

Mr. Tate—The Parliament hath received letters from the armies: they are in a good posture. . . . They desire that you would set apart to-morrow to pray for a blessing upon our armies. Day to be set apart to pray for a blessing on Parliamentary armies.

Mr. Millington brought a message from the House of Commons that the House desires as far as their urgent occasions will give them leave [they] may join too that he that is to pray to-morrow may in a more solemn manner. . .

Ordered—Mr. Tate to acquaint the House of Commons with the desire of the Assembly to have the day of prayer as public as may be in the city and in Westminster.

R.—That the whole Assembly shall appear to complain to the House of Commons of those horrid blasphemies complained of by the ministers of York. Assembly resolve to complain to House of Commons of the blasphemies of Best.

Ordered—The two assessors shall speak in this business besides the Prolocutor.

Ordered—That the like shall be presented to the House of Lords. Also to House of Lords.

R.—To desire that they would use that authority that God hath put into their hands for the vindicating the honour of God and of Jesus Christ. . . . The opinions under the pretence of liberty of conscience vented in books might be suppressed—the unbounded liberty of conscience mentioned in books and otherwise.

[1] Neither of these appears in the list of scandalous sins inserted in the Rules and Directions for suspension from the Lord's Supper approved by the Lords and Commons on 20th October 1645.

Sess. 451. June 10, 1645.

Ordered—The liberty of all opinions and religions, under the pretence of liberty of conscience, maintained in books and otherwise, lately published, may be speedily suppressed, which hath been the occasion of those and the like blasphemous opinions.

The Assembly adjourned to go to the House, and returned again.[1]

Mr. Tate reported that he had acquainted the House with the resolution of the Assembly, and they did not debate it.

Ordered—Mr. Lightfoot to attend the House of Commons.

Arrangements for services on day of prayer.

Ordered—The day of prayer to be kept in six churches in London liberties, and one in Westminster; Andrew's Holbourne, Aldermanbury, Paul's, Bottolph Bishopsgate, Peter's Cornhill, Aldgate, Clement's Danes, Criplegate, Margaret's Westminster.

Andrew's Holbourne: Mr. Sedgwicke, Mr. Case, Mr. Wilson, Mr. Chambers. Paul's: Dr. Burges, Mr. Gower, Dr. Gouge, Mr. Connant. Aldermanbury: Mr. Calamy, Mr. Hickes, Mr. Burges, Mr. Ash. Peter's Cornhill: Mr. Coleman, Mr. Strickland, Mr. Rayner, Mr. Guibon. Cle-

[1] 'The House being informed that the body of the Assembly of Divines were at the door,

'They were called in: And Mr. Prolocutor and the two assessors represented severally the blasphemies of one Paul Best against the Deity of our Saviour Jesus Christ, and of the Holy Ghost, contained in books, treatises, and notes of his; and in his answer to twelve interrogatories drawn out of the writings of the said Paul Best: and they desired that the Parliament would use that authority they were entrusted with for executing of condign punishment upon an offender of so high a nature; that, in reference to the crime, he may be made exemplary; that all the world may know how much you detest such prodigious blasphemies, and heresies of so fearful a nature.

'The interrogatories and answers were severally read.

'And the divines were again called in: And Mr. Speaker by command of the House acquainted them, that the House did acknowledge the assistance they had received from them; and had ever found their care and desire of suppressing erroneous opinions, that spread too much abroad in this town and elsewhere: And for this particular, the House returns the Assembly thanks, both for their care in it, and for their speedy acquainting the House with it: And for the things themselves, the House will take them into consideration; and put them into such a way, that there may be condign punishment executed for so horrid a blasphemy.'—*Journals of House of Commons*, vol. iv. p. 170.

ment's Danes, Criplegate: Mr. Burroughs, Mr. Foxcroft, Mr. Carrill. Clement's Danes: Mr. Vines, Mr. Gips, Mr. Ford, Mr. Cawdry. Bottolph Bishopsgate: Mr. Harris, Dr. Hoyle, Mr. Taylor, Mr. Delmy. Margaret's Westminster: Dr. Smith, Mr. Palmer, Mr. Good, Mr. Greene, Mr. Gibson, Mr. Lawes, Mr. Herle, Mr. Woodcocke, Mr. Whitaker, Mr. Lee. Sess. 451. June 10, 1645.

Sir Robert Harley saith the House have appointed a Committee to take it into examination, and this must be put into such a way as the

Sess. 452.—*June* 12, 1645.—*Thursday morning.*

Debate about love locks.

Debate about previous admonition. Debate on scandalous sins resumed.

Ordered—A Committee to peruse this catalogue, and single out such sins as are unquestionable, and to draw up something to be added by way of desire that there may be some general proposition to leave it to presbytery to proceed in other cases or scandals of the like nature as in those, and some reasons for such a clause,—Mr. Marshall, Mr. Vines, Mr. Palmer, Mr. Byfield, Mr. Tuckney, Mr. Reynolds, Mr. Newcomen, Dr. Temple, Mr. Herle, Mr. Rayner.

The Commissioners of Scotland are desired to be assisting to them.

The Committee to meet this afternoon, and to make report to-morrow morning.

Sess. 453.—*June* 13, 1645.

Ordered to pray,—Mr. Burroughs, Mr. Young, Mr. Connant, Mr. Gosbrough, Mr. Saunders.

Report from the Committee for the reviewing of the catalogue of sins, etc. It was read.

Debated and voted.

Debate about adding another reason to show and hold out the *jus divinum*. We claim our power from Jesus Christ. Debate about inserting *jus divinum*.

Mr. Marshall added to the Committee for carrying up of the advice of this Assembly to the sub-Committee.

Sess. 453. June 13, 1645.

Ordered—The Committee for the Draught of Government to meet this afternoon.

Sess. 454.—*June* 16.—*Monday morning.*

Mr. Price gave thanks to the Assembly.

Dr. Temple brought a paper from Sir John Lenthall,—an information against some Anabaptists, etc. Sir John Lenthall desired the advice of this Assembly.

Ordered—Dr. Temple do inform the Committee of plundered ministers with this information.

Mr. Marshall gave account to this Assembly that the sub-Committee did think it was most proper to carry that business to the House, as being most proper for them.

Debate about leaving out the catalogue.

Committee to prepare preface to advice.

Ordered—A Committee to draw up a preface to the advice to be sent up to the Parliament; and so much of this advice as they shall think fit to be sent to the Hon^ble^ House of Commons, and to make report to this Assembly.

Ordered—Mr. Marshall, Mr. Newcomen, Mr. Tuckney, to be this Committee.

Alterations in Draught of Government approved.

The Draught of Government was read, and some alterations made by the Committee, and approved by the Assembly.

A report was made by Mr. Tuckney about the advice concerning the sacrament.

Ordered—This draught be delivered to the Committee to perfect it, and make report with all convenient speed. 6.

Committee to carry up advice to House of Commons.

Mr. Marshall, Dr. Burges, Mr. Vines, Mr. Tuckney, Dr. Gouge, Dr. Stanton, Mr. Gataker, Mr. Newcomen, Mr. Herle, Mr. Arrowsmith, Mr. Calamy, to be a Committee to carry up this humble advice to the House of Commons.

A petition from the mayor and others of Salisbury read.

Referred to the Committee for the north.

Sess. 455.—*June* 17, 1645.—*Tuesday morning.*

Mr. Wilson moved the Assembly about the Friday

thanksgiving in the country in the same week that the fast is kept. That the Committee appointed to attend the House of Commons desire both Houses of Parliament, that in regard of the difficulty of having both the days of fast and thanksgiving duly observed in the country the next week, that the day of fast may for that week be turned into a day of thanksgiving. Sess. 455. June 17, 1645.

R.—This debate shall be waved.

The wardens of the stationers informed the Assembly of a book which they had taken this morning, with the person divulging of it, containing dangerous expressions against the Parliament. . . . Debate about it.

Ordered—Dr. Gouge, Mr. Seaman, Mr. Marshall, to give them thanks, and desire them to take that course they shall think fit.

Ordered—Catalogue of sins in a minister added unto the body of government.

Debate about expressing what sins a man should be deposed for.

The Committee for the methodising of government do consider what is fit to be done about a catalogue of sins of a minister, for which he should be deposed. Nothing concluded in this.

Upon the motion for the better ordering of the Assemblies, Regulations to be observed by members of Assembly.

Ordered—That the members of the Assembly do not bring any news books[1] or other books into the Assembly to read privately during the sitting of the Assembly,[1]—books or papers to read privately in the Assembly during the sitting of the Assembly.

Ordered—That the members of the Assembly do forbear private communication during the sitting of the Assembly.

Ordered—That the members of the Assembly do forbear ordinary going from one place to another in the Assembly.

Ordered—That in case any member have an occasion to be out of his place, that then he be uncovered.

[1] Both these clauses are meant to be deleted.

Sess. 455. June 17, 1645.

The Sheriffs were called in: We are sent as messengers from the Lord Mayor and our C[ourt] of A[ldermen]. A day of thanksgiving is set apart on Thursday next, and that both Houses do intend to meet at Christ Church.

Assembly invited to dine with Lord Mayor and Court of Aldermen.

The Court have invited both Houses to a short dinner, and present the like request, . . . at a place near unto the church.

They were called in and told, the Assembly gives them thanks for this kindness, and they shall accept of it.

Sess. 456.—*June* 20, 1645.—*Friday morning.*

Mr. Chambers, Mr. Strickland, Mr. Bond, to pray.

Report made from the Committee for the methodising of government concerning some alterations in the Draught of Government. It was read.

Lord Loudon takes leave of the Assembly.

The Lord Loudon appeared in the Assembly to take his leave of them, being to go into Scotland. He signified that there would be a Parliament the 8th of the next month, and therefore desired that the Assembly would hasten their advice, to be transmitted to the Parliament, which would be acceptable news to their Parliament, if they could but hear that it were out of our hands.

The Prolocutor, in the name and by order of the Assembly, gave him thanks for his pains for the good of both kingdoms and the Church, and promised the prayers of the Assembly for his safe return.

Upon a motion, it was ordered that the Committee that drew up the last letter for Scotland should draw up a letter now, to be sent from this Assembly by the Lord Loudon.

The report of the Committee was debated.

Besides those votes in the report, it was resolved,

New propositions, with Scriptures annexed, to be carried up in separate paper.

R.—That the new propositions, with Scriptures annexed, which have not formerly been carried up, shall be carried up in a paper by themselves.

Sess. 457.—*June* 23, 1645.—*Monday morning.*

Letter to Commis-

Dr. Burges made report of a letter to the Commissioners of the General Assembly in Scotland. It was read.

R. $\frac{15}{14}$.—Those words be left out, 'and know how to value a most faithful, prudent, pious, industrious councillor and patriot.' Sess. 457. June 23, 1645.

Ordered—That this letter be sent in the name of this Assembly to the Commissioners of the General Assembly in Scotland. sioners of Assembly in Scotland debated.

Ordered—That Dr. Burges, Dr. Smith, do go to acquaint some members of the House of Commons to acquaint the House of Commons with this letter.

Upon a motion made by Dr. Burges, that in case the House should be so busy that they could not speak with Mr. Rouse or Mr. Tate, that then they might have liberty to go to the bar of the House themselves and deliver this letter.

Ordered—That it be referred to their discretion.

The Assembly proceed in the debate of the votes for government.

Dr. Burges made report that the House is in extraordinary business, and therefore they cannot speak with them ; . . . and he did hint this, that the House did not much affect to be troubled with our letters ; but Mr. Rouse hath promised to revise it about 2 o'clock in the afternoon. To be revised by Mr. Rouse.

Sess. 458.—*June* 26, 1645.—*Thursday morning.*

Mr. Cawdry, Mr. Salway, Mr. Burges. To pray.

That a Committee 5 of this Assembly do examine Mr. Theodorick and Mr. Freeman to-morrow morning, and that their certificate be published in the Assembly upon Monday morning.

A letter from the ministers of Durham was brought in and read.

Ordered—This letter be referred to the Committee for the north, and that the members of this Assembly that are of that Committee do make report on Monday morning what they think fit to be done.

The Assembly proceeded in the debate of the report of the Committee for methodising of government. Debate on Church government resumed.

Sess. 459. June 30, 1645.

Sess. 459.—*June* 30, 1645.—*Monday morning, A. Do.*

The Assembly proceed in the debate of the votes of government put into method.

Mr. Prideaux brought an order from the House of Commons to set apart Tuesday next to pray for the forces.

R.—10 churches,—4 ministers for each church.

Westminster Abbey: Dr. Smith, Mr. Herle, Mr. Marshall, Mr. Gibson. Aldermanbury: Mr. Calamy, Mr. Good, Mr. Newcomen, Mr. Hickes, Mr. Burges. Dunstan's West: Mr. Sedgwicke, Mr. Cawdry, Mr. Gipps, Mr. Vines. Christ Church: Mr. Strong, Mr. Strickland, Mr. Whitakers, Mr. Chambers, Mr. Mew. Michael's Cornhill: Mr. Coleman, Mr. Thorowgood, Mr. Carter, jun., Mr. Prophet, Mr. Burroughs. Blackfriars: Dr. Gouge, Mr. Connant, (Mr. Foxcraft), Mr. Walker. Aldgate: Mr. Valentine, Mr. Scudder, Mr. Ford, Mr. Ash. Olave's Southwarke: Mr. Woodcock, Mr. Carrill, Mr. Foxcraft, Mr. Tisdale. Dunstan's East: Mr. Wilkinson, jun., Mr. Young, Mr. Harris, Mr. Carter, sen.

Sess. 460.—*July* 2, 1645.—*Wednesday morning.*

R.—That Mr. Freeman shall not have his certificate at this present.

[For] Mr. Freeman, Mr. Ley, Mr. Delamarch, Mr. Maynard, Mr. Hardwicke, Mr. Langley, Mr. Salway.

A letter from Hall about Mr. Best.

Mr. Herle, Dr. Smith, Mr. Marshall, Mr. Coleman, Mr. Rayner, Mr. Bathurst, Mr. Prophet, Mr. Langley, Mr. Delamarch, Dr. Hoyle, Mr. Foxcraft, Mr. Young,—a Committee to attend the Committee of plundered ministers.

Debate as to perpetuity of deacon's office.

Debate about the word perpetual added to the deacon's office.

The Committee for the perfecting of the Draught of Government is to meet presently and hasten the perfecting of the body of government, and make report to-morrow morning.

Sess. 461.—*July* 3, 1645.—*Thursday morning.*

SESS. 461. July 3, 1645.

Report made from the Committee of the Draught for Government. It was read and debated, and upon some alterations, voted to be sent up.

Draught of Government voted to be sent up.

Sess. 462.—*July* 4, 1645.—*Friday morning.*

An alteration in the number of the delegates from the province, brought in by the Committee of the Assembly, was read and debated.

Dr. Temple, Mr. Ash, Mr. Newcomen.

To pray.

Ordered—A Committee to carry up the humble advice of this Assembly to both Houses of Parliament on Monday morning,—Mr. Marshall, Dr. Temple, Dr. Gouge, Mr. Hodges, Mr. Ash, Dr. Smith.

Debate about the Confession of Faith.

That the sub-Committee for the Confession of Faith shall make report to the Assembly on Monday morning of what is in their hands concerning God and concerning the Scriptures.

Committee on Confession to make report on Monday.

Sess. 463.—*July* 7, 1645.—*Monday morning.*

Mr. Marshall informed the Assembly that they had delivered it to the House of Commons,[1] etc.

Draught of Government delivered.

[1] 'The House being informed that some of the Assembly of Divines were at the door,

'They were called in, and Mr. Marshall acquainted the House, That whereas the House had been pleased, at several times, to order the Assembly of Divines to send to them such propositions as they had finished; which they had done; that there are some more which needed some proofs out of Scripture, and had been under debate with them and were now finished: They had cast their votes into a model and method; and now the House may see all before them. They have left out the proofs, both of Scripture and reason, having sent them in with their former votes; but if the House please to command the Assembly to give in the proofs, they are ready to do it. Some of these votes are plainly held out by Scripture; others have reasons agreeable to Scripture, and have been alleged: And such as have the light of nature are received and practised in all Reformed Churches. This work, though it appears short, yet hath spent much time, by reason of dissenting judgments; that, if possible, they might be satisfied. To this short paper of additional votes they have given in the proofs out of Scripture; and if those proofs, at the first reading, be not convictive, in regard that God hath not laid down the points of Church discipline in such clear texts; they desire they may not be laid aside, but that the House will command them to give in the proofs at large.'—*Journals of House of Commons*, vol. iv. p. 199.

Sess. 463. July 7, 1645.

Dr. Temple reports part of Confession of Faith concerning the Scriptures.

Dr. Temple made report of that part of the Confession of Faith touching the Scriptures. It was read, debated.

Mr. Knightly informed the Assembly that they were commanded to desire the Assembly to appoint some of their own number, or others, to bestow their pains amongst the prisoners in the several prisons where they are now bestowed.

7, or any 3 of them, to be a Committee,—Mr. White, Dr. Burges, Dr. Gouge, Mr. Sedgwicke, Mr. Marshall, Mr. Rayner, Mr. Coleman, to meet to-morrow in the afternoon.

Ordered—To proceed in debate.

Sess. 464.—*July* 8, 1645.—*Tuesday morning.*

Mr. Carter to pray with the Committee of both kingdoms in the room of Mr. Newcomen.

Dr. Gouge made report from the Committee for the north of their answer to the letter of the northern ministers. It was read. This to be referred to the Committee of the north that are members of this Assembly, to draw up what they think fit to present to the Parliament.

Ordered—Mr. Carrill, Mr. Corbet, to be added to the Committee.

Dr. Gouge made report from the morning Committee of an alteration in the report concerning their places (?).

Mr. Herle, Mr. Newcomen,

Reynolds, etc., to have charge of wording of Confession, and to report to Assembly any alterations needed.

That Mr. Reynolds ∧ be desired to take care of the wording of the Confession of Faith, as it is voted in the Assembly from time to time, and to report to the Assembly when they think fit there should be any alteration in the words. They are first to consult with the Commissioners from the Church of Scotland, or one of them, before they report to the Assembly.

A Committee to consider of the causes of the seldom and late coming of the members of this Assembly, and going away before the adjourning of the Assembly, and the way how it may be redressed, to meet to-morrow in the afternoon, and to make report with all convenient speed,—Dr. Gouge, Mr. Herle, Mr. Ny, Dr. Smith, Dr.

Burges, Mr. Calamy, Mr. Marshall, Mr. Sed[g]wicke, Dr. Temple, Mr. White, Mr. Palmer, Mr. Guibon, Mr. Chambers, Mr. Cawdrey, Mr. Ash. Sess. 464. July 8, 1645.

Ordered to proceed in the debate.

Sess. 465.—*July* 9, 1645.—*Wednesday morning.*

Report from the Committee of the Assembly. It was read and voted.

Proceeded in the debate.

Dr. Burges moved from the Earl of Essex about Mr. Freeman excepted against by the Assembly.

Ordered—That Mr. Freeman be examined again to-morrow morning.

That the

Sess. 466.—*July* 10, 1645.—*Thursday morning.*

Report made from the Committee for redress of seldom coming, etc. It was read and debated. A part first reported, and then report made of the names of those members of the Assembly that fail of their duty in presence, etc.

Sess. 467.—*July* 11.—*Friday morning.*

Mr. Newcomen, Mr. Prophet, Mr. Guibon. To pray.

Debate about the rules to be sent up.

Ordered—The Committee appointed to consider of the seldom and late coming of the members of the Assembly, and how it may be redressed,—to consider of the rules formerly voted for sitting by 9 o'clock in the morning, and for diligent attending of Committees and regulating the Assembly,—and to make report to the Assembly which of them are fit to be presented to both Houses of Parliament to be confirmed. They are to meet in the afternoon, . . . at 2 o'clock this afternoon.

Debate about the Scriptures where we left; about the knowledge of the divine authority of the Scripture. Debate about the Scriptures resumed.

A motion about a book that maintains God to be the author of sin.

Sess. 467. July 11, 1645.

Ordered—Dr. Gouge, Mr. Gataker, Mr. Walker, Mr. White, Mr. Byfield, shall carry this information concerning those passages in the book complained of to both Houses of Parliament, and desire the suppressing of this book, all seized upon, and burning all the copies; the printer and licencer questioned.

The body of the Confession to be distributed to the three Committees.

Ordered—Monday morning to divide the body of the Confession of Faith to the three Committees.

Sess. 468.—*July* 14, 1645.—*Monday morning.*

Dr. Gouge made report that they had been with the House of Lords, and acquainted with the position. They gave thanks to the Assembly for their care in observing such matters as might disturb the Church. The printer is to be sent for, the books to be burned by the public hangman, the Assembly to declare the[ir] de[te]station of that opinion. . . . We were this day with the House of Commons. They, hearing the author was dead, and a man of good note, they would inquire who should put in such positions. A Committee to inquire after that. . . . They concurred in the damning of the book, . . . burnt by the public hangman in Westminster, in Paul's Churchyard, in Cheapside, Paul's Exchange, with the sheriffs. . . . Desired some of our members to write about the position, and . . . the House did account it a very acceptable service.

Mr. Marshall made report.

Ordered—Mr. Reynolds be added to the Committee for the book complained; the Committee to take into consideration what is required by the Lords and Commons.

Mr. Marshall made report from the Committee for considering of seldom and late coming, etc. It was read.

Vote about sending up names to the Parliament.

Mr. Woodcocke enters his dissent.

Upon a motion made by Mr. Calamy,

Dr. Burges, Dr. Gouge, Mr. Marshall, Mr. Calamy, so many of the Assembly as are willing to join in a petition to the Parliament for a supply of the rest of the members of the Assembly that want.

Mr. Simpson saith that he hath occasion for his health to be absent for two or three days. Sess. 468. July 14, 1645.

Debate about dividing of heads of confession.

R.—The Committee for the Confession of Faith shall meet this afternoon to draw up some heads of the Confession, to be presented to-morrow morning. Heads of Confession to be prepared.

Debate about the Scriptures where we left. Debate about the Scriptures resumed.

Debate about the proposition ordered concerning the necessity of inward illumination for understanding, etc.

Mr. Goodwin desired to be excused for his absence.

Sess. 469.—*July* 15, 1645.—*Tuesday morning.*

Mr. Bond excuseth his absence, be[cause] of a journey to the waters for his health.

The Assembly proceeded in the debate of an addition about the necessity of the inward illumination of the Spirit for the understanding of such things as are revealed. Debate proceeded in.

R.—The word 'saving' be added.[1]

To proceed in the debate.

Sess. 470.—*July* 16, 1645.—*Wednesday morning.*

Mr. Freeman being passed the Assembly upon a further examination of him, it was ordered that Dr. Burges should present this certificate to the Earl of Essex, who had formerly moved in behalf of him.

Report made from the Committee of the heads of Confession read. Report of the heads of the Confession read.

Dr. Gouge read the order of the House of Commons, concerning the burning of the book complained of. The order is as followeth:—

Ordered—A declaration to be drawn up in detestation of the book complained of, by the Committee that carried up the complaint concerning it. . . . This declaration to be presented to House of Commons, with desire that it may be printed, and the same printed declaration published by some public officer at the time of the burning of the book.

That the Hon^ble^ House of Commons shall be humbly desired to excuse the members of the Assembly from their presence at the time of the burning of the said book.

[1] 'For the saving understanding,' etc., Confession of Faith, chap. I. sec. 71.

Sess. 470. July 16, 1645.

The Committee is to meet this afternoon, and to bring in the detestation to-morrow morning.

Mr. Marshall informed that he was commanded to go into Scotland, and moved that he might carry a letter to the Commissioners of the General Assembly.

Ordered—Dr. Burges, Mr. Arrowsmith, Mr. Newcomen, draw up a short letter to the Commissioners of the General Assembly in Scotland, to be sent from this Assembly by Mr. Marshall.

Heads of Confession distributed to several Committees.

Ordered—The first Committee to prepare the Confession of Faith upon these heads: God and the Holy Trinity; God's decrees, Predestination, Election, etc.; the works of Creation and Providence; Man's Fall.

Ordered—The second Committee: Sin, and the punishment thereof; Free-will; the Covenant of Grace; Christ our Mediator.

Ordered—The third Committee: Effectual Vocation; Justification; Adoption; Sanctification.

Ordered—Those three Committees to meet to-morrow in the afternoon.

Ordered—If they think fit to leave out any of those heads, or add any other, they are to make report to the Assembly.

Debate concerning the Scriptures resumed.

The Assembly proceeded in the debate concerning the Scriptures.

Sess. 471.—*July* 17, 1645.—*Thursday morning.*

An order from the Committee of plundered ministers concerning Paul Best.

Ordered—That the Committee appointed to attend the Committee about the said Paul Best, do confer with him according to this order.

Report of a letter to the Commissioners of the General Assembly of Scotland read. Ordered to be sent.

Report of the declaration at the burning of the book complained of.

Debate about literal sense of Scripture.

Proceed in the debate about 'literal sense.'

Sess. 472.—*July* 18, 1645.—*Friday morning.*

To pray.

Mr. Greenhill, Mr. Perne, Mr. Wilkinson, jun.

Proceed in the debate of the Scriptures. Sess. 472. July 18, 1645.

Report concerning God, by Dr. Temple, read and debated.

Report concerning God read and debated.

Sess. 473.—*July* 23.—*Wednesday morning.*

A letter from Dr. Wincop to the scribe was read.

Ordered—The Committee for the Catechism to meet in the afternoon, and to prepare something to be reported to the Assembly on Monday morning.

Proceed in debate about the propositions concerning God. Debate continued.

Report made from the Committee of the article of the Trinity. Report concerning Trinity.

Sess. 474.

. . . . . .

Sess. 475.—*July* 25, 1645.—*Friday morning.*

Upon motion that some members of the Assembly should be appointed to attend the burning of the book. It was debated.

R.—Four to be present at the burning of the book at each place.

R.—These twelve or[1] the number (?) to be present—Dr. Gouge, Mr. Coleman, Mr. Walker, Mr. Foxcraft, Mr. Burges, Mr. Greenhill, Mr. Delmy, Mr. Corbet, Mr. Ny, Mr. Reynolds, Mr. Gibson, Mr. Bridge, Mr. Case.

R.—These eight added: Mr. Calamy, Mr. Newcomen, Mr. Spurstow, Mr. Seaman, Mr. Carter of London, Mr. Burroughs, Mr. Simpson, Mr. Cawdry.

At Westminster—Mr. Case, Mr. Cawdry, Mr. Gibson, Mr. Ny.

In Smithfield—Dr. Gouge, Mr. Carter, Mr. Foxcraft, Mr. Spurstow.

In Paul's Churchyard—Mr. Newcomen, Mr. Calamy, Mr. Burroughs, Mr. Reynolds.

In Cheapside—Mr. Walker, Mr. Bridge, Mr. Burges, Mr. Delmy.

At Exchange—Mr. Coleman, Mr. Simpson, Mr. Greenhill, Mr. Seaman.

[1] Perhaps 'ar,' for are.

Sess. 475. July 25, 1645.

The scribes of the Assembly shall send in the name of this Assembly to those members that are absent to attend this House.

Ordered—Dr. Burges, Mr. Herle, Mr. Palmer, Mr. Vines, Mr. Calamy, Mr. Ny, Dr. Smith, Mr. Seaman, Mr. Bridge, Mr. Sedgwicke, Mr. Spurstow, to draw up a pet[it]ion and a narrative to be presented to both Houses of Parliament, for the better settling of a constant supply of the members of the Assembly—To meet this afternoon.

Mr. Spurstow, Mr. Maynard, Mr. Harris, to pray.

Ordered—Mr. Newcomen, Dr. Stanton, Mr. Chambers, Mr. Rayner, Mr. Carrill, Mr. Ward, Mr. Delmy, Mr. Burges, Mr. Wilson, Mr. Delaplace, Mr. Reynolds, Mr. Byfield, Mr. Hickes, Mr. Strickland, Mr. Delamarch, they or any 5 [*sic.*] of them to be a Committee to prepare a pet[it]ion, R. and a narrative to be presented to both Houses for the hasting of business of the sacraments.

R. $\frac{17}{21}$ *neg.*—To adjourn till Monday, 3 o'clock.

Upon a motion be[cause] the Assembly could not meet on Monday, in case so many must attend the service at the burning of the book.

Ordered—Mr. Walker, Dr. Gouge, Dr. Smith, Mr. Foxcraft, Mr. Corbet, to be present in London in the several places at the burning of the said book, instead of all those before appointed.

Sess. 476.—*July* 28, 1645.—*Monday morning.*

A petition to the House reported—debated and ordered.

Assembly petition both Houses.

R.—This petition be transcribed and sent up to both Houses of Parliament in the name of this Assembly.[1]

Sess. 477.—*July* 31, 1645.—*Thursday morning.*

Dr. Smith, Mr. Valentine, Mr. Rayner, Mr. Corbet, be added to the Committee for the North.

Ordered—That the ministers approved of by the said Committee or the Committee of the Assembly, to be sent

[1] The petition was 'in pursuance of their humble advice concerning persons not to be admitted to the sacrament.'—*Journals of House of Commons*, vol. iv. p. 226.

down into the North shall be reported to the Assembly before they receive any certificate from that Committee. Sess. 477. July 31, 1645.

Report from the Committee for the petition to the P[arliament] about the hasting the business of the sacrament read.

Debated and ordered.

That Mr. Coleman hath not given a negative to any vote in this Assembly this day, but only to that of Erastus his learning.

R. $\frac{24}{19}$ not to be carried up by the whole Assembly.

Ordered—This to be carried up by the Committee that drew it up, and delivered by Mr. Newcomen.

Upon a complaint about a sermon preached by a member of this Assembly against the vote of the Assembly . . . Coleman's sermon.

Sess. 478.—*August* 1, 1645.—*Friday morning.*

Mr. Ward, Mr. Delmy, Mr. Corbet. To pray.

Upon debate about Mr. Coleman. . . . That the House would enable us, or require him, to give an account of the notes he preached. Debate about sermon preached by Coleman before House of Commons.

R.—That something shall be delivered to the House of Commons by way of message in writing concerning Mr. Coleman's sermon.

Ordered—Mr. Reynolds and Mr. Herle to draw it up.

Mr. Palmer made report of the Catechism. Debated.

Another report brought in concerning Mr Coleman's sermon.

R.—Report shall be made. It was made by Mr. Reynolds, and debated.

Ordered—That Mr. Giles have a certificate.

It was moved that Mr. Coleman might be heard to speak if he would voluntarily recant.

For much of what is reported, I deny . . . . What I have acknowledged it is my judgment. I am sorry I have given offence, both to this Assembly and the Commissioners of the Church of Scotland. . . . And for the printing of the sermon, I shall not do it. Coleman expresses regret, and promises not to print his sermon.

Sess. 479. Aug. 4, 1645.

Sess. 479.—*August* 4, 1645.—*Monday morning.*

Desires to withdraw his promise.

Mr. Coleman—Either to release me of my promise or take order for the occasion (?) . . . I protest it to be unconsidered, and null, and void.

The Assembly called to the work of the day.

Debate about Catechism.

Debate upon the Catechism.

Debate about the creed to be expressed.

Mr. Newcomen gave an account of the delivery of the petition to both Houses. . . . To the House of Commons on Friday. . . . Told that they had read our paper, and it was the business they had been about all this morning, and they would proceed with all the speed they could. To the House of Lords this morning . . . Told they had caused our petition to be read, and would take it into consideration.

Sess. 480.—*August* 5, 1645.—*Tuesday morning.*

Ordered—Mr. Whitakers and Mr. Burges to visit Mr. Gataker, in the name of this Assembly, this afternoon.

Debate about Catechism concerning God.

Debate about the Catechism concerning God.

Ordered—An addition to the Committee for Best: Mr. Ward, Mr. Wilkinson, jun., Mr. Chambers, Mr. Whitakers, Mr. Carrill, Dr. Temple, Mr. Harris, Mr. Guibon, Mr. Lightfoot, Mr. Price, to meet this afternoon.

Sess. 481.—*August* 6, 1645.—*Wednesday morning.*

Upon an order from the Broad Seal concerning approving of Mr. Kirby for the having of the Rectory of Hope All Saints . . . He hath another living, and the Assembly is desired to signify their opinion whether he be fit for both.

Ordered—This return to be made, 'The Assembly cannot approve of any man's having two places till they be united by authority.'

Upon a motion made by Mr. Vines, to consider of something to move the Houses for the preserving of the sacraments pure, be[cause] the ordinance is drawing up only for seven sins,

R.—A Committee to consider what is fit further to be done by this Assembly, to discharge their duties and con-

sciences in the business of the sacrament for the preserving of it pure. Sess. 481. Aug. 6, 1645.

Mr. Lightfoot enters his dissent.

R.—6. Ordered that four more be added.

Ordered—Mr. Reynolds, Mr. Herle, Mr. Whitakers, Mr. Seaman, Mr. Delmy, Mr. Vines, Mr Palmer, Mr. Ny, Dr. Temple, Mr. Newcomen, Mr. Tuckney, Mr. Ward, to meet this afternoon.

The Commissioners of Scotland desired to be present.

Mr. Calamy desired leave to be absent this afternoon and a fortnight.

Dr. Temple moves leave to be absent for four or five days.

Sess. 482.—*August* 7, 1645.—*Thursday morning.*

Ordered—Mr. Kirby to have a certificate that the Assembly doth not approve of pluralities, yet in case they be united by authority he may be admitted. Assembly does not approve of pluralities.

Ordered—That the Chairman of the Committee for plundered ministers be desired that, inasmuch as Mr. Michell doth not appear to be examined according to their order, though he was yesterday appointed by the Assembly to attend this morning, that he may not gather in the profits of this year.

Instructions for Mr. Bewicke were read.

Ordered—The members of this Assembly that are of the Northern Committee shall take these into consideration, to meet to-morrow in the afternoon.

Mr. Bewicke was called in and thanked for his care, and desired to be present with this Committee.

Report of the Committee for a petition to the Houses of Parliament about the sacrament.

Read and debated, and voted to be sent up.

Sess. 483.—*August* 8, 1645.—*Friday morning.*

Mr. Byfield, Mr. Ford, Mr. Bridge. To pray.

Upon a motion by Mr. Ward,

Mr. Lee, Mr. Palmer, Mr. Seaman, Mr. Reynolds, Mr. Tuckney, Mr. Delmy, Dr. Stanton, Mr. Bathurst, Mr. Cawdry, Mr. Herle, Mr. Byfield, a Committee to hear the

Sess. 483. Aug. 8, 1645. differences betwixt Alborough and Waxfield,[1] according to the order of the Committee of plundered ministers.

R. $\frac{25}{16}$.—A Committee to carry up this petition to both Houses of Parliament.

R.—Mr. Assessor White shall present this to both Houses of Parliament.

Dr. Gouge, Mr. Ley, Mr. Vines, Mr. Newcomen, Mr. Herle, Mr. Seaman, Mr. Palmer, Mr. Reynolds, Mr. Rayner, Mr. Sed[g]wicke, Mr. Walker, Mr. Carrill, Mr. Ward, Mr. Carter, Mr. Carrill, Mr. Coleman, Mr. Gower, Mr. Price, Mr. Strickland, Mr. Byfield, Mr. Bond, Mr. Perne, Mr. Maynard, Mr. Wilkinsons, both, Mr. Delmy, Dr. Stanton.

R. neg.—The number of 20 and no more shall not be put to the question.

R.—The number named shall stand.

The Assembly adjourned till the return of those that went up to present the petition. They . . .

The Assembly met again, and Mr. Assessor White informed the Assembly that they had delivered the petition, and received this answer, that they had read the petition, and had considered of the desires of it, and would take it into further consideration.

Mr. Rouse informed the Assembly, 'There is a sub-Committee appointed, and they desire the advice of such members of the Assembly as you shall think fit. They do meet on Monday in the afternoon.' This Committee is to be named on Monday morning.

Sess. 484.—*August* 11, 1645.

An order about the Committee of the Assembly to attend the sub-Committee of the House of Commons was read.

The Committee to be 12; 7 more to be added.

R.—Mr. Palmer, Mr. Vines, Mr. Seaman, Mr. Burges, Mr. Thorowgood, Mr. Herle, Mr. Newcomen, Mr. Whitakers, Mr. Spurstow, Mr. Tuckney, Dr. Burges, Mr. Reynolds, Mr. Arrowsmith, Mr. Sed[g]wicke, Mr. Ward, Mr. Cawdry, Mr. Byfield, Mr. Delmy, Mr. Delaplace, Mr. Delamarch.

Ordered—The Committee are to move the sub-Com-

[1] Whattisfield or Watchfield in Suffolk.—T.

mittee that the Commissioners of the Church of Scotland may be by them desired to be assistant to this Committee of the Assembly in this business. Sess. 484. Aug. 11, 1645.

Ordered—Mr. Ny, Mr. Goodwin, Mr. Philips, Mr. Sterry, be added to this Committee.

Ordered—This Committee is to advise and debate with the sub-Committee of the House of Commons concerning a course to be settled touching suspension from the sacrament of the Lord's Supper.

Ordered—This Committee is not to present any list of scandalous sins till they have further order from the Assembly, nor in the debate and advice to reced[e] from the sense of the Assembly declared in their votes, and in those petitions presented formerly by the Assembly to the Hon^ble^ Houses, till the Assembly be acquainted therewith. Instructions to Committee.

Ordered—Nor to conclude anything *de novo* till the Assembly be acquainted with it.

Ordered—The Committee are to apply themselves especially to those two particulars in their advice and debate: (1.) The *jus divinum* of a power in Church officers to keep scandalous persons from the sacrament of the Lord's Supper; (2.) The impossibility, by any enumeration of sins, to make a catalogue so sufficient as to preserve the sacraments pure.

Ordered—Mr. Reynolds. This Committee is to prepare a character of scandalous sins, and to report it to the Assembly with all convenient speed.

Sess. 485.—*August* 12, 1645.—*Tuesday morning.*

Ordered—That no testimonials be accepted by the Assembly for any minister to be examined for any sequestration or rectory, except it be signed by the hands of those ministers themselves who do attest them, and the originals to remain in the Assembly.

An order for Mr. Dury admitted to the Assembly. He appeared and took the protestation.

An order was read from the sub-Committee of the House of Commons as followeth: Ordered by this Com- Order from sub-Committee of

Sess. 485. Aug. 12, 1645. House of Commons.

mittee that the divines be desired to advise what notorious and scandalous sins besides those that are already voted by the Houses, and how such persons as are guilty of them shall be suspended from the sacrament of the Lord's Supper, and touching a course to be settled for suspension from the said sacrament.

This was debated.

Res.—An enumeration of some particular sins shall be added by way of instance.

Ordered—The whole business recommitted.

Sess. 486.—*August* 13, 1645.—*Wednesday morning.*

The business of Alborough to be taken into debate tomorrow morning.

About the Parliament. . . .

R. $\frac{22}{5}$.—This distribution shall stand.

Ordered—That the members that shall receive any money shall pay 2d. in the pound to the scribe for the charges.

Report from Committee of Assembly in answer to Committee of House of Commons.

Report made from the Committee about the answer to the Committee read.

The reporter was called upon to read another paper in answer to the second (?) part of the order of the Committee.

R.—This advice shall be sent up to the Committee of the House of Commons.

Report adopted.

That the Committee that presents it desire liberty to ad——

[*sic.*]

Sess. 487.—*August* 14, 1645, 1645.—*Thursday morning.*

Debate about the case of the inhabitants of Alborough and Wattilsfield, which of those places Mr. Ray shall be settled in.

Translation of Mr. Ray refused.

R.—This answer shall be returned to the order of the Committee of plundered ministers: That this Assembly having heard the cause betwixt the inhabitants of Alborough and Watisfield, and considered the allegations on both sides, do conceive that, all circumstances considered, (it is most fit the said Mr. Ray should continue in Watis-

field [1]), (there is not any sufficient reason[1]), it is not fit that Mr. Ray should remove from Watisfield to Alborough. Sess. 487. Aug. 14, 1645.

Upon complaint of disorderly meeting, discountenancing of ministers in their public ministry, a revolting to Anabaptism, and yet remaining in their public ministry,

Ordered—A Committee to consider of all complaints of this kind, either received or that shall be brought in afterwards, and to make report to the Assembly what they think fit to be done in it.

Ordered—12.—Mr. Valentine, Dr. Smith, Mr. Bathurst, Mr. Simpson, Mr. Rayner, Dr. Stanton, Mr. Wilson, Mr. Harris, Mr. Hodges, Mr. Hardwicke, Mr. Ford, Mr. Bridge, to meet on Friday in the afternoon.

The Assembly debated a further answer to the Committee of the House of Commons concerning the business of the sacrament. Debate of further answer to Committee of House of Commons.

Ordered—Mr. Connant, Mr. Bathurst, Mr. Wilson, Mr. Guibon, Mr. Gower, Mr. Rayner, Mr. Prophet, Dr. Stanton, be added to the Committee for the sacrament.

Mr. Taylor, Dr. Hoyle.

Sess. 488.—*August* 15, 1645.—*Friday morning.*

Mr. Phillips, Mr. Pickering, Mr. Scudder. To pray.

An order from the Committee of Examinations to make a return upon the preface (?) of Bibles.

Ordered—That report already voted for printing be presented, and the Committee of the Assembly have power to present to the Assembly what they have further to inform concerning the corrupt printing of Bibles.

Dr. Gouge moved about some young men fit for the ministry, but scruple ordination . . . whether they may, as expectants, employ their talents for a time. Question whether expectants may be employed to preach for a time.

This was debated and respited.

A letter was read from Mr. Michaelthwaite.

Ordered—The scribe be [2] [? to write] to Mr. Michaelthwaite, to let him know that the summons was not intended to do him any prejudice.

R.—3.

[1] Meant to be erased.

[2] A blot in MS.

Sess. 488. Aug. 15, 1645.

R.—Mr. Seaman, Mr. Ny, Mr. Hodges, shall consider and make report how this £200 shall be distributed.

Mr. Seaman made report about money.

£200 to be distributed among members of Assembly.

R.—This distribution brought in by the Committee shall stand with those alterations.

Ordered—This Committee and the former Committee to bring in a further report of the equality for the future.

Those members of the Assembly that do receive anything upon ticket as members of the Assembly . . .

Mr. Street be approved of.

Sess. 489.—*August* 18, 1645.—*Monday morning.*

Report of rules for suspension from sacrament debated and ordered.

Report from Mr. Palmer of Rules about suspension from the sacrament . . . Debated and ordered.

Report made by Dr. Burges of the examples and instances of the discipline of other churches, read.

Ordered—That this be also presented.

Sess. 490.—*August* 19, 1645.—*Tuesday morning.*

Upon a debate about a testimonial,

R.—This testimony shall be allowed of.

Debate about the Catechism.

Sess. 491.—*August* 20, 1645.—*Wednesday morning.*

Ordered—Mr. Foxcroft, Dr. Temple, Mr. Hill, Mr. Hodges, Mr. Woodcock, to visit Mr. Wilkinson.

Ordered.—The scribe to send him £10 upon account.

Upon a debate about Mr. Neale,

Ordered—Mr. Neale bring a hand one or two of some ministers known to this Assembly, of his convers[at]ion for these two last years.

For Mr. Beech,

R.—That Mr. Beech shall have a certificate.

Upon a motion about the printing of the directions about church government,

A Committee of 6: Mr. Whitakers, Dr. Temple, Mr. Vines, Mr. Newcomen, Mr. Seaman, Mr. Palmer, to be a Committee to draw up a petition to both Houses about the printing of this book intituled, Directions of the Lords

and Commons.[1] To meet this afternoon and make report on Monday morning. Sess. 491. Aug. 20, 1645.

Debate about the Catechism . . . A Committee of 3.

R.—Mr. Palmer, Dr. Stanton,[2] Mr. Young, to draw up the whole draught of the Catechism with all convenient speed, and make report to this Assembly. Whole draught of Catechism to be prepared.

Ordered—The Committees for the Confession of Faith do meet this afternoon, and make report on Monday morning. Committee on Confession to make further report.

Sess. 492.—*August* 25, 1645.—*Monday morning.*

Ordered—Dr. Wingham have a certificate from this Assembly without examination.

Dr. Temple made report from the Committee about a petition to the Parliament about the directions for settling presbyterial government. The petition was read and debated.

Ordered—This be recommitted.

Sir Robert Harley and Mr. Tate brought a message and order from the House of Commons about one to pray next Wednesday in reference to Scotland.

Sess. 493.—*August* 28, 1645.—*Thursday morning.*

Mr. Neale brought . . .

R. $\frac{7}{11}$ *neg.*—That this additional testimonial shall suffice to giving a certificate upon from this Assembly.

R. neg.—That Mr. Morris' certificate shall not be accepted.

R.—That Mr. Thompson shall have the certificate of this Assembly not appearing to be examined.

R.—To resume the debate of the business concerning the printing of the late directions.

Ordered—The 3 Committees do meet 2 days in every week—Monday and Wednesday; and Thursday in the

[1] 'Directions of the Lords and Commons assembled in Parliament, after advice had with the Assembly of Divines for the electing and choosing of Ruling Elders in all the congregations, and in the classical assemblies for the cities of London and Westminster, and the several counties of the kingdom.' It was ordered to be printed on 19th Aug. 1645.

[2] Dr. Stanton's name is erased, but it appears later that he was retained on the Committee. The names of Messrs. Guibon, Reynolds, Delmy, Young, and Cawdry are also erased.—T.

Sess. 493. Aug. 28, 1645.

fast week if there be need. *R.*—And the number of the Committee to be 8 at the least.

R.—These Committees are to meet presently.

Sess. 494.—*August* 29, 1645.—*Friday morning.*

To pray.

Mr. Palmer, Mr. Valentine, Mr. Rayner.

Order about examinations.

Ordered—That no man be examined by the Committee of the Assembly but those whose orders and testimonials have first been published in the Assembly.

Ordered—That Dr. Gouge be desired to acquaint the Chairman of the Committee of plundered ministers of the proceedings of the Assembly in Mr. Morris his business; and Mr. Richard Byfield, Mr. Ford, Mr. Dury, took the covenant of the three kingdoms and subscribed their names.

Report from first and second Committees concerning articles of Confession.

Report from the first Committee concerning God's decrees.

Report made by the second Committee of Christ the Mediator.

Ordered—Mr. Appollonius[1] shall be desired at some time convenient when the Prolocutor shall be present, to come to the Assembly to receive public thanks in the name of the Assembly by the Prolocutor.

Ordered—Dr. Hoyle, Dr. Smith, and Mr. Dury to give him notice of this.

Debate on report concerning God's decree.

Debate on the report of the first Committee of God's decree.

Debate upon the title.

Debate about the word 'counsel,' about those words 'most holy wise,' and about those words 'his own.'

Debate about that word 'time,' about the word 'should.'

Debate about the transposing.

Ordered—Mr. Ward, Mr. Young, to desire Sir Robert Harley and Mr. Tate, that a day may be appointed for a fast for Scotland.

Ordered—To proceed in debate where we left.

Sess. 495.—*Sept.* 2, 1645.—*Monday morning.*

Upon another testimonial brought in concerning Mr. Neale—it was debated,

[1] As to Apollonius, see Appendix.

This certificate shall be given to the Commissioners of the Great Seal concerning Mr. Neale, 'That he is well approved of for his sufficiency and ministerial abilities, but for his convers[at]ion, it hath been such as formerly hath given offence, yet at present some hope is conceived of his ∧ but this we humbly leave to the wisdom of the Hon^ble^ Commissioners.' Sess. 495. Sept. 2, 1645. — . he professeth a resolution [*sic.*] of reformation

R.—That Mr. Neale shall not have his certificate for the present.

Proceed in the debate of the report of decrees.

Debate of Christ the Mediator. Debate of decrees, and of Christ the Mediator.

Sess. 496.—*Sept.* 3, 1645.—*Tuesday morning.*

Ordered—That the Prolocutor have £10 paid unto him upon account. £10 to be paid to Prolocutor.

Ordered—Dr. Smith and Mr. Waller do visit the Prolocutor in the name of the Assembly, and deliver the ten pounds unto him upon account.

Report from the first Committee about adding the word 'absolutely'—debated. Debate on decrees resumed.

Absolutely without any foresight of anything without himself as a condition moving him thereunto. not being moved thereunto by any [*sic.*]

Ordered—This recommitted.

Debate about the 2d Committee's report of Christ the Mediator. . . Debate about 'a' and 'the,' 'the prophet.' . . . Debate about giving [from] all eternity. Debate on Christ the Mediator resumed.

Mr. Seaman—What is this to our purpose, how they interpret this Scripture . . . Is it his opinion that there is no giving to Christ from eternity.

Mr. Woodcock—I think that those places do not enforce it, but they may relate to that first promise.

Dr. Hoyle—The words answer it. . . . Whatsoever was before beginning was everlasting.

Mr. Bridge—If he be of that mind, that they were not given from all eternity, let him

Mr. Woodcock—If by giving you mean decreeing, I

Sess. 496. Sept. 3, 1645.

think they are decreed; but I think giving is not meant of the decree.

Mr. Price—Though we are not elected for Christ, yet in Christ.

Debate of Christ the Mediator.

Debate about the words 'to be his seed.'

Debate about expressing sanctification.

Mr. Seaman—The using of the word will not conduce anything to the times. The use of it to that end will be in the head of sanctification.

Dr. Burges—So you will have a head of vocation and justification, etc.

Dr. Hoyle—2 Thess. ii.: He hath chosen you through sanctification of the Spirit, and belief of the truth.

Mr. Seaman—The word sanctified is an ambiguous word.

Henderson on the order of justification and sanctification.

Mr. Henderson—I think the sanctification in nature is posterior to justification. . . . Some say sanctification is before faith; I think it is always after faith and justification.

Mr. Whitakers

Sess. 497.—*Sept.* 4, 1645.

To pray.

Mr. Bridge, Dr. Hoyle, Dr. Gouge.

Debate continued.

The Assembly proceeded in the debate about Christ the Mediator. Debate about the adding of those words 'in time.' Debate about that 'sin only excepted.'

'Blessed' not to be retained before 'Virgin.'

Debate about calling the Virgin 'Blessed Virgin.'

R.—Blessed shall not stand. Dr. Burges enters his dissent.

Dr. Burgess dissents.

Sess. 498.—*Sept.* 8, 1645.—*Wednesday morning.*

Ordered—Mr. Ward and Mr. Whitakers to visit Mr. Young in the name of the Assembly.

Upon a motion about Mr. Appollonius, his entertainment in the Assembly.

Ordered—That he be entertained in the Assembly upon Wednesday by Dr. Burges, and notice be given unto him to come upon Wednesday morning.

Ordered—That Mr. Delmy do give him notice of it, and desire him to be present about eleven of the clock on Wednesday next. Sess. 498. Sept. 8, 1645.

Dr. Gouge offered a report of an addition, though the Committee was not a full number, but 7. He read it; but the Assembly thought not fit to meddle with it, because they were not a Committee. The addition was, without respect to anything foreseen, to be added after freely and unchangeably. Suggested addition to head of God's decree.

The number of the quorum of the 3 Committee[s] shall be reduced to 7.

R. $\frac{21}{13}$.—The number of each Committee shall be lessened for the quorum.

R. $\frac{20}{9}$.—The chairman of each Committee shall name who were present at the said Committee when he makes his report.

R. $\frac{14}{19}$.—Not 7 of the quorum.

R. $\frac{18}{18}$.—6 of the quorum. Prolocutor casts it affirmative.

Proceed in the debate of Christ the Mediator. Debate about 'one person.' Mr. Reynolds made report additional of Christ the Mediator. Debate of Christ the Mediator resumed.

Ordered—That the Committees are to meet by 2 of the clock; and in case they do not come by 3, the company to dissolve, and to make report of the names of those that were present.

Ordered—Proceed in the debate.

Sess. 499.—*Sept.* 9, 1645.—*Tuesday morning.*

R.—Mr. Daniel Dike shall have his testimonial.

Report made by the first Committee—additional concerning God's decree. Additional report concerning God's decree and Christ the Mediator.

Dr. Stanton made report additional of Christ the Mediator. Mr. Prophet made report of Effectual Calling.

Debate upon the report yesterday brought in additional to Christ the Mediator. Report of effectual calling.

Debate about the anointing with the Holy Spirit, and about the word 'sanctified.'

Sess. 499. Sept. 9, 1645.

Mr. Lightfoot enters his dissent to that of Christ's 'suffering grievous torments in soul.'

Debate concerning Christ the Mediator resumed.

Debate the report of the decree.

Sess. 501.—*Sept.* 11, 1645.—*Thursday morning.*

Ordered—Mr. Ley, Dr. Stanton, be desired to move the Committee of Plundered Ministers that Mr. Prophet may have the sequestration of Abinger, in Surrey.

Mr. Harris made report concerning Mr. Neale and Mr. Maris, that both those persons did concur in this: they did make confession of their offences past, professing sorrow therefore, and did promise amendment for the future.

Mr. Neale did mingle his confessions with some tears, and did desire to be employed as a probationer for proof. They further add that for themselves they have not as yet received so full satisfaction in the premises as they do desire, but submit all to the grave and mature judgment of the reverend Assembly.

Ordered—This answer to be given to Mr. Neale and Mr. Marris. Though they have passed many trials, that they have not given that satisfaction that may amount unto the credence of a certificate.

Report from the 2d Committee about Christ the Mediator,—the conclusion of that report.

Report from the morning Committee that they think the former vote of the Assembly sufficient to print? the conditional decree.

Further report from the 1st Committee additional.

Further debate about God's decree.

Proceed in the debate about the decree.

An order concerning Paul Best.

Ordered—The Committee formerly appointed to speak with him do send for him to-morrow in the afternoon.

Sess. 502.—*Sept.* 12, 1645.—*Friday morning.*

To pray.

Mr. Gomer, Dr. Smith, Mr. Greene.

Ordered—Mr. John Dryland have a certificate upon his approbation by the ministers for ordination.

Ordered—Dr. Smith, Mr. Ward, to move the Committee about Mr. Prophet.

Mr. Prophet made report additional. Mr. Wilson made report concerning the Psalms. Mr. Rouse made report from the House of Commons, that they desire the Assembly would hasten the Confession of Faith. Sess. 502. Sept. 12, 1645.

This Assembly doth humbly advise and desire that those Psalms set forth by Mr. Rouse, with such alterations as are made by the Committee of the Assembly appointed to review it, may be publicly sung in churches, as being useful and profitable to the Church. Rouse's metrical version of Psalms.

That the Psalms be read openly in this Assembly; and that, upon the days appointed for the reading of them, the reading of them shall begin at 9 of the clock in the morning peremptorily, by so many as shall be then present; and that at the reading of them there be no debates. Those that desired to be satisfied in anything, they are to consider of it, together with the Committee that have already examined.

Res. neg.—That the Assembly shall not read the Psalms upon Monday morning, 9 of the clock.

Ordered—The Psalms shall be read over in a grand Committee of the Assembly in the afternoons, the next convenient opportunity. To be read in grand Committee in afternoons.

Debate of the report of the second Committee concerning Christ the Mediator. Debate of Christ the Mediator resumed.

Mr. Bridge, Mr. Cawdry, Mr. Dury, be added to the Committee for Paul Best.

Sess. 503.—*Sept.* 15, 1645.—*Monday morning.*

A report concerning Paul Best read.

Ordered—That this be presented to the Committee of plundered ministers, Wednesday in the afternoon, by the Committee of the Assembly appointed to attend upon the business of Paul Best.

Proceed in the debate 'of Christ Mediator.' Debate continued.

Debate about the obedience of Christ to be inserted.

Sess. 504.—*Sept.* 16, 1645.—*Tuesday morning.*

Proceed in debate.

Debate about 'from the beginning of the world.'

Sess. 504. Sept. 16, 1645. The motion about the Annotations of the Bible. Some things in them against the Covenant and the votes of the Assembly.

Sess. 505.—*Sept.* 17, 1645.—*Wednesday morning.*

To pray. Mr. Delmy, Mr. Coleman, Mr. Tuckney.

Debate of effectual calling. Debate about Effectual Vocation.

[*Ord.*] Proceed in the debate. Debate about the Annotations.

Sess. 506.—*Sept.* 22, 1645.—*Monday morning.*

Mr. Crompton, Mr. Ley, Mr. Delaplace, Mr. Bathurst, Mr. Delamarch, Mr. Maynard.

Petition from a Turk. A petition from one Mahomet, a Turk, was brought into the Assembly and read. Because the Assembly cannot take cognizance of this business, Dr. Smith and Mr. Delmy are to answer according to their own discretion.

Mr. Palmer made report about the Annotations. The stationers desired that some animadversions may be made suddenly, and they promised to sell no more till to-morrow.

A motion made by Mr. Whitakers, that the brethren that were a Committee for a Draught of Government, would make a report of what they have done.

That this Assembly made the dissenting brethren to be a Committee to bring in the whole frame of their judgments concerning Church government in a body, with their grounds and reasons, April the 4th, and that this was accepted by them, that the advice of the Assembly concerning government was not sent up to both Houses till July 4, that Mr. Goodwin desired to be excused from his attendance here because the Assembly had engaged them upon that work, which work hath been long expected and earnestly desired by the Assembly; therefore it is now ordered that the said Committee shall, by Monday come se'nnight, report to the Assembly what they shall think.

R.—They have a day fixed to bring in their report, Monday fortnight.

R. N. C.—This declaration shall be entered :

'The Assembly doth declare, That in the order of the Committee to bring in the whole frame of their judgment concerning Church government in a body, with their grounds and reasons, was and is included the business of gathering of churches.' Sess. 506. Sept. 22, 1645.

Sess. 507.—*Sept.* 25, 1645.—*Thursday morning.*

Mr. Ley gave an account of the antidote prepared against the particulars complained of in the Annotations of the Bible.

Ordered—That the Committee for plundered ministers be moved again in the behalf of Mr. Prophet for Abinger in Surrey.

Ordered—The Committee be also desired that Croydon, being so near the city, may be reserved for the accommodation of some member of the Assembly, if any may be had, and that Dr. Smith be propounded in case he shall think fit to accept of it.

Dr. Stanton, Dr. Temple, Mr. Hodges, Mr Ley, to move this.

Debate about effectual calling.

Proceed in debate. Further debate of effectual calling.

Sess. 508.—*Sept.* 26, 1645.—*Friday morning.*

Mr. Sedgwicke, Mr. Calamy, Mr Good. To pray.

R.—Wednesday next spent as a day of humiliation in this place. Day of humiliation appointed.

Ordered—5 members of the Assembly—3 for prayer, 2 for exhorting.

Time to begin at 9, to end at 4 o'clock.

Ordered—For exhortation: Mr. Reynolds, Mr. Palmer. For prayer: Dr. Burges, Mr. Whitaker, Mr. Sed[g]wicke.

Report made by the Committee of the Assembly.

Sess. 509.—*Sept.* 29, 1645.—*Monday morning.*

R.—Mr. Colson shall be examined according to this order.

Debate—Effectual Calling.

Sess. 509. Sept. 29, 1645.

Memorandum—That something be expressed in fit place concerning infants' regeneration in their infancy.

Memorandum concerning regeneration of infants.

Ordered—That the day of humiliation in the Assembly be put off for[1] Wednesday next because of the thanksgiving on Thursday, and that some day next week be spent in it, to be considered of upon Monday next.

Day of humiliation put off.

Ordered—Dr. Smith, Dr. Stanton, to visit the Prolocutor.

Sess. 510.—*Sept.* 30, 1645.—*Tuesday morning.*

Ordered—Mr. Dearsly have a certificate upon his approbation by the ministers appointed for ordination.

Ordered—Mr. Hardwicke to pray with the Committee of both kingdoms in the room of Mr. Good.

Proceed in the debate.

Sess. 511.—*October* 3, 1645.—*Friday morning.*

Mr. Simpson, Mr. Sterry, Mr. Walker.

To pray.

Ordered—That the scribes do send to Mr. Herring to desire him to come to the Assembly, and bring with him those of the people whom he shall think fit that so upon hearing of them . . .

Additional report concerning predestination.

Report additional to the article of Predestination. Debate about it.

Sess. 512.—*October* 6, 1645.—*Monday morning.*

Upon an order from the Commissioners of the Great Seal for one Mr. Rutter, the Assembly being informed by Mr. Bond that he was of late a drunkard, it was ordered that Mr. Bond inform some of the Commissioners of this.

Mr. Walker made report from the 2nd Committee.

Upon debate about the fast in the Assembly,

R.—A fast shall be held some day this week by this Assembly in this place . . . to humble ourselves for our failing in this Assembly, and for the further carrying on of our advice to the Parliament that God may guide and direct them in a due way.

R.—That wording of the causes shall be revoked.

R.—A fast shall be held some day this week by this

[1] Perhaps fr, *i.e.* from.

Assembly to humble ourselves before God, and to pray for direction and blessing upon the work that is committed to the Assembly. Sess. 512. Oct. 6, 1645.

R.—That Wednesday next shall be the day of the fast.

Ordered—Mr. Ash shall supply the room of Mr Sed[g]-wi[ck].

Ordered—That the persons formerly agreed on shall perform the service of that day.

Mr. Ny—When this order was made, some of the brethren were out of town. . . . Some things in the scribes' books we were desired to see, therefore we desire to search the scribes' books, and some time to do it.

Ordered—Monday[1] next they are to make their report.

Prolocutor—There is notice by letter to Mr. Speaker that our forces that are in the siege of Chester have resolved this day to fall upon the storming of the city. . . . Thus the advice of Mr. Speaker that this Assembly would bestow the remainder of this morning in this work to pray for a blessing upon this work. Prayer for forces at Chester.

That Prolocutor and Mr. Woodcocke . . .

Sess. 513.—*October 7.—Tuesday morning.*

The Assembly was turned into a Grand Committee for the reading of the Psalms.

Sess. 514.—*October* 8.

The Assembly met to humble themselves before God, and to pray for direction in and a blessing upon the work that is committed to the Assembly. Day of humiliation and prayer.

Dr. Burges began with prayer.

Mr. Reynolds, after a short prayer, preached upon xvi. Math., 24 : Then said Jesus to His disciples, If any man will come after me, let him deny himself.[2] We may observe of Christ, that when there appeared any special evidences of human frailty in Him to take off the offence Notes of Reynolds' sermon.

[1] Written above Thursday in MS.

[2] This sermon was published in 1646, and inserted among Reynolds' printed sermons in his collected works. In the edition of 1826 it will be found, vol. iv. p. 318, etc.

Sess. 514. Oct. 8, 1645.

Notes of Reynolds' sermon continued.

that might be taken, He did at the same time give some singular demonstration of His divine power, so in birth, temptation, agony, as in the fig tree, the appearing the infirmity of a human mistake, He was pleased that with all to manifest His divine power. . . . When holy men have been honoured by God, . . . lest they should be transported, He is pleased to humble them. It was so with Paul ii. Cor. 12. And so with Peter in this chapter. He made a glorious confession of Christ to be the Messiah, and Christ honoured him ; but as soon as Christ begins to acquaint His disciples with His suffering ; Peter, that had been honoured to be the first that should preach the gospel to the Jews . . . Peter begins to be offended, and advises Christ to take pity of Himself. Christ reprehends him : Thou art an offence unto me . . . In this reprehension, 1. Personal corruption v. 23. 2. A doctrinal instruction. . . . They that would own Christ for their King must not expect great things. . . . Herein He doth assure them they shall secure their own lives. 25 v. and that by . . . The words are a character of a disciple of Christ, consisting of self-denying and suffering, and of suffering to the uttermost, pain [1] and ignominy . . . Take it up . . . willingly and obediently. . . . I have singled out the article of self-denial. Consider what is meant by denying, and what by a man's self-denying. The original word is emphatical—to deny thoroughly and totally. Let him, as it were, cast himself off. It is a law word—a thrusting off a graceless child. . . . A man's self. Man is taken chiefly in these 3 ways :—originally as he comes from Adam, . . . naturally as created by God . . . graciously as renewed by God . . . A man's sinful self, and so it is to deny ungodliness and sinful work . . . A man's natural self either in regard of being or well-being. This last to 3 heads : 1. External relations . . . 2. Special gifts and endowments . . . 3. Common ends which men naturally propose to themselves to pursue . . . To these may be reduced . . . A man's renewed self, his gracious self, as the lusts of our corrupt nature are the members of the old man, so the graces of the spirit of the new man . . . 3 branches

[1] Blank in MS., 'death' in printed sermon.

Sess. 514. Oct. 8, 1645. Notes of Reynolds' sermon continued.

of this duty of self-denial . . . 1. Some things to be denied simply and absolutely, so our sinful self, two manner of ways . . . 1. Generally as it importeth the whole body of concupiscence revenge the blood of Jesus Christ upon our own corruption. Herein required a continual actual exercise of our grace, be[cause] things that are natural will return unto the strength again if not weakened [1] over, as a stone and water . . . 2. Specially in regard of our individual and more personal corruptions xviii. Psalm 23 . . . As the juice and sap of the earth is the *fomes* and matter of all fruit, yet in one field it will take better to wheat and in another to barley. . . . Hence in the Scripture mention of national sins . . . and personal sins the pride of Pharaoh. . . . By this sin it is that particular persons do most of all dishonour God, resist the grace of God, defile their own consciences. This makes the greatest struggling in conversion, and therefore in repentance. Though it drive away all sins, yet this sin above others is singled out. [2] For our natural self, to deny that hypothetically and with condition when God calls us to it. [1] God doth never call us to deny ourselves whole and wholly. We are allowed to seek ourselves and salvation. . . . 2. Neither doth He call us to any morose and superstitious self-denial—not to enjoy the things that God gives . . . Superstitions like that of Baal's priests and that of the Flagellantes. A story of this in the fourth part of the Warfare[2] to show to what sordidness the superstitious devotion of that Church doth carry men unto. . . . God calls when anything that is dear and near to us stands in opposition to Christ . . . and in this we are always to deny ourselves in preparation of heart and actually when . . . As Paul, Acts xx. 24, xxi. 13. Michaiah did not regard his own safety, 1 King. xxii. 14. Nor Levi regard his father and mother, xxxiii. Deut. 9. Ezekiel xxiv. 16. Nor Matthew the gain of his custom. . . . In this case we are to deny ourselves 2 ways: 1. When anything is a snare unto us, either a fruit of sin, or temptation to sin . . . xiii. Deut.

[1] Perhaps 'watched.'

[2] Climacus and Lewes of Granada in the fourth part of his Christian Warfare.—*Printed Sermon.*

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Notes of Reynolds' sermon continued.

6. . . . Though idols made of silver or gold, yet if idols they must be thrown away . . . The brazen serpent when a snare unto sin . . . 2 King. [xviii. 4.] Zaccheus denies all his unjust gain. . . . 2. To deny them as oblations when Christ calls them to be dedicated to him—when Abraham was called from his own country, Daniel to be cast into the den, Moses, the disciples, Paul—none of those do consult with flesh and blood. . . . All that we are and have is upon those conditions,—to use them to His honour, and part with them when called for. . . . 3. Our renewed self—our virtues and graces in some sense to be denied comparatively with respect to salvation. . . . In the nature of duties we are to prize them ; but in the notion of the covenant of life, we must esteem them as loss for the . . . To hang the weight of a soul upon anything that hath imperfection is dangerous. . . . Nothing we are to call our righteousness but the Lord our righteousness. . . . Faith justifies, as a window is said to enlighten the room, because it is most apt to let in that light which comes from another body. . . . Application : [As] when Christ did preach His sermon to His disciples, viii. Mark, 34 . . . it shall be double. In the general relation as the people of Christ and as ministers of Christ. As people of Christ: 1. Take heed of that sin which is most formally opposite to self-denial ; self-love, a comprehensive sin, a seminal sin, at the root of every sin. The apostle puts it as the commander, in describing a whole regiment of sins. . . . 2. Great branches: self-seeking as the end, and self-depend[ing] as the means to that end . . . Self-seeking wholly taken up in serving yourselves . . . ii. Phil. 21. When men are like to the prophet's vine, x. Hos., this is the greatest self-hatred in the world. . . . Order our love in proportion to our life. Whence we derive our life we should turn all our love . . . Self-depending when we do put confidence in our own graces, or in men, strength, horses, and chariots . . . This is a great sin . . . injurious to the attributes of God, His wisdom, goodness, etc. Our confidence should be in those—those are unmov[able]. . . . 2. Let us be exhorted to the practice of this duty. 1. Let us exalt the word of God and counsel of God. Let the wisdom of our

Sess. 514. Oct. 8, 1645.

Notes of Reynolds' sermon continued.

God prevail, Pro. xxiii. 4. 2. Exalt the authority of God in all our wills and affections. If a man can but deny his own will. . . . 3. Exalt the honour of God in all our own aims and designs, 2 Sam. xv. 25 . . . 4. Set up the love of Christ and His Church uppermost in our hearts. This will constrain us and make us willing, teach us to say as Esther, Est. iv. 16. cry down all private interests, and make us to say as Elisha 2 Ki. v. 16. to Gehazi, or as Jeremiah to Baruch. . . . 2. Encouragements in the text to this duty: 1. It enables us to take up the cross. It is both a step to it and a means too. The less we value ourselves, the less we shall be troubled with the cross. 2. It will enable us to follow Christ: what Christ commands us to do He doth enable us to do by following His example. Self-seeking ever proceeds from lowliness[1] of mind. . . . Amongst the creatures, those that live only to themselves, they are either base or wild; but the noblest creatures, they have spheres of activity. . . . God hath planted a natural self-denial in every creature: moral self-denial in heathen. . . . But we are never enough out of ourselves till Christ have divided all our spoils. . . . 2. To us as ministers the disciples of Christ. . . . 1. That we would be ordered to pray for. 2. To practice this. 1. To pray for it. Nothing more dangerous to a Church and State than self-seeking, one which[2] in a . . . one string in an instrument and spoil. . . . Private interests ever be obstructing necessary duties. This made Pharaoh oppress Israel, Jeroboam set up his calves, Jews crucify Christ, Demetrius . . . As little ditches being joined to the side of Acts xix. a river, draw it out of its own channel. . . . 2. Self-denial is a most admirable preparation to all public employments. . . . What God offered Moses in destroying Israel, and to make of him a great nation, Moses does not have . . . So Joshua divides to the tribes, and had no portion till afterwards for himself. . . . xix. Jos. 48 . . . v. Neh. 14. . . . How low was Paul in his own eyes. . . . Before we use great timber in building, or bricks, we fit them for building, that the self-moisture may be drawn out, that it may not warp in the building. . . . High buildings laid in low foundations,

Jer. xlv. 5, 6.

[1] For lowness; see printed sermon. [2] Perhaps notch.

Sess. 514. Oct. 8, 1645. —— Notes of Reynolds' sermon continued.

richest treasures out of the deepest mines. . . . 1. Luke 48. . . . What graces doth that[1] honour, but self-denying graces, faith and repentance. . . . 3. No conditions of life which are not subject to temptations of self-seeking. Some men gain by[2] public troubles, others gain by the crimes of men. . . . If a strict reformation, less water would run into their mill. . . . We have our temptations too. . . . If so much preaching and so much superintendency, we must resolve to live a tedious life. . . . Therefore pray that God would pour out a large spirit of self-denial. . . . The daughter of Pharaoh not fit to be Solomon's wife till she did forget her own kindred. . . . A man that is all for himself is like a standing pool—good for little. [Let us pray] . . . for the King. . . . It was a low expression, but a kingly resolution in David, 2 King. vi. 22. . . . And for the Parliament that God would double upon them the spirit of self-denial. . . . To seek wealth of his people, as Mordecai x. Est. 3. . . . To speak comfortable to the Levites. . . . 2 Chron. xxix. 30 . . . that no jealousies may break asunder the civil and ecclesiastical dispensation, . . . and for the armies that God would hold in them that noble spirit of self-denial.[3] . . . And for ourselves, that we may in all things of duty deny ourselves. The Galatians received Paul as an angel of God. . . . But it is our duty to prescind and abstract the interest of our master from our own reward. . . . In our humble advices we have not pursued any private int[erest]. Yet because some are jealous . . . let us be jealous with a jealousy of caution, that it may not be so, and pray that we may be furnished with such self-deny[ing] hearts. . . . that as we preach not ourselves so, that we do not desire or affect a domination, but desire the promoting of the ordinances, that we may be the servants of the Church. . . . 2. An exhortation to the prac[t]ice of this duty. . . . 1. Concerning our general ministry. . . . Study to deny ourselves in those weaknesses that are most peculiar and special to us as ministers of the gospel. . . . As affectation of new lights of doctrine. . . . Such men do *captare tempora*

[1] Perhaps Xt for Christ.

[2] 'But' in MS.

[3] This clause is not inserted in printed sermon.

Sess. 514. Oct. 8, 1645. — Notes of Reynolds' sermon continued.

impacata. . . . Many itching and wanton wits of an Athenian temper. . . . Tell new truths. . . . I never could fancy projectors in any being.[1] They delude others and undo themselves. But of all, a projector in learning, and especially in divinity. . . . Such were the ancient heretics . . . amuse the people with strange words and unintelligible expressions. . . . I doubt not but there will be further light to the predictions of the prophets; but in truths doctrinal, and especially evangelical, to cry up new lights, and astonish the people with metaphysical fancies, is to introduce scepticism into the Church of Christ. Let our ministerial prudence and zeal teach us to deny all pride and wantonness of wit, . . . and content ourselves with the words of truth and soberness. 2. Deny ourselves in the affectation of new senses and meaning of Scriptures.—I say in the affectation of them. . . . I do not forbid . . . only . . . 1. With humility . . . not magisterially. . . . 2. In this business take heed of departing from the analogy of the faith, and that which is according to godliness. Judge those expressions, that are most orthodox and tend to godliness, be the best. . . . 2. Hard in the service of the Church, to deny our natural selves, willing to be spent and spend. . . . Many things call. . . . 1. The prejudices and jealousies of men, as if we drew a design, and affected domination. Many bear an evil eye upon our outward condition. . . . It becomes us to maintain and vindicate *jura*, . . . but it must be done with tenderness, be[cause] it will be difficult to take off the prejudice of seeking ourselves in it . . . managing it prudently without excess. . . . 2. The weaknesses of other men. We must deny our parts and learnings, and produce milk for babes. . . . The fewer sails you spread, the swifter your motion will be. . . . 3. The frowardness and humours of many men calls upon us for self-denial. . . . Take heed of being tempted to forbear an unwelcome truth. Cowardice in a minister is a baser thing than in a soldier. . . . 4. The state of the Church doth mainly call upon us, 1. To deny our private and proper interests; let us not say let the difference yet continue; let parties be balanced;

[1] Perhaps 'thing.'

SESS. 514. Oct. 8, 1645.

Notes of Reynolds' sermon continued.

[oh] that when the Church is in a flame, any should come with such a mind to serve their own turns by the common fire, . . . 2. To deny our judgments and opinions[1] rather than by them to hinder the peace of the Church. . . . A divided ministry fomented by an Episcopal interest. . . . But whence is it that still we must have a divided ministry? . . . Will not this be an advantage for the common enemy? . . . Let us on all hands endeavour, so far as the mutual condescensions of brethren can reach [to] take off the heat. No man may, under pretence of humility, prejudice a public right. . . . If I had a single opinion, . . . and confidence enough to value it, . . . 2. For the service of this Assembly, . . . 1. That we would deny ourselves in our private affairs in our time. . . . The eyes of friends are upon us, expecting our best,[2] and of enemies deriding our slowness, and of the Churches. When we had knotty arguments, then we kept all together; but now that it will be carried on with unity and consent, let us not faint in our minds. . . . 2. In matter of property and pay I conceive it may be improper and unseasonable to insist too emphatically upon that point. . . . Happy if suggestions of this nature proceed rather from others than ourselves. . . . 3. Reference to our speeches and debates. . . . Many have excellent abilities of copious speaking, but considering the . . . fitter to speak Sallust[3] than Cicero. . . . 4. In the business of heats and passions, those are seldom friends to business, ordinarily, like an edge turned, misty, obstructive, and have much of darkness in them. . . . Conclude all with the apost[le's] exhortation: Look not on our own things, but the things of others. Let the same mind be in you that was in Christ.

Mr. Whitakers prayed.

Notes of Palmer's sermon.

Mr. Palmer, after a short prayer, preached on Zach. iii. 6, 7. A text suitable to the Assembly. Posture we are in, and the world's esteem of us in the following words . . .

[1] 'They being not in themselves matters of faith and moral duty, but matters merely problematical and of private persuasion, wherein godly men may be differently minded without breach of love or hazard of salvation.'—*Printed Sermon.*

[2] Haste, *Printed Sermon.*

[3] 'Aristotle' in printed sermon.

Sess. 514. Oct. 8, 1645. Notes of Palmer's sermon continued.

After a great many years' captivity, God looks upon His people with mercy, and brings back His people, sets them upon building of His temple. . . . The work is interrupted, and after some years God stirs up the spirits of His prophets. . . . Zachariah, in a vision, encourageth his people to go on in the work. The glory of his temple inferior to Solomon's, as appears by the mourning (?) of those. . . . The priesthood was contemptible. . . . Through their frailties and weaknesses (?) they did deserve from God reproach and contempt. . . . To remedy all this, God represents in the 1 v[erse]. . . . Christ interposes and rebukes Satan, and acknowledgeth that His power had rescued Joshua and the priests as a brand plucked out of the fire. . . . Here comes in the free grace of Christ that pardons and takes away the filthy garments, and gives him glorious garments. Here is something to recover the honour of the priesthood, but that all this might not be abused, here is a solemn protestation. In these words we have what it is that God requires as a duty, and what He doth encourage them withal upon that condition what God stands upon. It is purely[1] (?) authoritative and majestical. . . . And it is a kind of an oath to Joshua. He would employ him and entrust him. . . . This very much belongs to us. . . . We have seen though not all those things every way parallel. The word of God hath that that no story can reach. We have been recovered out of Babylon. We are a second time upon a Reformation. We have seen our forefathers cast out and made base before all the people. . . . We are men wondered at . . . and have Satan and Satan's instruments to accuse us. But in Christ we trust to appear clothed with His robes. Therefore He protests the same thing to us that to Joshua and his fellows. This is my faith if God give us this grace to fulfil this charge. He will He[2] make good the same to us. . . . There are some under the New Testament that are to judge them that are within—some to be governments—and if we be not amongst the number of those men it were strange. . . . For no civil governments to whom Christ gave spiritual gifts at this time. . . . Because

[1] Perhaps 'partly.'

[2] *Sic* in MS.

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Notes of Palmer's sermon continued.

of the straits of time to speak something by way of exhortation and consolation. . . . 1. What God would have us do. Be ruled by Him in the generality of our conversation, and particularly of our car[ria]ge. 2. Consider that here is something that concerns us as Christians, and that that is to be reduced to our office. . . . In the first only remember you. . . . 1. Negatively. Not to follow the ways of our own hearts or the sight of our own eyes, xi. Eccl., lvii. Esa. Those whom God smites, they sometimes go on frowardly in the ways of their own hearts. The following of Christ is the way we should walk in, i. Tim. 6. A charge as we are ministers to take heed of the love of money. . . . 2 Tim. ii. . . . We are to have our eye so upon the will and word of God as thereby to choose our way. . . . 1. Take heed of the ways of covetousness, that we be not of the number of those that devour widows' houses . . . that by engaging ourselves in the businesses of the world we negl[ect] our duty . . . that we do not sell the souls of the people for gain. . . . 2. Take heed of the ways of ambition, drawing disciples after us, following our own opinions and conceits, . . . pride: now reason to take heed of it when such jealousies are cast upon us. . . . Take heed of that ambition whereby we would think to rule and sway all. . . . 3. Take heed of ways of pleasure, idleness, wantonness, and lasciviousness, false prophets—they followed the lusts of uncleanness. . . . Avoid all the appearances of evil, whatsoever might give the least shadow of any offence. . . . 2. Positively walk in the ways of God; give good example; be as the salt to season the people of God, and not be unsavoury. . . . Every minister of God is a captain, and he must lead. . . . iii. Phil. 17, 20. . . . We shall never answer it to God if we be not patterns. 2. Keep my charge, a remembrance of what we must do in our office—particularly we must teach and look diligently, that everything be according to the will of God. . . . Keep the charge of God in the administration of all things according to the necessity of the souls of the people. Take heed of force and cruelty . . . and strengthen the diseased, heal the sick, seek that which is lost. Keep the charge of God in our doctrine

. . . not to please men, i. Gal. 10, and yet becoming all things to all men, 1 Cor. 9 . . . and yet with all meekness, instructing those that oppose, and restoring those that are fallen through infirmity. All this is specially the charge which we are to keep, and all this with prayers for the flock. . . . There is something that we are to consider, as especially employed in this great service . . . with all diligence attending upon it as the greatest work, one of them, ever put into the hands of any . . . affording our presence our attention and intention. . . . Many things may persuade us . . . Remember how God hath cast off those that were before us, and so God might upbraid, as Jeroboam, who did worse than Solomon. . . . 2. We are to consider how great a God it is whose charge we are to keep. . . . 3. Consider what it is for; what doth it tend to? Immediately to the saving of many thousand souls. . . . If we have not more zeal, humility, diligence, meekness of spirit, how shall we be able to answer for it to God? . . . That God should single us out . . . let us reflect upon ourselves. . . . Remember how true many of those confessions, acknowledgments, have been concerning us. . . . If we find that the work of God stops and goes not on . . . if there be any danger or likelihood that we shall not be employed, is not God just in this? . . . Look forward and consider how God protests . . . This is the awakening of us to consider while yet it is time. Bethink what we must resolve. . . . Resolve to walk in God's ways and keep His charge. If we do resolve this and begin with our diligence, here we have a fair encouragement. . . . But otherwise, can we expect that shall be anywhere at any . . . If now we are afraid of men, and will comply with men and drive designs, there will be the same hazards; there are temptations in every condition. . . . If we here be unprofitable, and have a name of being employed in God's work and do Him no service. . . . 2. The comfortable part of it . . . Here is the encouragement that God gives to His servants. If we either consider the ability of God or His willingness, we may be strengthened that this in due time shall be fulfilled to us. . . . 1. How able is God to do it. . . . What can

Sess. 514. Oct. 8, 1645.

Notes of Palmer's sermon continued.

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Notes of Palmer's sermon continued.

hinder it? All that is is in the hearts of men; and who commands the hearts? . . . Was it not strange that all Egypt should be content to be ruled by Joseph? . . . that Joshua be the governor when Moses is dead. . . . xxix. Pro., lxxv. Psal. . . . Were we as vile and poor as children, yet the promise is, xi. Esa.: a child shall lead them. . . . God hath a mighty overruling power in all the dispositions of all things in the world. . . . Ezra iv. 12. The suggestion was, the king should lose his authority, vi. Ezra . . . Ezra vii. A new commission—a commission to judge. At first it was apprehended to be a great mischief to set it up, but now it is turned. . . . ii. Neh. . . . It is God, saith David, that subdues the people under me. If men be never so full of jealousies, yet it shall go on; all shall agree on it. . . . 2. How many engagements may be apprehended that God doth declare that He will do this work. . . . 1. This is the foundation we go upon. It is the will of God that His house should be so judged and so kept. 2. As it is the command of God, so that by which the kingdom of Christ shall be set up; and hath not God sworn to set up the kingdom of Christ, and engaged His zeal to do it? 3. It concerns the souls of thousands—thousands that yet remain in extreme darkness in regard of ignorance and profaneness; and can it be imagined a disgraced and discontinued ministry that hath not the power of Christ put into their hands shall do the work to gain so many souls? . . . In all ages of the Church, was there not either miracles or persecutions, or the power of them that are in authority to bring men unto Christ? . . . 4. In regard of the love that God hath to the comfort of His servants; how long have the servants of God groaned under the ignorance and profaneness? . . . 5. Mention made of the stopping of the mouth of iniquity. . . . 6. That that God hath specially regard unto is the prayers of His people, x. Psal. 15, 16, 17. . . . How many thousands of prayers for the settling of the power of the kingdom of Christ. . . . 7. Manifold promises of great and glorious things that God will do for His people—purge out the dross and take away the tin, and how shall this be done if there be not a power? . . . 8.

When doth God use to do all these things? A. When He hath prepared the hearts of His people—then His work hastens. . . . If God do but give us a spirit to be faithful to Him, we have cause to encourage ourselves that the thing shall be done. . . . Consider with ourselves that which the Psalmist expresseth: cvi. Ps. [v. 3.] . . . We must resolve to keep righteousness . . . keep close to God to fulfil the will of God, and maintain His truth with that humility and faithfulness that behoves us. . . . If in times of difficulty we be faithful, when Christ comes to settle His power, those are the men whom He will employ. . . . But on the other side, Moses and Joshua. . . . Sess. 514. Oct. 8, 1645. Notes of Palmer's sermon continued.

Mr. Ash concluded with prayer.

Sess 515.—*October* 9.

The collection at the fast was 2 . . .

R.—The servants of the Assembly shall not have the money collected.

R.—The money shall be distributed to Mrs. Hale, Mr. Rathband, Mrs. Herle.

A collection was made for the servants; it was 41s. 6d.

Resolved, that a letter be sent to Mr. Herring's parish.

The Assembly proceeded in the debate of the report concerning the Covenant[s]. Debate of report concerning the covenants.

An order was brought from the House of Lords about Mr. Barton's Psalms.[1] Order as to Barton's Psalms.

R.—It be referred to the Committee for the Psalms to consider of this order of the Lords, and to make report what answer shall be returned.

R.—10; an addition to the Committee—to meet to-morrow.

R.—6 added: Dr. Temple, Mr. Walker, Mr. Byfield, Mr. Bathurst, Mr. Wilkinson, Mr. Seaman.

A letter from one Mr. Newman to the Assembly about his examining of a minister.

Sess. 516.—*October* 10, 1645.—*Friday morning.*

Ordered—That the letter and testimonial of . . .

[1] Journals of House of Lords, vol. vii. p. 627.

Sess. 516. Oct. 10, 1645.

Mr. Carrill, Mr. Wilson, Mr. Ford, to pray.

Proceed in the debate about the first proposition in the report concerning the Covenant. A proposition added by Mr. Reynolds. Debate about 'condescension.'

Debate of God's covenants.

2[d] proposition debated—about the first covenant, and that of personal obedience.

Ordered—That the Assembly do not hold it fit that Mr. Dollinder shall have his certificate.

Report from the Committee of Printing.

Sess. 517.—*October* 13, 1645.—*Monday morning.*

The Committee for to provide a minister for Wapping do meet and think of a fit minister, and make report to the Assembly with all convenient speed. Dr. Gouge be added to this Committee.

£200 for members of Assembly.

Ordered—Mr. Reynolds, Dr. Temple, Dr. Smith, Mr. Ley, Dr. Stanton, to be a Committee to dispose of the £200 brought from Haberdashers Hall.

Answers to reasons of dissenting brethren.

Mr. Tuckney made report of the answer to the reasons of Dissenting Brethren about the instance of the Church of Ephesus.

Mr. John Kid was examined for his fitness for Winston in the Bishoprick of Durham, being to be sent thither by the Committee for the North. He was, upon examination, approved by Dr. Gouge, Dr. Smith, Mr. Wilkinson, Mr. Arrowsmith, and Mr. Tuckney.

Ordered—This Assembly doth approve of this answer to the reasons of the Dissenting Brethren against the instance of the Church of Ephesus.

Mr. Simpson made report[1] from the Committee of the Dissenting Brethren concerning reasons why they did not think fit to bring in their model of government; and it was as followeth.[2] . . .

Sess. 518.—*October* 14, 1645.—*Tuesday morning.*

Mr. Ley published a testimonial concerning Bunning, whereupon it was ordered he should have a certificate.

[1] From this to the end of Session 518 the minutes are in another hand.

[2] Not in MS., but given in Hanbury's Memorials, vol. iii. pp. 2, 3, etc.

On a motion of Mr. Coleman that the report from the Committee concerning printing be taken into consideration, after consideration had of it, it was . . . Sess. 518. Oct. 14, 1645.

R.—That a former report agreed upon Apr[il] 10, to be made to the Committee of the House of Commons for printing, shall be reported *mutatis mutandis* to the Committee of Examination in satisfaction to their order.

Ord.—That Mr. Ley, Mr. Ny, and as many more of that Committee as can conveniently, do attend the Committee of Examinations on Friday next to present that report.

Ord.—The Committee of the Assembly for printing do proceed to examine other false impressions of the Bibles which shall be brought unto them, and for that purpose to meet once a week, and to consider about the cases of Bibles.

Report for distribution of £200.

Dr. Temple made report concerning the £200 brought into the Assembly, that £20 of it being already disposed of, and they hearing these shall have £300 more brought in before long, they had agreed about distributing the whole equally amongst such members of the Assembly as do attend the service—it amounting to £6 a piece, with some remainder; and that money already received of it to be distributed forthwith to 30 of the Assembly, whereupon it was

Resolved—That the Assembly doth approve of what the Committee hath done.

The Assembly, taking into consideration the report brought in yesterday by the Committee of the Dissenting Brethren, it was

Resolved—To refer the consideration of that report of the Brethren brought in yesterday to a Committee to be considered of by them, and to report their thoughts about it to this Assembly.

Res.—That it be referred to the Committee which brought in the answer to the reasons of the Dissenting Brethren.

Res.—To adjourn the Assembly till Friday morning.

Ordered—That the three Committees do meet immediately after the rising of the Assembly; and that they meet again to-morrow at nine of the clock.

Sess. 519. Oct. 17, 1645.

Sess. 519.—*October* 17, 1645.—*Friday morning.*

Mr. Seaman, Mr. Thorowgood, Mr. Reynolds.

To pray.

An order for Mr. Bridges.

Ordered—This order be communicated to the Chairman of the Committee of Examinations to inquire of them concerning the charge against Mr. Bridges in their Committee.

Reports from first and second Committees.

Report from the first Committee concerning Predestination.

Report from the second Committee concerning the Covenants.

Report concerning predestination debated.

Debate upon the report of the first Committee concerning Predestination.

Debate about those words, 'unto everlasting glory,' whether they be not superfluous.

Sess. 520.—*Oct.* 20, 1645.—*Monday morning.*

Dr. Temple made report concerning Mr. Bridges; the Committee was not satisfied concerning him; they had ordered the clerk to bring a note of what was done.

Ordered—That Mr. Bridges' examination be respited till the Assembly be further satisfied.

Debate resumed.

Proceed in the debate about permission of man's fall; about 'the same decree.'

Mr. Rutherford . . .

Mr. Seaman—If those words 'in the same decree' be left out, will involve us in a great debate.

Mr. Rutherford—All agree in this, that God decrees the end and means, but whether in one or more decrees is not . . . Say God also hath decreed . . . It is very probable but one decree, but whether fit to express it in a Confession of Faith . . .

Mr. Seaman . . .

Mr. Rutherford—If there can be any argument to prove a necessity of one and the same decree, we would be glad to hear it.

Mr. Whitakers—If you take the same decree in reference to time, they are all *simul* and *semel: in eterno* there is not *prius* and *posterius.*

Dr. Gouge—I do not see how the leaving out of those

words will cross that we aim at; I think it will go on roundly without it. Sess. 520. Oct. 20, 1645.

Mr. Whitakers—Our conceptions are very various about the decrees, but I know not why we should not say it.

Mr. Seaman—All the odious doctrine of Arminians is from their distinguishing of the decrees, but our divines say they are one and the same decree.

Mr. Gillespie—When that word is left out, is it not a a truth, and so every one may enjoy his own sense. Gillespie desires every one may enjoy his own sense.

Mr. Reynolds—Let not us put in disputes and scholastical things into a Confession of Faith; I think they are different decrees in our manner of conceptions.

Mr. Seaman—You know how great a censure the Remonstrants lie under for making 2 decrees concerning election, and will it not be more concerning the end and means?

Mr. Calamy—That it may be a truth, I think in our Prolocutor's book he gives a great deal of reason for it; but why should we put it in a Confession of Faith?

Mr. Calamy—I question that 'to bring this to pass;' we assert *massa pura* in this . . . I desire that nothing may be put in one way or other; it makes the fall of man to be *medium executionis decreti.*

Mr. Palmer—You will be in a worse snare in leaving it out.

Mr. Woodcocke—I desire to know whether this be meant of the decree or the execution of it.

Mr. Gillespie—Say, 'For the same end God hath ordained to permit man to fall.' . . . This shows that in *ordine naturæ* God ordaining man to glory goes before His ordaining to permit man to fall.

Sess. 521.—*October* 21, 1645.—*Tuesday morning.*

Report made from the first Committee sitting before the Assembly. Report concerning predestination.

Resolved by them, that mention be made of man's fall.

Resolved by them, that those words 'to bring this to pass' shall not stand.

Dr. Wincop to pray with the House of Lords next week.

Debate about those words, 'to bring this to pass.' Debate resumed.

Mr. Reynolds offered something: 'As God hath ap-

Sess. 521. Oct. 21, 1645.

pointed the elect unto glory, so hath He by the same eternal and most free purpose of His will fore-ordained all the means thereunto, which He in His counsel is pleased to appoint for the executing of that decree; wherefore they who are endowed with so excellent a benefit, being fallen in Adam, are called in[1] according to God's purpose.'

Mr. Chambers offered something.

Ordered—To debate the busin[ess] about Redemption of the elect only by Christ to-morrow morning.

Sess. 522.—*October* 22, 1645.—*Wednesday morning.*

Upon a debate about Mr. Bridges, the report from the Committee of Examinations concerning him was brought in and read.

Ordered—Respited till Friday morning.

Debate about Redemption of the elect only by Christ.

Debate about redemption of elect only.

Mr. Calamy—I am far from universal redemption in the Arminian sense; but that that I hold is in the sense of our divines in the Synod of Dort,[2] that Christ did pay a price for all,—absolute intention for the elect, conditional intention for the reprobate in case they do believe,—that all men should be *salvabiles, non obstante lapsu Adami* . . . that Jesus Christ did not only die sufficiently for all, but God did intend, in giving of Christ, and Christ in giving Himself, did intend to put all men in a state of salvation in case they do believe.

Mr. Palmer—He would distinguish from the Arminians; they say all equally redeemed, but not so the other, and

Mr. Reynolds—This opinion cannot be asserted by any that can say he is not of the Remonstrants' opinion . . . upon a condition that they cannot perform, and God never intends to give them.

Mr. Calamy—The Arminians hold that Christ did pay a price for this intention only, that all men should be in an equal state of salvation. They say Christ did not purchase any impetration. . . . This universality of R[edemption] doth neither intrude upon either doctrine of special election or special grace.

[1] *Sic* in MS. [2] *Acta Synodi Dordtrechtanæ*, p. 603, Th. iii. ed. 1620.

Mr. Seaman—It is nothing whether the opinion of Remonstrants or not. We must debate the truth and falsehood of it. . . . He doth not say a salvability *quoad homines*, but *quoad Deum* . . . so far reconciled Himself to the world, that He would have mercy on whom He would have mercy. Sess. 522. Oct. 22, 1645. Debate continued.

Mr. Palmer—I desire to know whether he will understand it *de omni homine.*

Mr. Calamy—De adultis.

Mr. Whitakers . . .

Mr. Young—This controversy, when first started in the Church, they used a distinction: they said it was *pro natura humana.* . . . In the application he expresseth it only *electis.* Some speak of the former branch as that . . .

Mr. Gillespie—Nothing to the thing itself; but for the state of the question, let more be looked upon than that expressed in the proposition, because there is a concatenation of the death of Christ with the decrees; therefore we must see what they hold concerning that which in order goes before and what in order follows after. . . . Camero[n] saith for all upon condition of believing, but Amyrauld he hath drawn it further. . . . Whether he hold an absolute reprobation of all that shall not be saved. . . . *A parte post* what follows upon that conditional redemption.

Mr. Calamy—In the point of election, I am for special election; and for reprobation, I am for *massa corrupta.* . . . Those to whom He . . . by virtue of Christ's death, there is *ea administratio* of grace to the reprobate, that they do wilfully damn themselves.[1] I neither hold sufficient grace nor special grace.

Mr. Marshall—For order, you shall not need to know what this or that man's opinion is; if you dispute the thesis, you will state it so as that it rejects all contrary opinions.

Mr. Reynolds—The Synod intended no more than to declare the sufficiency of the death of Christ; it is *pretium in se*, of sufficient value to all,—nay, ten thousand worlds. There are two Adams,—one a fountain of misery, and the

[1] *Acta Synodi Dordtrechtanæ*, p. 603, Th. v. ed. 1620.

Sess. 522. Oct. 22, 1645.

other of mercy. . . . To be salvable is a benefit, and therefore belongs only to them that have interest in Christ.

Debate continued.

Mr. Seaman—All in the first Adam were made liable to damnation, so all liable to salvation in the second Adam.

Proposition to be debated.

This proposition to be debated: 'That Christ did intend to redeem the elect only.'

Mr. Calamy—I argue from the iii. of Joh[n] 16, in which words a ground of God's intention of giving Christ, God's love to the world, a philanthropy the world of elect and reprobate, and not of elect only; it cannot be meant of the elect, because of that 'whosoever believeth' . . . xvi. Mark, 15. 'Go preach the gospel to every creature.' If the covenant of grace be to be preached to all, then Christ redeemed, in some sense, all—both elect and reprobate; but it is to be preached to all; there is a warrant for it. . . . For the minor, if the universal redemption be the ground of the universal promulgation, then . . . the minor, else there is no verity in promulgation. All God's promulgations are serious and true. . . . Faith doth not save me, but only as an instrument to apply Christ. There is no verity in the universal offer except founded in the . . .

Mr. Rutherford—All the argument comes to this: there can be no truth in this proposition except this be first granted, that Christ died in some sense. . . . I deny this connection . . . be[cause] it holds as well in election, justification, as in redemption; if he believe, he is as well elected and justified as redeemed.

Mr. Calamy—We do not speak of the application, for then it would bring it in, but we speak of the offer. It cannot be offered to Judas except he be salvable.

Mr. Rutherford—There is no difference betwixt redemption and justification in this. . . . The promise of justification is made no less to Judas than of redemption. . . . The ground of his is to make all salvable, and so justifyable.

Mr. Seaman—He makes it absurd. . . . But there is none. It comes only to this: look as every man was *damnabilis* . . . so is every man *salvabilis;* and God, if He please, may choose him, justify him, sanctify him.

Sess. 522. Oct. 22, 1645. Debate continued.

Mr. Walker . . .

Mr. Marshall—The strength of his argument is either not taken [or] is not answered. . . . It is in this that there can no *falsum subesse* to the offer of the gospel.

Mr. Wilkinson—You know they cannot be partakers of redemption against whom Christ takes special exception; Christ prayed not for the world.

Mr. Gillespie—In answer to the two arguments,—one from the iii. Joh[n] 16. A. 1. The brother takes for granted that by the world is meant the whole world. It is a point much controverted. Our divines do deny that the word world must in some places be taken in another sense. . . . For that of the philanthropy it makes much against it. . . . I cannot understand how there can be such a universal love of God to mankind as is maintained. Those that will say it must needs deny the absolute reprobation; then alone[1] to those whom God hath absolutely reprobated both from salvation and the means of salvation. . . . For the next argument from xvi. Mark. . . . He conceives the ground of this universal offer is the institution[2] of Christ in dying. . . . For that of the truth . . . There is a truth in it: the connection of those two extremes must ever hold true faith and salvation. But what is that to a reprobate? He[re] is the mistak[e]. The *voluntas decreti* and *mandati* are not distinguished. . . . A man is bound to believe that he ought to believe, and that by faith he shall be saved. It is his duty. The command doth not hold out God's intentions; otherwise God's command to Abraham concerning sacrificing of his son . . . Said I cannot say so to a devil. . . . True; but reason is, that it is the revealed will of God that devils are absolutely excluded, but not so any man known to me.

Mr. Marshall—This distinction, there is use of it if rightly understood. We say more: there is not only a *mandatum*, but a promise.

Dr. Burges—You say the *novum fœdus* doth intend; then there be either two covenants; one general to the elect, and another special to the elect.

[1] Perhaps 'a love.'

[2] *Sic* in MS., perhaps for 'intention.'

SESS. 522. Oct. 22, 1645. Debate continued.

Mr. Calamy—The difference is not in the offer, but in the application. . . . That *voluntas decreti* comes only in the application. . . . For the word world . . . I grant it signifies the elect sometimes, but sometimes it signifies the whole world, and so it must do here. . . . For this love he saith he under—— . . . There is a double love: general and special. A general love to the reprobate, and the fruit of this, a general offer, and general grace, and general reformation.

Mr. Gillespie—It is acknowledged the word world may suffer another sense—the elect, but said it must be a larger thing than believers. . . . A. This is still taken for granted, which is to be proved, for I say it is very good sense. God so loved the elect, that whosoever believes in Him . . . The reconciling of a general love with absolute reprobation is not answered. . . . The general offers of the gospel are not grounded upon the secret decree.

Mr. Lightfoot—I understand the word world in a middle sense. It is only in opposition to the nation of the Jews. . . . For the universal offer God intends as the salvation of the elect, so the inexcusableness of the wicked.

Mr. Price—For the first text suppose mankind be meant, yet it doth not follow that Christ intended all . . . For the latter text, it doth not follow that Christ did die intentionally for the redemption of all. . . . Prove that there is such a covenant with mankind. If so, why mention the children of the covenant? . . . Then the signs of the covenant might be generally administered (?) . . . Said this may be a truth, though to a congregation of reprobates the reason of the prescious[1] (?) offer is be[cause] we do not know who is elect and reprobate.

Mr. Vines—That said of the covenant relates to the application. Is not the gospel a covenant, and is not that propounded to every creature? . . . What is the gospel preached to every creature founded upon but the blood of Christ. . . . By 'the world' I do not understand the Gentiles, but if I did, it were all one. . . . As is whether the world here do not signify more than the elect. It seems it doth, be[cause] the words do not else run well. This word de-

[1] Perhaps pro[mi]scuous.

notes an intention in the gift and in the love. We could not live if there were not a general love of man[1] to mankind. . . . For that xvi. Mark, 15. . . . What is the gospel but a conditional proposition of a covenant? . . . What is this founded upon but the blood of Christ? We must either deny that there are effecting, etc. Sess. 522. Oct. 22, 1645. Debate continued.

Mr. Good . . .

Ordered—To proceed in the debate to-morrow morning.

Sess. 523.—*October* 23, 1645.—*Thursday morning.*

Mr. Marshall moved about the Ordinance come out about the sacrament. . . . It is so short in some things, that according to my present light we shall not be able to proceed in our ministry with a good conscience. If you do intend to petition the Honourable Houses to consider further of this business, we can never do it more seasonably than now. Parliament's ordinance about sacrament objected to.

Mr. Lightfoot—I desire that arguments may be rather sent than petitions.

R.—A Committee to draw a petition to both Houses of Parliament to desire some further relief in the business of the sacrament—one only dissenting.

Ordered—Mr. Marshall, Mr. Reynolds, Mr. Vines, Mr. Palmer, Mr. Young, to be a Committee to prepare a petition.

Proceed in the debate.

Mr. Goodwin—Two arguments brought . . . Said universal redemption must be the foundation of the preaching of the gospel to every creature. True, it must be preached to every creature; but then the question is, What is the gospel there? The message is reconciliation, 'God was in Christ,' and this contains a reconciling only of such a world to whom God doth not impute their trespasses. The decrees of God concerning the world of His elect kept up in indefinite expressions, that is the world; and hence there is a universal obligation of ministers to preach it to every creature, and upon every creature to come unto Christ. . . . I exemplify it by that in the [iv.] 11 to the Hebrews: Some must enter into this rest, therefore let us labour to enter Debate on redemption resumed.

[1] *Sic* in MS.

Sess. 523. Oct. 23, 1645. — Debate continued.

into this rest. And so God doth but speak as He means. . . . Said that whoever believes shall have eternal life. To me there is this distinction . . . [Said] the Scriptures mean the rather, that if all mankind believe they shall be saved, for Christ did not die for propositions, but for persons. . . . But the sense is rather . . .

Mr. Rutherford—For the two scriptures alleged yesterday desire when I give a reason of the denial of a proposition. . . . For that of iii. Joh. 16, three grounds of an argument taken from this place: 1. From the word loved; a general love to elect and reprobate. 2. From the word world, generally taken, be[cause] distributive afterwards. 3. Grounded upon God's intention upon condition of faith. . . . For the first Christ speaks of a particular special love. . . . This all one with those places. . . . This love is parallel with that expressed in those three places. . . . The love of one giving his life for his friends . . . the love that moved Him to send His only-begotten Son. . . . If the love in the iii. of John be the same with those, as in those places is meant the special particular love of God commensurable with election . . . not one scripture in all the New Testament where it can be expounded for the general . . . 2. The love in the iii. of John 16 is restricted to the Church; v. Eph. 21, restricted to a Church . . . so ii. Gal. 20: loved me; the apost[le] who lives the life of God by faith, . . . v. Rom. 8, the sinners and ungodly are set down to be the justified by faith. . . . Such a love as moved the husband Christ to give His life for His spouse, such as moved . . . such as God commends, for the highest love is a restricted special love. . . . 3. It is an actual saving love, and therefore not a general love.

Rom. v. 8, etc.

Report was made from the Committee of a petition to the Parliament about the Sacrament.

Mr. Goodwin—I must give my No to this, be[cause] something of setting up presbyterial classical government . . . and we have before dissented against that sent up concerning the Sacrament as imperfect.

Moved to leave out ecclesiastical assemblies.

Answered by them: it would not satisfy them.

Sess. 524.—*October* 24, 1645.—*Friday morning.* Sess. 524. Oct. 24, 1645.

Dr. Wincop, Mr. Hill, Mr. Arrowsmith, to pray.

Ordered—Mr. Dollinder having been charged before the Committee, and not appearing before the Committee to make his defence, he is not acquitted in the judgment of the Assembly till he have cleared himself before the Assembly.

Ordered—Mr. Ley and Mr. Foxcroft shall inform the Committee of plundered ministers that Mr. Bridges hath relinquished his claim to the place of Croydon.

Mr. Marshall gave an account to the Assembly that they had not yet an opportunity to deliver the petition, but should give them a further account concerning it.

The Assembly proceeded in the debate. Debate on redemption resumed.

Mr. Vines—A connexive proposition if it be impossible in the assumption (?) . . . He that believes not shall be damned. This is so positively set down as that it implies not only to be a sin against a law, but a sin against a remedy. . . . They have some fruits of the death of Christ and the benefits thereof. . . . Whether this tends to make a man salvable we cannot so well say.

Mr. Harris—That which the brother last spake, his conclusion I wholly agree with. . . . Distinguish betwixt *meritum mortis* and *propositum morientis*. . . . 1. About the stating of this question—a noble question. Objections strong on both sides; I see more than I can answer. The best way to answer an erroneous opinion is well to state the question. . . . I doubt whether there be any such thing at all as conditional decree . . . or, if there be any such thing, whether the condition founded upon a possibility. . . . Those two arguments mentioned, they are in part answered; by world there is meant the world of the Gentiles, as appears in the whole chap[ter]. His discourse is with Nicodemus, a Jew. . . . That of love is the highest love and highest expression of love that can be. . . . That that holds out the highest love that ever God sealed up to mankind, that cannot be meant of common love. . . . For that of work[1]

[1] Probably Mark [xvi. 15].

Sess. 524. Oct. 24, 1645. sufficiently answered . . . Only move that the reverend brother may produce the rest of the arguments.

Ordered—Proceed in debate.

Sess. 525.—*October* 27.

An addition offered to the petition to the House of Commons by Mr. Reynolds. Read and debated.

Ordered—Mr. Palmer, Mr. Dury, Mr. Newcomen, Mr. Spurstow, Mr. Tuckney, Mr. Delmy, Mr. Chambers, Mr. Ward, to meet this afternoon and to make report on Thursday morning.

Sess. 526.—*October* 30.—*Thursday.*

The Committee for the petition made report that, in regard of the weightiness of the business, they desire further time to consider of it.

Debate resumed. The Assembly proceeded in the debate.

Order for further enumeration of scandalous sins. An order brought from the House of Commons by Sir Robert Harvey and Mr. Tate for a further enumeration.[1]

Ordered—That Sir Robert Harley, Mr. Tate, Mr. Marshall, Mr. Vines, Mr. Tuckney, Mr. Reynolds, Mr. Burroughs, Mr. Seaman, Mr. Calamy, Dr. Temple, Mr. Ny, Mr. Young, Mr. Ward, Mr. Palmer, be a Committee to consider of a further enumeration according to this order, to meet to-morrow in the afternoon. The Commissioners of the Church of Scotland are desired to be present.

Sess. 527.—*October* 31, 1645.

Mr. Gibson, Mr. Taylor, Mr. Gipps, [to pray].

Proceed in the debate about Redemption.

Sess. 528.—*November* 3, 1645.—*Monday.*

Debate on reprobation. Debate about leaving out those words, 'fore-ordained to everlasting death.'

Ordered—Mr. Rouse be added to the Committee for the enumeration.

Sess. 529.—*November* 6, 1645.—*Thursday.*

The paragraph concerning Reprobation referred to the Committee, to make report to-morrow morning.

[1] Journals of House of Commons, vol. iv. p. 324.

Debate upon the Covenants.

Debate about those words, 'thereunto belonging.'

Debate about the three periods.

Sess. 529. Nov. 6, 1645.

Debate on covenants resumed.

Ordered—The second Committee make report of the whole business of the Covenant on Monday morning.

Debate of effectual calling.

Report from the third Committee of Effectual Calling.

Debated . . . Debate about that 'to the knowledge of Jesus Christ.'

Sess. 530.—*November* 7, 1645.—*Friday morning.*

To pray.

Mr. Carter,[1] (Mr. Case), Mr. Whitakers, Dr. Stanton.

Report made of the enumeration of sins to be presented to the Parliament.

Ordered—Mr. Braine's reasons be referred to Mr. Ley's Committee.

Debate upon the enumeration . . . If any can add anything in the enumeration, it be considered on Monday morning.

Reynolds' report concerning reprobation.

Report made by Mr. Reynolds about Reprobation.

Sess. 531.—*November* 10, 1645.—*Monday morning.*

Upon a motion,

R.—Enter upon debate of the neglect of family duties in reference to the catalogue of scandalous sins.

Debate upon it.

R. $\frac{19}{22}$ *neg.*—This shall be put into the catalogue of scandalous sins, 'Those who *after admonition* do ordinarily (and usually) neglect daily prayer with their families.'

R.—This catalogue shall be sent up by the Committee that drew it up to-morrow morning.

Ordered—Mr. Calamy, Mr. Whitakers, Mr. Case, Mr. Newcomen, to visit Prolocutor and Assessor White.

Sess. 532.—*November* 11, 1645.—*Tuesday morning.*

Mr. Marshall made report that they were advised not to bring in the catalogue this morning, because the House sit in a grand Committee about propositions, and to-morrow is the day for religion.

[1] Mr. Carter's name is written above that of Mr. Case.

Sess. 532. Nov. 11, 1645.

Ordered—That it be carried up to-morrow morning.

Report on reprobation debated.

Debate the report of Reprobation. . . . Debate about that 'sovereign power.' Report from the third Committee read.

Upon a complaint of Dr. Hammond's book[s] of Catechism and Conscience, that Mr. Cheynell and Mr. Tuckney do peruse them.

Sess. 533.—*November* 12.—*Wednesday morning.*[1]

Certifi[cate] for Mr. Flower.

Report from Committee on catalogue of scandalous offenders.

Mr. Marshall acquainted the Assembly that the Committee had delivered to the House of Commons the catalogue of some other scandal[ous] offenders, to be added to those already voted as fit to be kept from the Lord's Supper, and that the House had ordered to take it into debate.[2]

Report from Committee on Psalms.

Mr. Tailor acquainted the Assembly that the Committee for the Psalms had read over the Psalms before so many of the Assembly as pleased to be present, and had corrected those faults observed.

On a motion of Dr. Burges, the Committee was called upon to bring in somewhat to be returned to the order of the Lords recommending Mr. Barton's Psalms to be considered by the Assembly.

Dr. Gouge acquainted the Assembly that a late paper given in to the Assembly by Mr. Simpson from the Committee of the Dissenting Brethren, showing that they thought not good to bring in a model of their judgments, was printed. It was thereupon

Ordered—That the Committee appointed to draw up the answer to that paper do hasten it, and bring it into the Assembly by Friday morning.

The Assembly entered upon the debate of the report of the third Committee brought in yesterday.

Dr. Stanton [made] report from second Committee.

Sess. 534.—*November* 13, 1645.—*Thursday morning.*

Debate about elect of infants.

Proceed in debate about elect of infants.

[1] The minutes of this session are in another hand.—T.

[2] Journals of House of Commons, vol. iv. p. 339.

Sess. 535.—*November* 14, 1645.—*Friday morning.* SESS. 535. Nov. 14, 1645.

Mr. Case, Mr. Corbet, Mr. Pickering.

R. neg.—That upon the reading of this paper the men mentioned in it shall be examined. To pray.

Mr. Strickland and Mr. Whitakers to visit Mr. Assessor White.

Mr. Reynolds made a report of an answer to the Lords about Mr. Barton's Psalms. It was read and debated. . . This answer to the House of Commons.

Ordered—That whereas the Hon^ble^ House of Commons hath, by an order bearing date the 20th of November 1643, recommended the Psalms set out by Mr. Rouse to the consideration of the Assembly of Divines, the Assembly hath caused them to be carefully perused, and as they are now altered and amended, do approve of them, and humbly conceive that it may be useful and profitable to the Church that they be permitted to be publicly sung.[1] Report on Rouse's version of Psalms.

Ordered—The Committee that perused the Psalms shall carry this up to the Hon^ble^ House of Commons.

Dr. Temple, Dr. Smith, Dr. Wincop, to carry up the answer to the House of Lords.

Debate of the additional report concerning Christ the Mediator. Debate of the additional report concerning the Covenant. Debate concerning Christ the Mediator and the covenant.

Sess. 536.—*November* 17, 1645.—*Monday morning.*

Ordered—That Mr. Braine have a certificate from this Assembly upon his former examination.

Ordered—The rest of the members of Assembly that attend, that have not received any of the last distribution, shall receive £6 a-piece, and then the rest of the £1000 to be disposed of by Committee formerly appointed, and they to make report to the Assembly.

An order from the L[ords] and Comm[ons] for the Committee of Accommodation.[2]

[1] The House in consequence resolved 'that this Book of Psalms set forth by Mr. Rouse, and perused by the Assembly of Divines, be forthwith printed.'—*Journals of House of Commons*, vol. iv. p. 342.

[2] 'To take into consideration the differences in opinion of the members of the Assembly in point of Church government, and to endeavour an union if it

Sess. 536. Nov. 17, 1645.

R.—Mr. Tuckney, Mr. Newcomen, Mr. Simpson, Mr. Burroughs, Mr. Dury, Dr. Gouge, Mr. Case, Mr. Ash, added to the Committee appointed to treat with the Commissioners of the Church of Scotland and Committees of both Houses.

Reports concerning covenant, etc.

Report additional concerning the Covenant about the fulness of the administration under the Old Testament debated. Report concerning Fall of man, Sin, and the Punishment thereof. Report from the first Committee concerning Creation.

Sess. 537.[1]

Report concerning creation, etc.

Dr. Gouge published order for Nathan Cotton, and reasons for his removal. Dr. Gouge [made] report from First Committee of Creation. Mr. Whitakers from the Second Committee, of the Fall of man, of Sin, and the Punishment thereof. The Third Committee made no report.

Mr. Whitakers moved, that the Second Committee having finished all the heads of the Confession, there might be more heads distributed, and accordingly there were referred:

To the First Committee, Perseverance, Christian Liberty, the Church, the Communion of Saints;

To the Second Committee, Officers and Censures of the Church, Councils or Synods, Sacraments, Baptism, and the Lord's Supper;

To the Third Committee, the Law, Religion, Worship.

Debate of report concerning creation.

The Assembly proceeded upon the debate of the report of the First Committee about Creation.

Sess. 538.—*November* 19, 1645.—*Wednesday morning.*

R.— { To debate the regulating of the Assembly. To go on first to the business appointed for the day.

Further debate of creation.

Debate of Creation of Man.

be possible, and in case that cannot be done, to endeavour the finding out some way how tender consciences, who cannot in all things submit to the common rule which shall be established, may be borne with according to the Word, and as may stand with the public peace,' etc.—*Journals of House of Commons*, vol. iv. p. 342.

[1] The minutes of this session are in another hand.—T.

R.—The Committee of the Assembly meet in the afternoon to hear the answer to the Remonstrance. Sess. 538. Nov. 19, 1645.

Sess. 539.—*November* 20, 1645.—*Thursday morning.*

Certificate for Mr. Shipden. Order for Mr. Jno. Massey.

Mr. Thoroughgood, Dr. Smith, Dr. Stanton, Mr. Gibson, Mr. Guibon, Mr. Bathurst, Mr. Wilson, added to the Committee for Printing.

Mr. Prophet brought in a report from the Third Committee about Adoption, and another report from the same Committee about Sanctification.

The Assembly proceeded in the debate of the report of Creation, and finished. Report of creation finished.

The Assembly then proceeded to debate the report of the Fall of man, of Sin, and the Punishment thereof. Report of fall of man, etc., debated.

Sess. 540.—*November* 21, 1645.—*Friday morning.*

Mr. Salway for Mr. Lightfoot, Mr. Young, Mr. Connant. To pray.

Debate of Fall of man, sin, and the punishment thereof. Debate resumed.

Mr. Reynolds made an addition concerning death.

The last clause considered in the head of the Last Judgment.

A letter from the colony of Guernsey read.

Ordered—This letter deferred till Monday.

Mr. Reynolds' paper was as followeth ; 'Death did not flow out of the condition of the created nature of man, as the proper cause thereof, but was brought into the world only by sin. . . . Eternal death is not the extinguishing, abolishing, or annihilating of reprobate men and angels, but their being everlastingly separated from the glory of God, and undergoing of those hellish torments which the wrath of God shall inflict upon them.' Reynolds' paper concerning death.

Ordered—An order concerning Mr. Neale ; a certificate returned that the Assembly is not satisfied concerning his conversation, and they are informed the doctor hath been articled against for keeping him a drunken curate.

Sess. 541.—*November* 24, 1645.—*Monday morning.*

Report made from the Committee for Printing.

Sess. 541. Nov. 24, 1645.

Ordered—Mr. Whitakers, Mr. Prophet, added to the Committee for Printing.

Ordered—That Mr. Westwood bring a testimonial of his conversation.

Ordered—Mr. Delmy, Mr. Dury, Mr. Delaplace, Mr. Delamarch, Dr. Smith, Mr. Young, Mr. Ward,—a Committee to consider of the petition and letter from Guernsey, and make report to the Assembly.

Report concerning sanctification debated.

Debate about Sanctification.

Sess. 542.—*November* 27, 1645.—*Thursday morning.*

Report made from the First Committee about Providence.

Ordered—Dr. Smith, Mr. Bathurst, Mr. Gibson, Mr. Hardwicke, to carry the Report concerning printing to the Committee for Examinations.

Mr. Hathway have his certificate upon his approbation and ordination.

Ordered—The 3 Committees meet in the afternoon to make report to-morrow morning of some perfect report.

Report made by Mr. Newcomen of the answer to the paper of the Dissenting Brethren.

R.—This shall be the answer to the paper of the Dissenting Brethren.

The Committee for the answer of the reasons of the Dissenting Brethren do bring in their answer with all speed.

Sess. 543.—*November* 28, 1645.

Mr. Marshall excused from praying.

Mr. Hickes, Mr. Cheynell, Mr. Chambers, to pray.

Additional report on providence. Debate upon it.

Report made from the First Committee additional to the doctrine of Providence. Debated.

Debate about 'great.' Debate about 'devils.'

Sess. 544.—*December* 1, 1645.—*Monday morning.*

Mr. Westwood have a certificate.

Report on Lord's Supper brought in.

Report from the Second Committee of the Lord's Supper.

Sess. 545.—*December* 2, 1645.—*Tuesday morning.*

Report of justification.

Report from Mr. Cheynell of Justification.

Mr. Gille[s]pie informed that the Assembly of Scotland sent a letter to this Assembly . . . and a list of the names of those ministers that have been excommunicated and are received in England. Sess. 545. Dec. 2, 1645.

Report from the First Committee of Providence concerning God's induration. Debate upon it by a resolve upon the q[uestion]. Debate about that of hardening. Debate of providence resumed.

R.—Second Committee bring in 'of the Sacraments in general' before the debate of the Sacrament of the Lord's Supper.

Ordered—Mr. Valentine inquire concerning Mr. Close.

Sess. 546.—*December* 3, 1645.—*Wednesday morning.*

Ordered—Mr. Viner bring a testimonial from the neighbour ministers.

Debate upon the report of Justification. Debate of justification.

Dr. Gouge, Dr. Stanton, Mr. Ley, to visit the Prolocutor and carry him not[ice ?].

Sess. 547.—*December* 4, 1645.—*Thursday morning.*

Ordered—That Mr. Viner have a certificate upon his former examination.

Dr. Gouge made report from the Committee additional about Providence, concerning God's induration and execation. Additional report of providence.

Ordered—That Mr. Gray shall have his certificate.

Upon a motion made by Mr. Dury, according to the desire of Mr. Rivett, that the Assembly would purge him from a charge of complaining against Amyraldus to this Assembly,

Ordered—The Prolocutor and scribes do sign a certificate that neither in his name nor in any other man's name any such complaint hath been brought into this Assembly.

Proceed in debate of Providence. Debate on providence.

Mr. Marshall informed the Assembly he had a letter from York about a case of observing of Christmas day. He craves the advice of the Assembly in it. Case of observing of Christmas day.

Sess. 548.—*December* 5, 1645.—*Friday morning.*

Mr. Cawdry, Mr. Strickland, Mr. Bond. To pray.

Sess. 548. Dec. 5, 1645.

That Mr. Neale do bring a testimonial from the ministers that do preach the lecture at . . .

Ordered—That Mr. Neale shall not have a certificate from this Assembly till he bring a further testimonial from godly ministers to be approved of by this Assembly.

Mr. Dury read a paper to be subscribed in the name of the Assembly to Mr. Andrew Rivett.

Ordered—That this be sent under the hand

Order to hasten the Confession.

An order from Lords and Commons about the late coming of the members of the Assembly and the hasting.[1] . . .

Ordered—That the scribes do call the names of all the members of the Assembly every morning that the Assembly sit at 9 of the clock.

Report of the sacraments in general.

Report from Dr. Stanton of the Sacraments in general.

Ordered—To debate Justification.

Sess. 549.—*December* 8, 1645.—*Monday morning.*

Debate of justification.

Debate of Justification.

Committee to review Confession as it is passed.

Ordered—Mr. Tuckney, Mr. Reynolds, Mr. Newcomen, Mr. Whitakers, a Committee to review the Confession of Faith as it is finished in the Assembly.

Sess. 550.—*December* 9.—*Tuesday morning.*

Further debate of justification.

Debate of Justification, and the continuance of Justification. . . . Proceed in the debate.

Sess. 551.—*December* 10.—*Wednesday morning.*

R.—There shall be a Committee to examine ministers between 8 and 9 in morning before the sitting of the Assembly.

Report made additional to the answer to the Remonstrance of the Dissenting Brethren, of some of their papers inserted, and the additions thereupon.

R. N. C.—This now read is also added as the residue of the Answer to the Remonstrance of the Dissenting Brethren.

Debate resumed.

The Assembly proceeded in the debate of Justification upon those words, 'continue to justify.'

Mr. Cheynell have leave to go into the country.

[1] Journals of House of Commons, vol. iv. p. 365.

Sess. 552.—*December* 11, 1645.—*Thursday morning.* SESS. 552. Dec. 11, 1645.

Report of a petition to both Houses for publishing their Answer in print.[1]

R. N. C.—Those petitions shall be sent to the Hon^ble^ Houses of Parliament.

Ordered—Mr. Sedgwicke, Mr. Perne, Mr. Case, Mr. Coleman, Dr. Smith, to the House of Lords and Commons.[1]

R.—That Mr. Britten have his certificate upon his former examination.

Proceed upon the debate. . . . Recommitted.

Report of Sacraments in general debated. Debate about the word 'mystery.' Debate of justification and of sacraments.

Sess. 553.—*December* 12, 1645.—*Friday morning.*

Mr. Foxcroft, Mr. Corbet of N[orwich], Mr. Byfield. To pray.

Dr. Smith informed that they attended both Houses with the petitions. The House of Peers gave us this answer, that our request was granted.[1]

The House of Commons had referred the business to a Committee, and they required that some of us should attend.[2]

Ordered—Mr. Newcomen, Mr. Tuckney, Mr. Calamy, Mr. Ward, Mr. Byfield, to be joined with the Committee that carried it, to attend that Committee.

Debate of Sacraments in general.

Mr. Ny moved about the Bibles. There is a kind of necessity that something should be done. The stationers prosecute the printing of an ordinance. If it pass that any party have power solely to print those books, they will put what rates they please . . . Let the chairman give a report what answer the stationers did give of the rates.

Mr. Ley made report from the Committee for Printing of reasons of their inability for present to set down the prices[3] of the Bibles.

R.—The Committee for Printing do meet on Tuesday in the afternoon to consider of the prices[3] of Bibles.

[1] See Journals of House of Lords, vol. viii. pp. 36, 37.

[2] Journals of House of Commons, vol. iv. pp. 372, 373.

[3] In MS., prizes.

Sess. 553. Dec. 12, 1645.

R.—They are also to draw up and prepare matter for a petition to the Parliament about the price[1] of Bibles.

R. $\frac{14}{22}$ *neg.* Shall not be added to the last vote.

Ordered—That Mr. Ley give notice to the stationers of this vote.

The clause of the report of Sacraments recommitted—to be brought in on Monday morning.

Ordered—Dr. Smith, Mr. Gibson, Mr. Delaplace, to visit the Prolocutor.

Sess. 554.—*December* 15, 1645.—*Monday morning.*

Report of free-will and of sacraments.

Dr. Gouge made report about Free-will.

Mr. Arrowsmith made report of that committed concerning the Sacraments. It was read.

Debate upon the additional report of the Sacraments.

Debate about distinction by the Sacraments.

Sess. 555.—*December* 16, 1645.—*Tuesday morning.*

Debate about moving Mr. Millington to hasten the business of Paul Best.

Complaints against Paul Best.

R.—That the Committee of Plundered Ministers be acquainted with the informations given by some members of this Assembly concerning Paul Best, his venting by writing and otherwise, and spreading of his blasphemous heresies since the time of his restraint (?); and to desire that some speedy course may be taken for the preventing of it. . . . This done by the Committee of Mr. Paul Best.

Debate of sacraments and of justification.

Proceed in the debate of Sacraments in general.

Debate of the additional of Justification.

Sess. 556.—*December* 17, 1645.

Report from the Committee for Printing.

R.—Mr. Viner have a certificate upon his former examination.

Ordered—The Committee for Printing to consider further of what is fit to be added concerning the printing and prices[1] of Bibles.

Debate of free-will.

Debate of the report of Free-will.

[1] In MS., prize, and prizes.

Sess. 557.—*December* 19, 1645.—*Friday.*

Sess. 557. Dec. 19, 1645.

Mr. Dury, Mr. Mainard, Mr. Burges.

Ordered—Mr. Craddocke have a certificate upon his former examination. To pray.

Dr. Smith made report from . . .

R.—The whole Answer shall be delivered in to the Committee [of the] House of Commons in the afternoon, Assembly's answer to dissenting brethren.

Ordered—and that Committee be desired to communicate [it] to the Hon^ble^ House of Commons.

R.—A copy of the same Answer sent to the House of Lords[1] by the same Committee, with this reason, be[cause] it is presented to the House of Commons.

Report from the First Committee of Perseverance.

Mr. Keeling's certificate,

Mr. Ley, Mr. Walker, Mr. Strickland, Mr. Ford, Mr. Wilkinson, jun. To examine.

Sess. 558.—*December* 22, 1645.—*Monday morning.*

Dr. Smith made report from the Committee: they desire a brief of the matter of scandal to the Assembly.

Ordered—The Committee draw up an extract, and present it to the Committee of the House of Commons on Wednesday next.

Mr. Marshall made report from the Committee of the North. Debate about sending some ministers not yet ordained.

That this answer shall be returned to the Committee of the North that are of the House of Commons, by the Committee of this Assembly for the North,

Ordered—That this Assembly doth not find any such expedient for this evil in the North as in the hastening of the settling of the government of the Church, and that they will be willing to their utmost to inquire out ministers for the North, some being mentioned to them.

Ordered—To visit Dr. Gouge, Mr. Tuckney, Mr. Newcomen.

Compelled to adjourn for want of an Assembly.

[1] Journals, vol. viii. p. 53. For answer see Hanbury, vol. iii. p. 6, etc.

Sess. 559. Dec. 23, 1645.

Sess. 559.—*December* 23, 1645.—*Tuesday morning.*

R.—Mr. White be respited for his certificate till Thursday fortnight.

Ordered—Mr. Gibbart (?) bring in a testimonial of his conversation for the last two years.

Ordered—Mr. Ley and Mr. Whitakers to visit Mr. Robrough.

Ordered—Mr. Coleman and Mr. Strickland to visit Mr. Harris.

Ordered—Dr. Temple to visit Mr. Wilkinson.

Debate of the covenant resumed.

Debate of the Covenant.

Report made by Mr. Ward, from the Committee for St. Peter's Port, in Guernsey island.

Sess. 560.—*December* 24, 1645.—*Wednesday morning.*

Ordered—Mr. Langley's certificate be respited.

Ordered—Mr. Smart have a certificate from the Assembly.

Ordered—The scribe is to write a letter to them of Guernsey.

Report of the sacraments debated.

Debate the report of the Sacraments.

Ordered—The examination of ministers be upon Tuesdays and Thursdays, in the afternoons—2 o'clock; and that the members of the Assembly attend it in their turns, by 5 each [?] days, to be nominated in the Assembly by the scribe in order, as their names are in the scribe's book, each of them for a week.

The nomination to be upon Fridays.—Monday and Thursday in the first week.

Ordered—Mr. Palmer, Mr. Valentine, Mr. Rayner, Dr. Hoyle, Mr. Ley, Mr. Cotton, to attend examination this week.

Sess. 561.—*December* 25, 1645.—*Thursday morning.*

Ordered—Mr. Langley and Mr. Moore's certificate be respited.

Committee to consider

Dr. Gouge moved about Mr. Tombes, his book,[1] and the licenser. A Committee to consider of something to be

[1] An Apology, etc., with appendix concerning infant-baptism.

presented to the House of Commons about the late licensing of a book of Mr. Tombes by Mr. Batchelour, now . . . and they are to consider of something to be presented to the Assembly concerning the blasphemies and heresies, and other dangerous opinions printed and published and spread abroad, and many of them licensed, together with dangerous and schismatical practices. SESS. 561. Dec. 25, 1645. — of blasphemies and heresies.

R. 4.—Mr. Vines, Mr. Ward, Mr. Palmer, Mr. Case, Mr. Ley, Mr. Gower. This Committee to meet to-morrow in the afternoon, or any three.

Debate of the Sacrament.

Sess. 562.—*December* 26, 1645.—*Friday morning.*

Mr. Vines, Dr. Temple, Mr. Ash, to pray.

Dr. Gouge, Mr. Marshall, Mr. Sedgwicke, Mr. Bathurst, Mr. Ny, to attend the Committee of Examination.

Proceed in debate of Lord's Supper. Debate of Lord's Supper.

Sess. 563.—*December* 29, 1645.—*Monday morning.*

Debate of Perseverance. Debate of perseverance.

Mr. Calamy made report of Baptism.

R.—Mr. Moore have a certificate. Report of baptism.

The Committees do meet in the afternoons according to order, and not at dinner-time.

Sess. 564.—*January* 1, 1645.—*Thursday morning.*

Dr. Burges moved, that in regard of his present weakness, fearing a fever, that one might be chosen to be an assessor in the room of himself or Mr. White during their infirmity, that the business of the Assembly might not be hindered.

R.—Mr. Palmer be assessor *pro tempore*, in the absence of Mr. White. Mr. Palmer, assessor *pro tempore.*

Mr. Palmer took his place accordingly.

Dr. Wincop made report from the Third Committee about the Law of God. Report of the law of God.

Debate upon the Sacrament of Baptism. Debate on baptism.

Ordered—Mr. Case, Mr. Newcomen, to visit the Prolocutor.

Sess. 564. Jan. 1, 1645.

Lord Balmerino came into the Assembly as one of the Commissioners appointed to sit in the Assembly.[1]

Lord Balmerino a Commissioner to Assembly.

Earl of Lauderdale delivered a letter from the Commissioners of the General Assembly of the Church of Scotland. It was twice read.

Prolocutor by order of the Assembly spoke to welcome the Lord Balmerino.

Lord Lauderdale delivers letter from Scotland.

Dr. Burges—We know your Lordship's worth to be such . . . It is our desires to acknowledge the great assistance from that kingdom which you come to represent. . . . I hope it is the desire of us all to promote all ways and means for the performing of that happiness in such a union. . . . There be many difficulties in this great work, and your Lordship is not insensible of it; and therefore we have the more need of such workmen as your Lordship. . . . We shall humbly pray that your Lordship and the rest may be so useful to this kingdom . . .

Letter referred to Committee.

A Committee to bring in a report upon Monday morning, to consider what is fit to be done with this letter.

Ordered—Dr. Smith, Mr. Newcomen, Mr. Tuckney, Mr. Whitakers, Mr. Sedgwicke, Mr. Ward, the Committee.

Letter from ministers of London.

A letter from the ministers of London was brought by some of themselves. Presented and read in the Assembly. They that presented it withdrew, and it was debated. They were called in and received thanks, by order of the Assembly.

Referred to sub-Committee.

This letter be referred to the sub-Committee of this Assembly that are to join with the Committee of Lords and Commons and Commissioners of the Church of Scotland, and they are to . . .

Sess. 565.—*January* 2, 1645.—*Friday morning.*

Mr. Palmer supplied the place of the Prolocutor.

Mr. Newcomen, Mr. Carter, Mr. Hodges, to pray.

To examine.

Dr. Smith, Mr. Greene, Mr. Gower, Mr. Tuckney, Mr. Coleman.

Ordered—Mr. Horley be spoken with, and give an

[1] He was only authorised by the English Parliament to do so on 29th January. See Journals of House of Commons, vol. iv. p. 421.

account of the reasons of his removing himself, and how the place he leaves may be supplied before the next profits of the said living come in. Sess. 565. Jan. 2, 1645.

A petition from Paul Best was read.

Debate of Baptism. Debate about dedication to God. Debate on baptism.

Sess. 566.—*January* 5, 1645.—*Monday morning.*

Ordered—Mr. Vines and Mr. Whitakers to give thanks to Mr. Reynolds in the name of the Assembly for his sermon.

Report from the Committee for the letter from the Church of Scotland.

Ordered—That a letter be drawn to the Commissioners of the Church of Scotland, according to the particulars in this report by the same Committee,—the report to be made upon Friday morning next. Letter from Scotland to be answered.

Debate upon Baptism; 'the grace of God bestowed sometimes before.' Debate resumed.

Mr. Whitakers.—That it doth confer grace I do not find, but our divines do hold it. . . . When they oppose the Papists, they say it is more than a sign and seal. . . . Chamier saith the grace that is signified is exhibited, so it is in the French Confession; it doth *efficaciter donare*. . . . I conceive that it doth not confer it *ex opere operato*. That union is not so universal, ad . . . Arguments: 1. That which the Scripture ascribes to baptism we are to ascribe. Baptism is an ordinance to effect those ends. . . . an ordinance of engrafting into Christ, and of our spiritual regeneration and new birth. . . . Baptized into the remission of sins. . . . Baptism saves, 1. Accompanied with the sign and thing signified, it is a saving ordinance. . . . For without grace none of those things can be. 2. *A comparatis*, if the word of God do instrumentally confer grace. . . . 3. From the Eucharist, if that be a sacrament of our spiritual growth, be[cause] an ordinance to confer that growth . . . with what proportion of reason I can say that of the Sacrament of the Lord's Supper a means of conferring growth where is grace already, in the same proportion of reason it will hold about Baptism. . . . Said Whitakers on grace of God in baptism.

Sess. 566. Jan. 5, 1645. — Debate continued.

circumcision a sign of that which he had, being uncircumcised. . . . *A.* Those were extraordinary cases. . . . Those things that work only by signification, they work by the intervention of reason. . . . From the union of the sign and thing signified which is in the analogy, . . . and in *conjuncta exhibitione* as Ursin[us]. . . . when we lawfully receive it, God doth promise to bestow the inward . . . That which a minister is bound to pray for, that he is bound to believe.

Palmer on same subject.

Mr. Palmer—I think we have not said enough concerning the grace of baptism; but all that he hath said doth not warrant the proposition before you. . . . In his sense the proposition is not proper. . . . There is something more than a bare sign, especially sometimes he understands thereby the first grace, and that his arguments have not proved . . . What the Scripture speaks of efficacy of baptism, it speaks of those that are grown up. We must suppose the person to be baptized to be a believer. . . . For that of the word there is a great difference, the word either external or internal as a necessary means. . . . For the parallel between two Sacraments. . . . I deny the consequence—the parallel—a thing may be instrumental to convey when there is a possibility of receiving of it; but he that is without the just[1] grace hath nothing to make him in a capacity of receiving; he is dead. . . . By the same argument it may be supposed that one sacrament may as well convey grace of conversion as the other. . . . For the union between sign and thing signified . . . true, they are not naked signs; there is no nakedness in a seal. . . . A further union in the sacrament; it is such a union as that whatsoever is promised by the word, that is granted unto him by the participation of the sign.

Mr. Whitakers—In the first argument he did not answer the Scriptures. . . . The Scripture speaks more about conferring than it doth either of signing and sealing. . . .

Sess. 567.—*January* 6, 1645.—*Tuesday morning.*

R.—Mr. Jagard's reasons of removal are approved.

[1] Perhaps 'first,' as line 16.

Ordered—That all the members of this Assembly that are in or near the town be desired to be present at the Fast, on the 14th of January, and that notice be given to those members of the Assembly that do not appear in the interim. Sess. 567. Jan. 6, 1645.

R.—Mr. Horrocks have his certificate. The Assembly was satisfied with the passing of it without giving any reasons of his removal, be[cause] he was never settled in that place for which he was formerly examined,—the place being otherwise disposed of.

Proceed in the debate about grace in Baptism. Debate on baptism resumed.

R.—Mr. Farrar be examined according to those rules for examination.

Sess. 568.—*January* 7, 1645.—*Wednesday morning.*

Ordered—That Mr. Horley have his certificate.

Report was made concerning Mr. Farrar, that he was found very insufficient in the very grounds and fundamentals of religion.

The Committee is to certifyed.[1]

Debate of the Law of God. Debate on the law of God.

Mr. Lightfoot enters his dissent to that about the leaving out of creation.

Debate about that of 'the law for the the[2] substance of it.'

Sess. 569.—*January* 8, 1645.—*Thursday morning.*

R.—Mr. Smith shall have a certificate without coming up to be examined.

Ordered—Mr. Pinckney have his certificate upon former examination.

Ordered—Mr. White's business be respited for a month.

Ordered—Mrs. Carter, a widow of a member of this Assembly, be taken into consideration when the next money for the Assembly comes in.

Report of that clause of Baptism committed.

Report of a Lawful Oath by Mr. Prophet.

Resolved—To reserve the debate of the report about Baptism.

[1] *Sic* in MS.; perhaps for 'certify it.'

[2] *Sic* in MS.

Sess. 570. Jan. 9, 1645.

Sess. 570.—*January* 9, 1645.—*Friday morning.*

Ordered—Mr. Ward do bring a testimonial of his conversation, and the reason of his remove under his own hand.

Mr. Perne, Mr. Prophet, Mr. Ford, to pray.

Mr. Hickes, Mr. Clayton, Mr. Gipps, Mr. Burroughs, Mr. Calamy, for the Committee of examination of ministers.

Debate of grace of God in baptism, and of the law.

Debate of grace of God in Baptism. The proposition recommitted to be reported on Friday next.

Debate of the Law of God.

Mr. Newcomen, Mr. Sed[g]wicke, visit Mr. Marshall.

Mr. Ward, Dr. Smith, visit the Prolocutor.

Sess. 571.—*January* 12, 1645.—*Monday morning.*

Debate of the law resumed.

Debate of the Law . . . about the Law ceremonial, and about the meaning of the description of ceremonial and judicial. A Committee to consider of those propositions.

An order for Mr. Strong to be a member of the Assembly.[1]

Proceed in a debate.

Sess. 572.—*January* 13, 1645.—*Tuesday morning.*

Mr. Strong appeared in the room of Mr. Peake and took the protestation.

Debate of the law and of oaths.

Debate of the Law binding in respect of the matter (?).

Debate of Oaths.

Sess. 573.—*January* 15, 1645.—*Thursday morning.*

Ordered—Mr. East be returned to the Committee as insufficient.

Mr. Strickland informed the Assembly of a desire from the Committee for Cumberland that some ministers may be sent to them—some that are not in orders—which he doth the rather desire because so great a charge is laid upon that Committee of the Assembly by by[2] some of the Assembly, instancing in Mr. Burroughs.

The Assembly cannot swerve from the rules given unto them.

[1] Journals of House of Commons, vol. iv. pp. 392, 395.

[2] *Sic* in MS.

Mr. Tuckney made report of a letter to the Commissioners of General Assembly. A part of the letter not taken notice of in the materials, which which[1] is now added. Sess. 573. Jan. 15, 1645.

It was read and debated.

R.—This letter shall be transcribed and sent to the Reverend Commissioners of the General Assembly of the Church of Scotland.

Proceed in debate 'of Oaths.' Debate of oaths resumed.

R.—That Mr. Marshall and Mr. Whitakers have thanks from this Assembly by Mr. Newcomen and Mr. Tuckney for the great pains they took yesterday in their sermons they preached before this Assembly.

R.—The three Committees do meet this afternoon.

Sess. 574.—*January* 16, 1645.—*Friday morning.*

Dr. Wincop, Mr. Price, Mr. Ward, Mr. Walker, Mr. Seaman, Mr. Carrill, Mr. Carter, Mr. Gibson, to attend the Committee of Examination.

Mr. Strong took the Covenant and subscribed.

Report of that Committee about Baptism. Report of that Committee about Oaths. Further report concerning baptism and oaths.

Debate of Baptism.

An order for Mr. Millar from the Broad Seal.

Upon information of Mr. Pickering,

Ordered—The Chairman shall certify the Lords Commissioners of the Broad Seal of the information given of his scandalous walking, and the insufficiency of his testimonials.

Sess. 575.—*January* 19, 1645.—*Monday morning.*

That when anything spoken in this Assembly by way of testimony against any minister to be examined,[2]

Ordered—That when any information is given in this Assembly by any member of it against any minister to be examined, the name of the member shall not be made known to the party complained of or any other by any member of the Assembly.

Ordered—That Mr. Ley be desired to repair to the Chairman of the Committee of Plundered Ministers to in-

[1] *Sic* in MS. [2] This ought to have been erased in MS.

Sess. 575. Jan. 19, 1645.

quire whether Mr. Lilly be passed that Committee, and to inform him of the exceptions taken against him in this Assembly, and that he never had the approbation of the Assembly.

Debate of the report of Oaths.

Ordered—Report of that Committee concerning Baptism (be taken[1]) be made on Wednesday morning.

Debate of oaths.

Debate upon that 'what he believeth so to be.'

Mr. Gillespie—In some cases it is his duty to take it, though he do not believe the thing to be just. . . . Her

Proceed in debate.

Sess. 576.—*January* 20, 1645.—*Tuesday morning.*

The Committee for Printing do meet to-morrow at 1 o'clock, and make report on Monday morning next.

Report from Committee of North.

Mr. Coleman made report from the Committee of the North: 'That Sir Henry Vane desired it may be reported what progress hath been made in settling the presbyterial government according to the Speaker's letter. . . . Also a reverend minister, Mr. Burnham, seated in Morpeth, the minister of the place is dead, and so his sequestration is void, he is now by the Committee removed to Durham. They desire he may be approved by the Assembly; also they want ministers in Cumberland and Westmoreland. . . . Two ministers appeared before the Committee yesterday, only they are not in orders. They do not scruple orders, but would accept it if any to ordain them. The Committee would not send them down without orders, but desire to take this hint to send a message to the House of Commons that they would set up a way of ordination.'

Ordered—That Mr. Burnham be approved of by the Assembly for the third minister for Durham.[2]

Debate about moving for ordination.

Ordered—The Committee for the North of this Assembly do meet speedily themselves, and [consider] what may be fit to be done in this business about ordination, and make report to this Assembly on Monday morning.

Debate about Oaths.

[1] Not erased in MS.

[2] Or Duresme.

Sess. 577.—*January* 21, 1645.—*Wednesday morning.* SESS. 577 Jan. 21, 1645.

Report from the second Committee about Baptism. Report from the third Committee of additional to Oaths. Reports about baptism and oaths.

Resolved—To debate the report of Oaths.

Debate of additional of Oaths.

Debate of the clause concerning Baptism. Debates upon them.

Sess. 578.—*January* 22, 1645.—*Thursday morning.*

Ordered—That Mr. Austin have a certificate upon his former examination.

Report from the Committee for Printing. A letter from the Vice-Chancellor of Cambridge.

Ordered—To go on with the report of Printing.

Debated and votes upon it.

Ordered—To consider the letter from Cambridge to-morrow morning.

Mr. Gillespie moved to alter the title of St. Matthew, etc., in the printing of the Bible, and some places in the New Testament, that prelatical men make use of, etc., as Gillespie moves to leave out St. before Matthew, etc., in the printing of the Bible.

Sess. 579.—*January* 23, 1645.—*Friday morning.*

Upon debate about Mr. Whitting,

R. $\frac{17}{19}$ *neg.*—That there shall be a general rule in this case, 'That in case any man be recommended to this Assembly for approbation from the Committee for Plundered Ministers, who hath been formerly ejected by them or any other Committee, he shall not have an approbation from this Assembly till that Committee of that hath ejected him (Plundered Ministers) have certified his discharge from the accusation, and that they are satisfied concerning him.'

R.—That Mr. Whitting be not approved by this Assembly till he bring a certificate fro[m] the Committee of Plundered Ministers that they are satisfied concerning him.

Ordered—The meeting of the stationers' business be respited till Thursday next, afternoon.

R. neg.—That Mr. Hardwicke attend the House of Commons.

Sess. 579. Jan. 23, 1645.

R.—This last vote shall be revoked.

Mr. Wilkinson, jun., Mr. Hardwicke, Mr. Strong, Mr. Whitaker, Dr. Stanton, Mr. Lightfoot, Mr. Corbet of M[erton College], Mr. Langley, Mr. Tisdale.

Debate of

Committee to consider of temporary expedient for way of ordination.

Ordered—Mr. Palmer, Mr. Vines, Mr. Seaman, Mr. Arrowsmith, Mr. Spurstow, Mr. Tuckney, Mr. Newcomen, to be a Committee to consider of an expedient for present way of ordination, to be presented to both Houses of Parliament—to report on Monday next.

Sess. 580.—*January* 26, 1645.—*Monday morning.*

Mr. Simpson was published to pray with the Lords the week following.

Ordered—Dr. Smith, Mr. Salway, give thanks to Mr. Rouse for his care in the business of the Psalms, and his respect to this Assembly. They are also to visit the Prolocutor in the name of the Assembly.

Further debate concerning baptism.

Debate of the proposition concerning Baptism. Mr. Henderson offered a proposition.

Sess. 581.—*January* 29, 1645.—*Thursday morning.*

Ordered—Mr. Palmer and Mr. Whitakers to visit Mr. White.

Ordered—That Mr. Gilbert have a certificate upon his former examination.

An order published for Mr. Talbot.

Reports concerning Christian liberty and church officers and censures.

Mr. Coleman made report of Christian Liberty. Mr. Dury made report from the Second Committee of Church Officers and Censures.

Ordered—Mr. Wheatly have a certificate from the Assembly upon his former ordination.

Ordered—The Committee for the letter to Cambridge to make report on Monday morning next.

Debate of Christian liberty.

Debate of Christian Liberty.

Mr. Newcomen, Mr. Dury, Mr. Delmy, Dr. Temple, Dr. Gouge, added to the Committee for report about the Law; to report to-morrow morning.

Friday morning.

Sess. 582.—*February* 2, 1645.—*Monday morning.* SESS. 582. Feb. 2, 1645.

An order for examining the sufficiency of Mr. Mitchell.

Ordered—That Mr. Ley make certificate to the Committee of Plundered Ministers of the great insufficiency of Mr. Mitchell for the place mentioned, or any other ministerial charge.

A petition was brought from Mr. Adams.

Ordered—The Assembly cannot approve of Mr. Adams, except he do appear to be examined, and that he give good testimony of his conversation from known and approved ministers near to the place of his last abode before he be approved by this Assembly.

Report from the Committee of Printing read.

Report made of the propositions for Ceremonial and Judicial Laws committed formerly. Debate upon that report. Report concerning ceremonial and judicial laws, and debate upon it.

Sir Robert Harley brought a message from the Grand Committee to represent some doubts of theirs that there is not so clear an expression of some things in the enumeration of scandals as, '3. Any who shall purposely buy, sell, give, or keep any images or pictures of the Trinity, or any person thereof undefaced.' Our exceptions are, you leave this loose, and it reacheth to all public and private libraries that have books that have those pictures in them; they desire clearly to express that there may be a salvo for this. And there are many seals by which men hold their estates that have those pictures in them, and so keeping those things, I may be subject in the letter of the law to scandal, and so kept from the sacrament. Objections to some expressions in the paper on scandalous sins.

Debate upon it.

Mr. Marshall moved to add, 'purposely keep for the picture's sake or for devotion's sake.'

A Committee to consider of this.

Ordered—Mr. Whitakers, Mr. Cawdry, Mr. Burges, Mr. Rayner, Mr. Case, Mr. Byfield, to meet this afternoon, and to make report to-morrow morning.

Sess. 583.—*February* 3, 164[5].—*Tuesday.*

Mr. Lightfoot, Mr. Tisdale, Mr. Clayton. To pray.

R.—The names of those that are to pray with the

Sess. 583. Feb. 3, 1645. Lords, Commons, and Committee of both kingdoms, be returned to both Houses weekly.

An order for approving three ministers for Winchester.

Ordered—Dr. Dury be approved for the place mentioned.

R.—That this Assembly cannot give advice for the removal of Mr. Ellis from the place where he is to Winchester.

Report made by Mr. Whitakers of an addition to the former vote about images,

'Any who shall buy, sell, give, or keep any images or pictures of the Trinity, or any Person thereof—purposely in reference unto, and in esteem of the said pictures—undefaced.'

Debate upon it.

Sess. 584.—*February* 6, 1645.—*Friday morning.*

Another order was brought about Mr. Whitting.

Report of Committee for printing Bibles, and debate about it. Report of the Committee for Printing. Debate about it, and about bringing in the men.

R.—That Mr. Ny and Mr. Coleman do produce those persons upon Wednesday next, who will do[1] the Bibles according to the prices[2] above mentioned upon Wednesday next, in the afternoon, before the Committee for Printing.

Sess. 585.—*February* 9, 1645.—*Monday morning.*

Ordered—Mr. Ward be approved upon his former certificate.

Dr. Gouge moved about Mr. Batchelor, his licensing of books, having licensed Dr. Crompton's book.

Ordered—Dr. Gouge, Dr Smith, Mr. Newcomen, be added to the Committee the 25th of December, to consider of heresies and blasphemies published and licensed, to meet to-morrow in the afternoon, and make report on Wednesday morning.

Ordered—The Committee for ordination do meet and make report on Thursday morning.

[1] 'Print' written above 'do' in MS. [2] 'Prizes' in MS.

Ordered—That Mr. Cooke be approved without examination. Sess. 585. Feb. 9, 1645.

Debate about the Ceremonial and Judicial Laws' abrogation. Debate on abrogation of ceremonial and judicial laws.

A letter from the Committee of Cumberland about Robinson and Chambers. Referred to the Committee of the North.

Ordered—Debate of Christian Liberty.

Sess. 586.—*February* 10, 1645.—*Tuesday morning.*

Ordered—That Mr. Tutty be approved upon his former examination.

Ordered—The Committee for the North a[nd] the heads of Colleges in Cambridge that are of this Assembly do meet this afternoon, and prepare a petition to be presented to both Houses of Parliament for the settling of a way of ordination in the several presbyteries.

Debate of Christian Liberty. Debate on Christian liberty.

Sir Henry Mildmay desired the Assembly to consider of the business of Mr. Ellis, he being appointed by the Committee of the county to represent it to the Assembly.

That the business concerning Mr. Ellis be taken into further consideration to-morrow morning.

Sess. 587.—*February* 11, 1645.—*Wednesday morning.*

The order of the Committee of Hampshire was read again, and debate about Mr. Ellis' admission to Winchester.

That upon the desire of the Hon[ble] Committee that moved in behalf of Mr. Ellis, that Mr. Ellis may appear before the Assembly to be examined, and that he do bring with him a testimonial of his conversation from known and approved ministers amongst whom he hath last lived.

Ordered—That the Committee that wrote for Mr. Ellis be certified by some members of the Assembly, that in case they do insist upon the approbation of this Assembly for his being at Winchester, that the Assembly cannot determine for him till they have spoken with him and received further satisfaction concerning him, and till he have performed the order of the Assembly in bringing sufficient testimonials from known and approved ministers

Sess. 587. Feb. 11, 1645.

where he last resided and now is, and have satisfied the Assembly in the reasons of his removal *from a pastoral charge to a sequestration*, and, if they think fit he should come up, that this day three weeks be the day of his appearing at the Assembly. Mr. Guibon, Mr. Ward, do give notice of this to Sir Henry Mildmay.

Further debate of Christian liberty.

Debate of Christian Liberty.

Sess. 588.—*February* 12, 1645.—*Thursday morning.*

Ordered—Mr. Ward be approved on his former certificate.

Dr. Gouge made report that the men could not meet about the prices of Bibles.

Ordered—That in case Mr. Ny and Mr. Coleman do not bring forth their men upon Monday next in the afternoon, the Assembly will take the offer of the Stationers into further consideration.

Upon debate

Petition to Parliament concerning ordination.

That a petition be drawn up to both Houses of Parliament to this purpose, 'whereas it hath pleased the Hon^ble^ Houses of Parliament to pass an ordinance for Ordination of Ministers in the several classical presbyteries, there is an extraordinary necessity that this should forthwith be put into execution, therefore the presbyteries may be commanded to be settled as to that purpose and to act as to that part, and that where there cannot at the present be any presbyteries settled, the next presbytery adjoining may have power to ordain for those that want, and humbly to desire that the rest of the government with all convenient speed may be settled.'

Ordered—Mr. Reynolds, Mr. Vice-Chancellor, Mr. Arrowsmith, to draw up this petition presently.

A testimonial was brought for Mr. Millar.

R.—The Assembly is not satisfied with this testimonial concerning Mr. Millar.

Further debate of Christian liberty.

Debate of Christian Liberty.

Mr. Reynolds made report of a petition to both Houses.[1]

[1] This petition is given in the Journals of the House of Lords, vol. viii. p. 166; the substance of the speech made by Dr. Smith in presenting it is given in the Journals of the House of Commons, vol. iv. p. 443.

Sess. 589.—*February* 13, 1645.—*Friday morning.* SESS. 589. Feb. 13, 1645.

Mr. Scudder, Mr. Cheynell, Mr. Guibon, [to pray].

Dr. Smith informed the Assembly the House of Commons were not then at leisure, but would . . .

Lords give thanks for their care, and they will presently take the business into consideration, and they had appointed a speedy day for it. Petition presented to Lords.

Ordered—Mr. Carrill have the certificate of the Assembly upon his former approbation.

Mr. Burges, Mr. Vines, Dr. Temple, Mr. Ash, Mr. Cheynell. To examine.

Dr. Burges moved concerning that speech in the Assembly, that the 'covenant was made use of as a staff to beat all sorts of men.'

R. $\frac{26}{1}$—'The speech spoken yesterday in this Assembly by Mr. Coleman, a member of it, viz.: that the covenant is made use of to beat all with, or words to that effect, is scandalous,' Coleman's speech as to covenant voted scandalous.

R. $\frac{9}{1}$—Added, 'both to the Parliament and Assembly.'

Mr. Newcomen's words if this brother had not added obstinacy to deny his folly yesterday.

That the occasion of his words was as a reason against the putting in of those words into the petition according to our solemn covenant.

Sess. 590.—*February* 16, 1645.—*Monday morning.*

Mr. Pickering to pray in the House of Lords the week following.

Dr. Smith made report from the House of Commons. They had delivered the petition, and they would take it into consideration on Wednesday next—the day appointed for religion. Petition presented to Commons.

Debate about Christian Liberty.

R.—The former vote for not recommitting revoked.

R.—That this whole head of Christian Liberty shall be recommitted. Head of Christian liberty recommitted.

R.—This shall be recommitted to a select Committee.

Ordered—Mr. Seaman, Mr. Newcomen, Dr. Temple, Mr. Dury, Mr. Calamy, Mr. Byfield, Mr. Ward, Mr.

Sess. 590. Feb. 16, 1645. Cawdry, Mr. Cheynell, Mr. Delmy, Mr. Rayner, Mr. Sedgwicke, Mr. Conant, Mr. Wilkinson, jun., to meet to-morrow in the afternoon.

Debate concerning the Church. Debate of the Church—about those words, '[a]nd, are, or shall be.'

Sess. 591.—*February* 17, 1645.—*Tuesday morning.*

Mr. Ley made report from the Committee for Printing, of one Mr. Bently that undertakes

R. $\frac{24}{15}$—This question shall be put.

R. $\frac{26}{11}$—The prices[1] offered by the Stationers, and the price[1] offered by Mr. Bently, shall be both expressed in our petition to the Parliament.

That some reasons for the trusting of the Stationers of London, or the two Universities, with the printing of the Bibles at their rates be also expressed in the same petition.

These two questions put successively.

The Parliament shall be moved.

R. $\frac{22}{7}$ *neg.*—The Company of the Stationers of London, and the two Universities, shall be trusted at the rates offered by the Stationers of London.

That for this purpose reasons shall be given in the petition.

Mr. Hodges enters his dissent. Mr. Newcomen enters his dissent. Dr. Burges, the Prolocutor, enters his dissent. Mr. Gouge enters his dissent. Dr. Temple enters his dissent. Dr. Smith enters his dissent. Dr. Hoyle enters his dissent.

Mr. Ley also.

A letter from the ministers of York, enclosed in a letter to the Lord Fairfaxe; it was read.

That this be communicated to the Committee of the North, with desire that they would take some course for the acquainting of the House with it, if they in their wisdom shall think fit.

Report of the Committee of the Communion of Sacraments.[2]

[1] 'Prizes' and 'prize,' as elsewhere, in MS.

[2] Apparently 'sacr—ts' in MS., but probably for 'saints.' See Sess. 597.

Sess. 592.—*February* 20, 1645.—*Friday morning.* SESS. 592. Feb. 20, 1645.

Mr. Pickering, Mr. Rayner, Dr. Hoyle.

Ordered—Mr. Tristam Hinsham (?) have his certificate without coming up. To pray.

Mr. Delamarch, Mr. Newcomen, Mr. Carter of D[udley], Mr. Hodges, Mr. Perne, to examine in the Committee of Examinations.

Sir Henry Mildmay informed the Assembly that Mr. Ellis was without, to be examined by the Assembly.

The former order concerning the day of Mr. Ellis, his appearance in this Assembly, shall be revoked.

This last Q[uestion] shall be put.

R.—The business concerning Mr. Ellis shall be now taken into consideration, notwithstanding the former order of the Assembly for the day of his appearance.

Ordered—Dr. Gouge, Mr. Reynolds, Mr. Hodges, Mr. Ny, Mr. Carrill, Mr. Seaman, to go out to examine Mr. Ellis.

Dr. Gouge made report from Mr. Ellis, 'brought in reasons of his removal, and he hath given us satisfaction, and is to bring in' . . .

R.—The Assembly is satisfied in the reasons brought in for Mr. Ellis, his remove.

This Assembly hath received satisfaction concerning Mr. Ellis for the present, and that in case there be no further information concerning him by the day appointed in the former order of the Assembly, then this approbation shall be certified to the Hon^ble^ Committee of Plundered Ministers.

Mr. Ellis bring in under his hand, . . . that in case any have anything to say . . .

Sess. 593.—*February* 23, 1645.—*Monday morning.*

Ordered—Mr. Watts his certificate be respited till Thursday morning, if nothing be objected then . . .

Ordered—That Mr. Holland be examined.

That the Committee for Printing shall take into consideration any such propositions that

Sess. 593. Feb. 23. 1645.

A letter was brought from the ministers of Essex and read, and the originals brought in.

Sir Henry Mildmay moved again in behalf of Mr. Ellis.

Ellis finally approved.

A paper was brought in from Mr. Ellis, was brought in[1] and read in the Assembly, and

R.—That Mr. Humphrey Ellis be approved by this Assembly to preach and officiate in the Cathedral Church of Winchester.

R.—That the minister that brought this letter shall be called in [and] have thanks both for himself and the rest, from whence he comes, according to the effect of the ministers of London['s] letter.

They were called in. Prolocutor spake unto them according to the former vote.

The Committee for Christian Liberty to meet on Thursday.

Further heads of Confession distributed to the three Committees.

Ordered—To the First Committee, in chief heads,—Christian Sabbath, the Civil Magistrate, Marriage and Divorce.

To the Second Committee,—Certainty of Salvation, Lies and Equivocation, the State of the Soul after death.

To the Third Committee,—the Resurrection, the Last Judgment, Life Eternal.

Debate of Report of the Church.

Debate of the report of the Church.

Letter from Parliament of Scotland.

Lord Lauderdale acquainted them with a letter from the Parliament of Scotland. It was read twice.

Mr. Marshall desired the Prolocutor to signify that we are sensible of the great respect this Parliament of Scotland hath put upon this Assembly.

Ordered—That it be performed accordingly.

Acknowledged by Prolocutor.

The Prolocutor accordingly :—My Lord, though I cannot but account it matter of great joy to have the honour to be so often the mouth of this Assembly in things so acceptable to the Assembly, but[2] I count it a great alloy that I am to do it, and cannot do it with that thankfulness as it requires. . . . It is a great happiness that that ancient kingdom should now at length bring forth so much fruit in old age, and that it should bring forth so much fruit to

[1] *Sic* in MS.

[2] Perhaps 'yet.'

this kingdom with so much affection, constancy, expense of treasure and blood, and that not in any particular cause or quarrel from self[ish] ends, but as proceeding from a public spirit, aiming at the glory of God. . . . The great affections expressed to the Hon^ble^ Houses of Parliament matter of great rejoicing, and the affections now declared in the ack[nowledg]ing of our poor endeavours . . . our own modesty or deserts could hardly have expected or reached unto. . . . That they have declared their zeal for God and our Church, we want words [to] say what becomes us. . . . I doubt not but this expression, together with all others, shall have this effect upon our hearts and spirits, that in all our addresses at the throne of grace . . . in all ready and cheerful performance of our vow and covenant, . . . as becomes the servants of Jesus. Sess. 593. Feb. 23, 1645.

Sess. 594.—*February* 26, 1645.—*Thursday morning.*

Debate of the visibility of the Church. . . . To the Mr. Ny, Mr. Simpson, Mr. Carter, enters his dissent as an article of faith. Debate of visibility of Church. Ny and others dissent from this being made an article of faith.

An order from the Lords for printing the Answer of the Assembly [to the Dissenting Brethren].[1]

Sess. 595.—*February* 27, 1645.

Mr. Greenhill, Mr. Valentine, Mr. Spurstow. To pray.

Ordered—That Mr. Watts be examined.

Debate of the Church. Further debate concerning the church.

Ordered—Mr. Ley certify the insufficiency of Mr. Adams.

Sess. 596.—*March* 2, 1645.—*Monday morning.*

Debate of the Church. Debate resumed.

Dr. Burges moved, in consideration of the pains taken by a learned member of the House of Commons,

Ordered—Dr. Burges, Dr. Smith, Dr. Temple, Mr. Ley, Mr. Burges, Mr. Mainard, Mr. Wilkinson, to give thanks to Mr. Ley for his worthy pains in his book *Critica Sacra*, and his respect to this Assembly in his dedication. Thanks to Mr. Leigh.

Proceed in debate of the Church.

[1] Journals of House of Lords, vol. viii. p. 185.

Sess. 597. March 3, 1645.

Sess. 597.—*March* 3, 1645.—*Tuesday morning.*

The Assembly entered on the debate of Communion of Saints.

Debate of the communion of saints.

A letter from the Commissioners of the General Assembly of Scotland read. Prolocutor by order of the Assembly gave thanks to the Lord Warriston.

Letter from Scotland.

Lord Warriston . . .

Ordered—The Committee that drew up letters to the Commissioners of the Church of Scotland do prepare a letter in answer to the letter now received.

Proceed in the debate.

Sess. 598.—*March* 4, 1645.—*Wednesday morning.*

Upon a motion that Mr. Rastall, having been ordained by the Bp. of Lincoln, since the ordinance passed,

R.—That Mr. Rastall shall have his certificate.

Debate of Communion of Saints.

Further debate of communion of saints.

Ordered—That Mr. Gore have a certificate by the scribe of the Assembly without examination, and that this be no precedent for the future.

Ordered—The Committee for Liberty meet in afternoon.

Ordered—The First Committee to meet in afternoon about the Church.

Sess. 599.—*March* 5, 1645.—*Thursday.*

A petition was offered from Mrs. Barker about the printing of the Bibles, because it was proper for the Assembly.

Report from Dr Gouge about the Church recommitted.

Various reports on heads of Confession, and debates upon them.

Mr. Prophet made report of Religion and Worship.

Debate of the additional proposition in Communion of Saints against restraining the duties only to members of the particular congregation. Resolved to be waived.

Debate of the report of the Church.

A petition from the merchant booksellers about the printing of the Septuagint.

Ordered—The former Committee do recommend this to both Houses of Parliament.[1]

[1] This matter was first brought under the notice of the House of Commons by the Assembly on 3d January 1644-5, when a Committee, with John Selden

Sess. 600.—1645.—*Friday.*

SESS. 600. 1645.

Mr. Bridge, Mr. Case, Dr. Gouge, to pray.

R.—That Mr. Smith be examined.

Debate about the Church—instituting of ecclesiastical government,

Debate about Church, and institution of ecclesiastical government.

'That J[esus] C[hrist] as K[ing] and H[ead] of His Church hath appointed an ecclesiastical government in His Church in the hand of Church Officers distinct from the civil government.'

Sess. 601.—*March* 9, 1645.—*Monday morning.*

Mr. Reynolds moved in behalf of Mr. Wood.

Mr. Reynolds, Mr. Seaman, Mr. Palmer, Mr. Tuckney, enter their dissent to the approbation of Mr. Wood.

Ordered—That Mr. Ley do move the chairman of the Committee of Plundered Ministers that Mr. Wood's certificate from this Assembly may be respited for a day or two till the Assembly do give a further account concerning it.

Debate of the proposition.

Debate of proposition that Jesus Christ as King and Head, etc.

Mr. Coleman moved to pass the proposition brought in by the Committee, which would pass without any question.

Mr. Coleman—Before I can enter [in]to any argument [I wish to know] if I dispute against this proposition whether I might without breach of covenant and charge of perjury make such a dispute.

It was debated. . . . To the argument,

Mr. Coleman—The Church of the New Testament doth

as Convener, was appointed 'to consider of the best course for the speedy printing of the ancient copy of the Septuagint in His Majesty's Library,' and then in the custody of Mr. Patrick Young. This 'ancient copy' was the famous Alexandrian Codex presented to Charles I. by the Patriarch of Constantinople. Patrick Young, or Junius, the Keeper of the King's Library (who sought the aid of the Assembly and Parliament to enable him to give the text of this MS. to the world), was a Scotchman, and an M.A. of the University of St. Andrews, who had been incorporated into the University of Oxford, and was regarded by Wood as the most learned Grecian of his time. In July 1645 a pension of £400 *per annum* was voted to him by the House of Commons, and in January 1647–8 this was commuted for a single payment of £2000. He only lived to edit the Epistles of Clement, and specimens of the text of the Old Testament. His *Annotationes* on the Pentateuch up to Numbers xv. were printed in vol. vi. of Walton's *Polyglott*.

Sess. 601. March 9, 1645.

Debate continued.

not hold out any such distinction betwixt civil and ecclesiastical . . . Called to prove the matter.

C.—If [so] then either in the xviii. of Math. or v. Cor. or some other Scripture . . . Neither of those Scriptures hold out two distinct governments.

Mr. Ny—It will not follow they must be held out both in one place; there is the fallacy.

Mr. C.—Called to prove the major that it must hold them out in the . . . If you mean that where the magistrate is heathen, then the Church government must be distinct, I yield the proposition. . . . There is a necessity on principles of nature and Christian prudence that the Church have a distinct government. . . . If you take government, as you do, distinct from the doctrinal part, then I deny it to be distinct from the civil magistrate. . . . Instance in the xviii. of Matthew, there is not a distinct government by appoint-[ment]. . . . There is no government there, for no party named in whom the government is, and no act of government by that person, nor anything else. . . . Both are denied be[cause] not a sufficient enumeration. The minor if[1] a person then either a private person, or the two or three, or the church to whom he doth appeal, but neither of those are not[2] the subject of government . . . if in this Scripture there be no act of government at all . . . There is no act of government be[cause] no act at all appointed to be done by this church. . . . If the nomination of the church makes him the *subjectum capax*, then the party offended is the *subjectum capax*. . . . Consequence is denied. . . . If nothing be said of one that is not said of the other, then there is no more *regimen* to one than another. . . . The minor is denied . . . If the party's being acquainted with that is the only thing, [it] is said of the one and the other, but . . . The minor is denied. . . .

Yields the proposition where the magistrate is heathen.

Mr. Gillespie—Three things said of the Church that is not said of the party.

Mr. C.—True, there is a difference in order . . . Let him be to thee as a heathen or publican, I deny that . . . whereas we speak concerning this no act . . . it is

[1] Perhaps 'is.'

[2] *Sic* in MS.

supposed in relation to government . . . There is nothing said that the Church did—not any one act. If there be no one act at all that the Church did or might do by virtue of the precept in this place, then there is nothing said concerning the Church that is not said . . . The minor is denied, to that of might do. . . . If there be something that the Church might do by virtue of this place, then some command from Christ to do it; but Christ hath not commanded anything in this place to be done. Sess. 601. March 9, 1645.

Mr. Seaman—Two things set down in the text do suppose necessarily a third thing that must intervene.

Mr. C.—If Christ have given any precept, then the Church hath power to exercise any jurisdictive act upon his contumacy. . . . The consequence is denied be[cause] the Church hath a power before it come to contumacy, for this contumacy cannot be judged till some other act do pass upon it. . . . If the Church hath here any authoritative act, then the hearing the Church is an authoritative act. . . . If those words, Let him be to thee a heathen and a publican, be not a Church act, then it is not a Church censure . . . Both propositions denied. . . . It is confessed that here is no Church censure, but suppose Church censure, *in hoc acquiesco.* Admits Church censure supposed though not expressed.

Ld. of Warwick desired ministers to be supplied for the summer fleet.

That the members of the Assembly think of some of their acquaintance and propound them to the Assembly, that there may be a return to the noble Lord.

Ordered—To proceed in this debate on Friday.

Report of the Sabbath.

Debate of Religion and Worship. Debate of religion and worship.

Sess. 602.—*March* 10, 1645.—*Tuesday morning.*

Ordered—That Mr. Sarson have a certificate without coming up to be examined, in regard much of his time for absence from the College is almost expired.

Ordered—That Mr. Watkins have his certificate.

Debate of Religion and Worship. Debate resumed.

Sess. 602. March 10, 1645.

Mr. Seaman made report of Christian Liberty and Liberty of Conscience.

Ordered—Mr. Smith have his certificate.

Sess. 603.—*March* 13, 1645.—*Friday morning.*

Ordered—That no testimonial be received in this Assembly without a date.

Ordered—That Mr. Atwood Rotheram shall have his certificate.

Debate resumed on proposition, 'That Jesus Christ as King and Head of His Church,' etc. (*Sic.*)

Mr. Coleman—How unwilling I was and am to this opposition, this whole Assembly will bear me out, and . . . I foresee the consequent will not be so good[1] as was desired. . . . I was of the Committee, and brought in a proposition that I suppose will pass *nemine contradicente.* I move again that that may be put to the Q. I suppose this will not be thought fit to be in the Confession of Faith. . . . I desire to premise this word; I entreat that we may not have any ill terms. . . . Only recapitulate one word given by way of answer. If they will confirm[2] now, the argument is at at[3] an end, viz. the jurisdictive power is not expressed in this text, but supposed. . . . Concerning the word power, I hesitate, but will not litigate; but if you mean only a declarative power. . . .

Repeats his admission.

Mr. Marshall—I hope the Assembly doth very well remember what the argument and words were.

Mr. Rayner—You might draw this to a short conclusion concerning this text; this brother doth deny only a jurisdictive power. . . . Called to order. . . .

I oppose the answer as not sufficient. . . .

Desired to go on in a continued discourse.

Mr. Coleman—I have contracted my thoughts to four things, whether this place holds out an ecclesiastical jurisdictive power in the Church to proceed to censure; for the negative those four things. As I rise in number, so in strength. . . . 1. Here is no expression of it. . . . Where there is power given, there it is expressed clearly. For the Old Test. I think that Scripture 'if he will not hear the priest or judge:' there is the particular censure. In the New

[1] In MS. god. [2] Or conform. [3] *Sic* in MS.

Sess. 603. March 13, 1645.

Debate continued.

Test., 2 Thess. iii. [14], 'if a[ny man],' etc. . . . 2. This is Era[s]tus, let him be to thee, (*i.*)[1] the same thee meant in former verses. Nothing follows upon the contumacy of the party but to leave the party offended to take what course he pleaseth. . . . 3. 'As a heathen and publican,' this can be no Church censure, or consequent of a Church censure, for then it must be an exclusion from Church ordinances. 1. Concerning the publican; if publicans were not excluded from any Church ordinances then, . . . for I can for this give such a demonstration as I challenge any man living to give an answer. It is this: he was an Israelite. It's answered that there were publicans that were not Israelites. . . . 2. For the heathen; said publican from civil, heathen from spiritual, but I say both of them must be of one. . . . The ordinances and duties of Israel were of two sorts: either ceremonial or moral. C.[2] (*i.*)[3] offerings, M.[2] (*i.*)[3] prayer and praises of God. Concerning the first, to some of those the heathen were admitted as to the free-will offerings; but for the moral duties, it was not their vice, but their birth, that excluded from them. For the moral duties, to all those duties the heathen were admitted, as 1 King. viii. 41; so that a heathen had liberty to come to perform any moral duties of piety, and had a place appointed them in the Temple for those ordinances. . . . Add parallel places in the New Testament, as xii. John certain Greeks came up to worship . . . xiii. Act. 42, Scaliger *Gentiles adorabant immolabant* . . . 4. To interpret this scripture 'be a heathen and a publican;' this makes this to be contrary to another scripture. Compare it with 2 Thess. iii. 14. Hearing in both, the same punishment, in both, the same consequent is contrary one to another; 'count him not as an enemy, but admonish him as a brother' . . . I appeal to that book of Church government by Divine Right,[4] 230 page, 250 p. . . . If he that

[1] For *i.e.* [2] C[eremonial], M[oral]. [3] For *i.e.*

[4] *The Divine Right of Church Government and Excommunication* by Samuel Rutherford. It bears the date of 1646, but the Scotch commissioners in England appear to have followed the Scotch practice, and dated the commencement of the year from 1st January, while the English still deferred it to 25th March.

Sess. 603. March 13, 1645. Debate continued.

is excommunicated must be accounted a publican and a heathen, that is an enemy, but if this place of Thess. say . . . That which makes a man an enemy is not excommunication, but to be a publican and sinner is to be an enemy.

Mr. Rutherford—I conceive I have this argument very often in that book. . . . He who refuseth to hear the Church and before was esteemed a brother, but now upon his refusal is to be esteemed as a heathen and publican, is excommunicated. The major proposition I prove out of the definition of all our divines, the minor out of the text. . . . For the two places . . . Calvin and Beza, Baines and Piscator, expound that place of excommunication, but this Assembly hath voted that place of suspension from the sacrament of the Lord's Supper. . . . There is no contradiction between those two. . . . to be as a publican and admonished as a brother. . . . These two differences . . . 1. The party thus cast out is under the medicine of the Church, and therefore but 'as a heathen.' . . . 2. In respecting him as a heathen, the Church is to intend that he may may be gained, which is a spiritual end, and therefore the Holy Ghost should say he is to be esteemed so. . . . 'Admonish as a brother' is not inconsistent with that of a heathen and publican. . . . To admonish as a brother is *actus juris naturæ*—as a brother, but not as Church brother. He builds much upon the word heathen and publican; they are taken copulative, and not distributive. . . . We lay the last weight upon the word publican as separated from heathen, but take them both together. . . . To thee, (*i.*) to any man, for so the whole law is is . . . A publican is esteemed a profane and flagitious man. Said they were not excluded from Church ordinances; but he should have proved that *de jure* they were not excluded. . . . Publicans and heathens so remaining were excluded and secluded from many, and he saith it was for their birth, and not for their vice. . . . If for their birth, then it was typical that in the New Testament those that are not brethren in a church fellowship are certainly (?) to be excluded, xliv. Ezek. 8, 9. . . . Though the heathen at some times were admitted to some, yet it proves that there was a sort of debarring, and is not this a

Pp. 230, 250, etc.

See also *Due Right of Presbyteries*, p. 273, etc.

(*Sic* in MS.)

sort of debarring? . . . But he hath not told us what is meant by the word Church—if the Sanhedrim meant . . . Said there was not such a thing as a Christian Church when Christ uttered the same word xvi. Matth.; there was not then a Christian formed Church, but in the xvi. of Matth. he must mean a Christian Church—not the Sanhedrim, for then the sense must be, I will build my Sanhedrim upon this rock, and the gates of hell shall not prevail against the Sanhedrim.

Sess. 603. March 13, 1645. — Debate continued.

Mr. Gillespie—The strength of the argument is no jurisdiction. If all this were true, it is not against the proposition that Christ hath instituted a government distinct . . . For his four particulars . . . Said this place doth not express any censure. . . . To prove it, he cites two places where the power is express; xvii. Deut. . . . A. The parallel is made in this particular . . . It is not said the judge shall put him to death. He may bring it from other scriptures. . . . It holds out that he shall die, but by whose hand is not said. . . . That of 2 Thes. iii. 14,. . . if 'to thee' be meant of a private man, then it implies a contradiction, that Christ will have one and the same person, to be so to one single person and a brother to the whole Church. . . . I take an argument of Erastus to prove that the whole Church should forgive the offender when he testifies his repentance, be[cause] Christ commands this to a private brother, xvii. Luke. The same thing commanded to one must be a duty to the whole Church. . . . 'To thee' is not meant only of a particular person, but he must be to the whole Church by this necessary consequence. . . . If one single person must be so to a single brother when he offends, then much more when he offends the whole Church, . . . otherwise Christ gives more power to one single person than He gives to the whole Church. . . . For his third, said heathens and publicans were not excluded from public ordinances. . . . This brother can never prove that heathens and publicans were not excluded from Church ordinances. . . . Said publicans were Israelites; all Israelites were not admitted to ordinances. . . . Philo and Josephus both say profane, notorious, scandalous sinners were debarred from the

See Gillespie's *Aaron's Rod Blossoming*, B. iii. ch. 2, 3.

Erasti Confirm. Thes. lib. ii. p. 158.

Sess. 603, March 13, 1645. — Debate continued.

Temple,—publicans, (*i.e.*) prophane and scandalous publicans. That of the publican that went up to the Temple to pray that might be *atrium Gentilium*, often called the Temple. . . . 'Even as this publican,' an emphasis in that, a publican that was not a profane, scandalous man. . . . For the point of the heathens it cannot be proved; for that of Scaliger, I deny it not, but admit it as true. They had not a fellowship in Church ordinances as Church members. . . . They were admitted as Proselytes when the[y] gave proof of their piety. . . . For the 4th: The seeming contradiction betwixt xviii. Matth. I only add this place is taken for an argument. . . .

Mr. Lightfoot—I think both the opponent and answerer do not take up the right sense. . . . Publicans amongst the Jews had as free access to the Temple as any Jew whatsoever. The reason of their offence was their office,—betrayers of their own nation into slavery: they were not secluded from the Temple. . . . Not as heathens came to the Temple, but when proselytes. . . . The sense of it in this place is not in reference to admission or suspension from the public ordinances, but in regard of civil converse.

Mr. Seaman—Whatsoever becomes of this place, the argument is not strong against the proposition. Though there were no excommunication, yet there may be a government. . . . I suppose he grants the word Church relates to a Church Assembly. . . . As touching those arguments he brings, be[cause] there is nothing expressed, we deny this consequence, for many places where power is implied, and yet no censure set down. . . . He will say he grants it *quoad nos*. . . . It is considerable how this text hath been interpreted in all ages; this made use of with reference to all ecclesiastical assemblies. . . . For that of heathens and publicans, I wonder at the confidence of the brother. . . . For that of the opposition betwixt xviii. Matth. [and iii.] Thess. there is a distinction about excommunication. Those places have no contradiction at all.

Mr. Lightfoot— . . .

Sess. 603. March 13, 1645. Debate continued.

Mr. Coleman—Said grant it doth not hold out excommunication, then it doth not hold out. . . .

Mr. Vines—Saith[1] there is no particular expressed. . . . There is no sin expressed, and yet there is an offence. . . . There is no enumeration. . . . 2. Here is a particular expressed. . . . 1. A declaration to be made or information to be given to the Church, and then some act of the Church upon it declarative he allows. . . . And that there is a particular by way of sentence be[cause] there is an execution of that sentence. This is not an arbitrary thing, but in way of putting in execution the sentence of the Church. . . . For the 2d, Christ having spoken in the immediate coherence about seeking a lost sheep, He comes in with this, 'if thy brother shall offend,' showing how the Church should gain a lost brother, and seek[2] (?) him, a lost sheep. . . . And this must needs be a Church act. . . . A brother—what, a Jew brother? No, a Christian brother. What should Christian brothers do before the Sanhedrim? . . . Gained thy brother, (*i.*)[3] brought him to repentance . . . from a sin sinned against God, and so Christ pursues the same thing in coherence. . . . For the way of bringing this man unto repentance, it is here set down. . . . The Church must bring this man to repentance for his sin, if he will not be gained. . . . 'To thee,' saith he, no Church act. . . . A. Not to thee, till he have not heard the Church, so that some sentence of the Church must go before. . . . To thee—it is in the second person, but that is the result of his not hearing the Church. . . . 'Verily I say to you, whatsoever [ye shall] bind on earth.' He doth not speak this to me, but of the Church that binds him. Those are still upon the same process and proceeding. . . . It is not to repair an injury in matter of *meum* and *tuum*, but to bring him to repentance. . . . For heathen and publican, said taken both in a notion. We say he deals with me as a Jew and Turk. . . . For his last argument 'contrary to another text.' . . . The proper work of excommunication is not so much to throw men out, as by the throwing out to bring them in.

[1] *Sic* in MS. [2] Or save. [3] For *i.e.*

Sess. 603. March 13, 1645. Debate continued.

Mr. Palmer—His argument is for an enumeration. It is not a good argument to say, here is no censure, and therefore no power, Tit. iii. 1. . . . For his second 'let him be to thee,' though primarily it may be meant of a particular wrong. . . . but there is consequence, that be[cause] Christ doth direct His speech to them whom He spoke to first, therefore no Church censure. . . . Is it a punishment or not? . . . Christ's meaning is not here, to prescribe any[1] for satisfaction of a particular wrong, . . . but of gaining a man to repentance. . . . In the v. of Matth. Christ saith, 'if a man smite thee on the one cheek, turn the other.' . . . It seems to be acknowledged by him, that the Church here was the Church Christian. . . . I desire to know whether this be a precept or no, or a permission. If a precept, what kind of precept is it? Had it its being aforehand? . . . Where is this in all the Old Testament? . . . It is so far from being a worldly recompense, that this be a course to put me into worse condition than I was ever in before. . . If a precept, whether it be a perpetual precept or no, written for our learning, for the Sanhedrim was not long-lived. It was not the heathen magistrate, be[cause] the apost[le] forbids it. . . . When was this precept written? Spoken when Christ was upon earth, but written many years after by Matthew. Did not this gospel concern all Christians? . . . If it be Church Christian, then here must be a censure. . . . The meaning of that is, let there be no familiar converse between thee and them.

Mr. Mainard—I desire to satisfy my conscience. That which most sticks with me—it seems to me to be almost *cardo questionis*, whether this be a command, and what that Church is spoken of. . . . Said this must be that Church which Christ spoke of—'upon this rock I will build my Church.' The word Church doth trouble us more than it need. . . . It cannot be understood of the same; for there Christ speaks of His Church from the foundation of the world to the end of it—the universal Church.

Mr. Seaman— . . .

Mr. Gillespie— . . .

[1] Perhaps a wy for a way.

Mr. Vines—For that of xvi. Matth. and 18 [v.] I am of his sense, in that it is meant of the invisible Church, but it may be meant of the Christian Church. . . . For personal injuries, . . . let us prove what is here meant in bringing a man from his sin to repentance. Sess. 603, March 13. 1645. Debate continued.

Ordered—Proceed in the debate, Monday morning.

Sess. 604.—*March* 16, 1645.

[The leaves following in the MS. down to fol. 140, the last of the first fascicle, are blank, with the exception of three lines of shorthand jottings on fol. 136.]

Sess. 601. March 9, 1645.

Sess. 601.—*March* 9, 1645.[1]—*Monday morning.*

Mr. Reynolds moved, that in regard that Mr. Wood had lately in his absence passed the approbation of the Assembly, against whom he conceived there was great cause of exception, that he might have liberty to enter his dissent; and accordingly Mr. Reynolds, Mr. Seaman, Mr. Tuckney, and Mr. Palmer, did enter their dissents as to the approbation of Mr. Wood. . . . Upon farther debate concerning him, it was *Ordered* that Mr. Ley do move the chairman of the Committee 'of Plundered Ministers,' that Mr. Wood's certificate from this Assembly may be respited for a day or two, till the Assembly do give a further account concerning him.

Debate of Church government in hands of Church officers.

The Assembly entered upon the debate of the proposition, 'That Jesus Christ, as King and Head of His Church, hath appointed an ecclesiastical government in His Church, in the hand of Church officers, distinct from the government of the civil magistrate.'

Mr. Coleman moved to pass the proposition brought in by the Committee, and not to debate this proposition; but that being not hearkened unto, because of the order of the Assembly for this debate, he moved again, that before he did enter upon the debate, the Assembly would determine whether, if he did dispute against the proposition, he might do it without breach of covenant and charge of perjury.

[1] This minute is the commencement of the second fascicle of the volume, extending from f. 141 to f. 237 of the MS. (ff. 141–143 and 234–237 being left blank), and from Session 601 to Session 900. Mr. Thompson says, 'It is evidently a fair copy, drawn up by Byfield at his leisure; and the reports of Sessions when he was absent are still written in his hand.'

This was debated, and the Assembly thought not fit to pass any resolution upon that, it being free to any member of the Assembly to speak his conscience in the Assembly; and so he was called unto the argument. Sess. 601. March 9, 1645.

His argument he framed to this purpose: The Church of the New Testament doth not hold out any such distinction betwixt civil and ecclesiastical government. If it do so, then it is either in the xviiith of Matth., or 1 Cor. v., or in some other Scripture; but neither of these Scriptures doth hold out two distinct governments, *ergo* . . . He began with the xviiith of Matth., and the debate of this session was upon that Scripture syllogistically. After debate, because Mr. Coleman could not be in the Assembly the next day, it was ordered to proceed in the debate of this Scripture on Friday. Mr. Coleman's argument against.

Report was made 'of the Sabbath.'

Ordered—To debate the report 'of Religion and Worship.'

Sess. 602.—*March* 10, 1645.—*Tuesday morning.*

Ordered—That Mr. Sarson have a certificate without coming up to be examined, in regard that he cannot be dispensed with for his absence from the College.

Ordered—That Mr. Watkins have his certificate.

The Assembly entered upon the debate of Religion and Worship; and upon debate it was Debate of religious worship.

Ordered—That the head of Religion be laid aside.

Ordered—That the title be 'of Religious Worship.'

This proposition was debated: 'The ingested principle and dictate of a natural conscience in man concerning a Deity having lordship and sovereignty over all, doth incline him to give the chiefest reverence and worship thereto.' *Resolved* upon the Q[uestion], the word 'incline' shall not stand. The rest was referred to farther debate.

Mr. Seaman made report of 'Christian Liberty and Liberty of Conscience.'

Ordered—That Mr. Smith have his certificate.

Sess. 603. March 13, 1645.

Sess. 603.—*March* 13, 1645.—*Friday morning.*

Mr. Goodwin.

Ordered—That no testimonial be received in the Assembly without a date.

Ordered—That Mr. Atwood Rotheram shall have his certificate.

Mr. Coleman resumes his argument.

The Assembly proceeded in the debate of the former proposition, according to the order of the Assembly; and Mr. Coleman, after some offers to lay the debate aside and return to the proposition of the Committee, according to the desire of some in the Assembly, proceeded to urge what he had to say upon the xviiith of Matth. against the proposition; unto which many answers were given; and upon the desire of Mr. Coleman, that he might have time till the next session to gather up what had been spoken, and to give answer to it, it was referred to a further debate the next session.

Sess. 604.—*March* 16, 1645.—*Monday morning.*

The Assembly proceeded in the debate; and after a large debate, it was

Ordered—To proceed in the debate the next session.

Sess. 605.—*March* 17, 1645.—*Tuesday morning.*

Ordered—That Mr. Tuckney and Mr. Wilson do visit the Prolocutor.

The Assembly proceed[ed] in the debate upon the xviiith of Matth. After a full debate, it was

Assembly hold his arguments answered.

Resolved upon the Q., that the arguments brought by the Reverend Brother, Mr. Coleman, against the proposition in debate, have been answered.

Ordered—To proceed in the debate.

Sess. 606.—*March* 18, 1645.—*Wednesday morning.*

Upon a debate about Mr. Wood, it was Respited till those brethren that spake concerning him do come into the Assembly.

Ordered—That the Committee for Plundered Mini-

sters be moved in the behalf of Mr. Good, a member of this Assembly, that he might be put in the sequestration of Bushey, as fit for the said place. Sess. 606. March 18, 1645.

An order was brought into the Assembly for the admitting of Mr. Johnson a member of the Assembly, in the room of Mr. Carter, deceased.[1] He was called in and took the Protestation. New member of Assembly.

The Assembly called to the order of the day—to proceed in the debate. Mr. Coleman was not present. The Assembly proceeded in the debate upon occasion of some other objections made by some members of the House of Commons; and after some debate, it was respited to further debate. Objections to proposition by members of House of Commons.

Ordered—To proceed in the debate.

Sess. 607.—*March* 19, 1645.—*Thursday morning.*

Upon information in the Assembly by some members, it was

Ordered—That the Committee for Plundered Ministers be desired that the certificate given from this Assembly for Mr. Wood may be withdrawn. Wood's certificate withdrawn.

The Assembly being informed that Mr. Coleman was not well, it was

Ordered—That Mr. Strickland and Mr. Valentine do visit Mr. Coleman in the name of this Assembly.

Upon a motion about the Assembly asserting the *jus divinum* of Church government, it was debated; and upon debate of this Q., 'whether there shall be a Committee to search the votes of the Assembly, to find out what the Assembly hath asserted in the point of Church government, which is *jure divino*,' it was *Resolved* negatively. Upon the offer of something else instead of the former, it was *Resolved* upon the Q., That this Question shall be put. *Resolved* upon the Q., There shall be a Committee to prepare something for the Assembly to assert the *jus divinum* of Church censures, and in whose hands *jure divino* these censures are. *Resolved* upon the Q., This Committee shall not be but five. *Resolved* upon the Q., Divine right of Church government in hands of Church officers.

[1] Journals of House of Commons, vol. iv. pp. 458, 459.

Sess. 607. March 19, 1645.

This Committee shall be seven, and no more, or any three of them.

Ordered—That Mr. Vines, Mr. Palmer, Dr. Temple, Mr. Tuckney, Mr. Newcomen, Mr. Seaman, Mr. Reynolds, shall be this Committee, to meet to-morrow in the afternoon. The Commissioners of Scotland are desired to be present at this Committee.

Scottish Commissioners.

Sess. 608.—*March* 20, 1645.—*Friday morning.*

Ordered—That Mr. Prophet and Mr. Gibson do move the Committee for Plundered Ministers in the behalf of Mr. Good for Bushey.

To pray.

Mr. Greene, Mr. Gower, Mr. Tuckney, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Coleman very ill, but wishes to continue the debate.

Mr. Strickland informed the Assembly, that he did visit Mr. Coleman, who returns thanks to this Assembly. He is very ill. He desires to be heard further in the argument, when he shall be able to come unto the Assembly, and therefore desires the Assembly would leave that debate till his coming.

Scruples of conscience as to Parliamentary ordinance.

Upon a motion made by Mr. Marshall, that since an Ordinance of Parliament was now published for Church government, speedily to be put in execution; and since there were some things in that Ordinance which did lie very heavy upon his conscience and the consciences of many of his brethren; though he did bless God for the zeal in the two Houses expressed in settling of Church government, yet being much pressed in heart with some things passed in that Ordinance, that the Assembly would consider what is fit to be done in this business. Upon debate it was

Ordered—That Mr. Marshall, Mr. Vines, Mr. Seaman, and Mr. Newcomen, should be a Committee to consider what in point of conscience may press this Assembly to make their humble address to the Parliament, by way of petition; and they are to prepare a petition to that purpose, and to make report to this Assembly. Accordingly they withdrew to prepare the petition, and the Assembly

proceeded in the debate of Religious Worship; and upon debate it was Sess. 608. March 20, 1645.

Resolved upon the Q., 'The light of nature showeth that there is a God, who hath lordship and sovereignty over all, and is therefore to be worshipped.'

Resolved upon the Q., 'but the acceptable worship of the true God is ordained and limited by the revealed will of God Himself.'

Mr. Marshall made report of a petition to be presented to both Houses of Parliament. It was read and debated; and after some few alterations in it, it was

Resolved upon the Q., That this shall be transcribed and sent up to both Hon^ble^ Houses of Parliament. *Resolved* upon the Q. That it be presented to both Houses of Parliament by a Committee of the whole Assembly. *Resolved* upon the Q., That Mr. Marshall do present it to both Houses.

Ordered—That it be presented on Monday morning.

Sess. 609.—*March* 23, 1645.—*Monday morning.*

The Assembly met, and adjourned to carry up the petition and return again. They met again, and Mr. Marshall informed the Assembly that he had delivered the petition to the House of Commons, and they had appointed Friday next to take the petition into consideration, both for the matter and manner; and also to the House of Lords, and they had appointed a set day to take the petition into consideration.[1] Petition presented.

[1] This petition, like so many others drawn up by the Assembly, is not inserted in their minutes; but it is so important to the understanding of subsequent occurrences, that it is here given at length, from the Journals of the House of Lords, vol. viii. p. 232:—

To the Right Honourable House of Peers assembled in Parliament,

The humble Petition of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster;

Humbly sheweth,

That your petitioners cannot but with joy remember the marvellous goodness of God, in calling and continuing this Parliament in the time of this nation's greatest trouble and danger, and in making it singularly useful

Sess. 609. March 23, 1645.

Ordered—That Mr. Topham have a certificate upon his former approbation.

Resolved upon the Q., That Mr. Rochet shall not have his certificate.

Ordered—That if nothing of exception come in against him upon Thursday next, that then he have his certificate.

Sess. 610.—*March* 26, 1646.—*Thursday morning.*

Ordered—That Mr. Johnson be added to the Committee for the North.

Report was made from the Committee about the Magistrate. It was read.

Debate of religious worship.

The Assembly proceeded in the debate of Religious Worship; and upon debate it was

Ordered—'Religious worship is to be performed unto God alone, and is not to be given to any creature.'

towards the saving of these Three Nations from the bondage of tyranny and idolatry, by taking off many yokes and burthens, both in matters of Religion and of Civil concernment, by laying the foundations and beginnings of a positive reformation, and by engaging this kingdom in that Solemn and Sacred League and Covenant, which, with our hands lifted up to the Most High God, we have sworn; and, as we esteem ourselves always bound to acknowledge these and many other blessings, which the God of heaven hath made this Honourable Parliament His instruments to convey unto these poor kingdoms, with all affectionate thankfulness to God and to the Honourable Houses, so we profess ourselves the more obliged hereby to show all active readiness to promote all the commands of Parliament tending to Reformation of Religion; and that nothing but conscience of our duty to God, to yourselves, and the souls of the rest of our brethren, the people of the Lord, could excuse us in any seeming backwardness to act according to your Vote and Ordinances leading thereunto. Yet are we, to our grief, constrained at this time, in all humility and faithfulness, to represent to the Honourable Houses, that there is still a great defect in the enumeration of scandalous sins, very many scandalous sins ordinarily committed in all places, and formerly presented by your Petitioners, being still omitted; and that the provision of Commissioners to judge of scandals not enumerated, appears to our consciences to be so contrary to that Way of Government which Christ hath appointed in His Church, in that it giveth a power to judge of the fitness of persons to come to the Sacrament unto such as our Lord Christ hath not given that power unto; and also layeth upon us a necessity of admitting some scandalous persons to the Sacrament, even after conviction before the Eldership, and to be so differing from all example of the best Reformed Churches, and such a real hindrance to the bringing of the Churches of God in the three kingdoms to the nearest conjunction and uniformity, and in all these respects so disagreeable to our Covenant, that we dare not practise according to that provision; and we do evidently foresee, that such Com-

Sess. 610. March 26, 1646.

Having finished the Report of Religious Worship, the Assembly entered upon the Report of Christian Liberty, etc.; and upon debate it was

Debate of Christian liberty and liberty of conscience.

Resolved upon the Q., This shall be the title, 'Of Christian Liberty and Liberty of Conscience.' *Resolved* upon the Q., 'The liberty which Christ hath purchased by His death for believers.' *Resolved* upon the Q., There shall be no addition after the word 'death.' *Resolved* upon the Q., 'under the gospel consists, especially in freedom from the guilt and power of sin, from bondage to Satan, from the condemning wrath of God, from the ceremonial and judicial law, and from the curse of the moral.' *Resolved* upon the Q., 'as also in a right, title, and interest in justification, adoption, and eternal life, with all the means tending thereunto; that we might not only be delivered out of the hands of our enemies, to serve Him

missioners will not only be offensive to the Reformed Churches abroad, but a discouragement to those amongst ourselves who are or shall be chosen elders, and a stumbling-block to very many of our best and conscientious people, who have long waited for Reformation, and are endangered to be cast upon the snare of separation, and no way left to reduce them or others who are already fallen into it; Insomuch that we cannot forbear to profess our fears of God's sad displeasure if this should be continued, and the just imputation of sin unto us, if we, who have been held worthy by the Honourable Houses to be called to give them Advice in matters of Religion, should altogether hold our peace at this time.

Wherefore your Petitioners, in discharge of their fidelity to God, to His Church, and to your Honours, do humbly pray, that the several elderships may be sufficiently enabled to keep back all such as are notoriously scandalous from the Sacrament of the Lord's Supper, of which we must, as formerly in our Petition we have done, say [it] expressly belongeth to them by divine right, and by the will and appointment of Jesus Christ, which, with the help of superior Assemblies, in cases of appeal or mal-administration, will prevent (through the blessing of God) all the feared inconveniences; and the Magistrate (to whom we profess the Church to be accountable for their proceedings in all their Elderships and Church Assemblies, and punishable by him with civil censures for their miscarriages) may be so abundantly satisfied of the righteousness and equity thereof, as we still hope God will inspire the Honourable Houses with such wisdom and zeal, as by their authority to strengthen the hands of his Officers in their duties herein, and even to command them to act zealously and faithfully in them.

And your Petitioners shall pray, etc.

Cornelius Burges, *Prolocutor pro tempore.*
John White, *Assessor.*
Henry Roborough, *Scriba.*
Adoniram Byfield, *Scriba.*

Sess. 610. March 26, 1646. without fear, but have access with boldness to the throne of grace, and be filled with joy and peace in believing.'

Ordered—That the Committee for the *jus divinum* make report on Tuesday.

Ordered—That Mr. Rochet have his certificate.

Sess. 611.—*March* 27, 1646.—*Friday morning.*

Mr. Case, Mr. Good, Mr. Hickes, were appointed to pray with the Lords, Commons, and Committee of both kingdoms.

Upon some debate about Mr. Wood, and a paper of information brought into the Assembly against him, it was

Mr. Wood. *Ordered*—That this Assembly doth not think fit to do anything with this information against Mr. Wood, but desire it may be referred to the Committee for Plundered Ministers; and the Assembly doth declare that this Assembly did never either send unto him, or receive any advice from him.

Ordered—That this Assembly is not satisfied with Mr. Bunning his testimonial.

Monsieur Deperier. Upon a debate about Monsieur Deperier, who desires the approbation of the Assembly to be admitted to a French Church, and a letter brought from Sir Theodore Meherne concerning him, it was

Ordered—That this business be referred to the French Church, as being not proper for the Assembly to intermeddle in, and that Sir Theodore Meherne be acquainted with this, that the Assembly cannot intermeddle with this business.

Mr. Marshall made report of a paper[1] from the Commissioners of the Church of Scotland. It was read.

Ordered—That Mr. Dickes have a certificate upon his former approbation.

Ordered—That the Committee for a letter to the Commissioners of the Church of Scotland do prepare a letter in answer to the letter last received; and they are to take notice of the letter from the Parliament, and of this paper brought in this morning.

[1] Reported to Lords and Commons the same day, but not engrossed in their Journals, nor in MS.

The Assembly proceeded in the debate of Liberty of Conscience; and upon debate it was

Sess. 611. March 27, 1646.

Liberty of conscience.

Ordered—'None may practice any sin, or cherish any lust, or oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, upon pretence of Christian liberty,—the liberty which is of Christ's procuring, and the powers which are of God's ordaining, not being opposite, or intended by God to destroy, but mutually to uphold and preserve one another.'

The Assembly was informed that some Aldermen and others of the Common Council were without, desiring to deliver a message to the Assembly. They were called in; and Alderman Foulke did, in the name of the Lord Mayor, Common Council, and city of London, invite the Assembly of Divines to dine with the two Houses of Parliament at Grocers Hall, on Thursday next. They withdrew, and the Assembly accepted of the invitation, and ordered they should be called in, a[nd] have thanks given by the Prolocutor in the name of the Assembly, which was accordingly done by the Prolocutor.

Invitation to dinner from Lord Mayor, etc.

Ordered—To proceed in the debate.

Sess. 612.—*March* 30, 1646.—*Monday morning.*

Ordered—That Mr. Dickes have his certificate upon his former examination.

The Assembly was invited to Mr. Coleman his funeral.

Mr. Coleman's funeral.

Ordered—That the members of the Assembly do attend Mr. Coleman his funeral in the afternoon.

An order was read from the House of Commons about Paul Best, for some members of the Assembly to speak with him, and labour to convince him. It is as followeth[1] . . .

Ordered—That Mr. Millington is to be desired to give power to send for him to the Assembly.

The Assembly proceeded in the debate of Liberty of Conscience. The next proposition, viz., 'They who require absolute and blind obedience unto all superiors in all things for conscience sake, do destroy liberty of con-

Debate of Liberty of Conscience.

[1] Not in MS., but given in Journals of House of Commons, vol. iv. p. 493.

Sess. 612. March 30, 1645.

science and reason,' was debated; and upon debate it was

Resolved upon the Q., These words, 'in all things,' shall not stand.

Resolved upon the Q., These words, 'and reason,' shall stand.

Resolved upon the Q., That the proposition shall be put to the question.

Resolved upon the Q. 'They who require absolute and blind obedience unto superiors for conscience sake, do destroy liberty of conscience and reason.'

Resolved upon the Q. There shall be an addition.

Resolved to recommit it to bring in an addition.

Sess. 613.—*March* 31, 1646.—*Tuesday morning.*

Paul Best[1] was brought before a Committee of the Assembly. He persisted in his errors.

[1] Though so frequent reference is made to Paul Best in these minutes, there is no detailed statement of the heretical opinions with which he was charged. This omission, however, is supplied in the Journals of the House of Commons, to whose bar he was repeatedly brought. Under date 4th April 1646, we have the following entry: 'Paul Best was brought in by the Serjeant to the Bar, and kneeled, the Serjeant standing by him on the outside of the Bar. Mr. Speaker commanded him to stand up, and acquainted him that he was brought to the Bar, upon information given to this House of some horrid opinions maintained by him in writing, and wished him to hearken to what he should be charged with by a member of the House. Mr. Millington stood up, and charged the said Paul Best with several horrid blasphemies, proved against him before a Committee of this House, to whom the examination of his crimes was referred and delivered in the charge, and the books that were sent up with the said Paul Best. Mr. Speaker told him that he was to give answer to the charge. Paul Best, standing at the Bar, answered, that he acknowledged the holy and heavenly Trinity, and doth not speak against it, but hoped to be saved by it; but said further, that he denieth the Tripersonality of Athanasius, and that it is Romish and Popish, and doth detest it till he be otherwise convinced. Diverse other questions arising from the matter of his charge were appointed by the House to be propounded to him by Mr. Speaker: which were propounded to him accordingly, and particular answers given by him to the said questions, wherein he did deny, that the Godhead of Jesus Christ is co-equal, co-eternal, and co-existent with the Godhead of the Father.'

A Committee of the House was appointed to deal with him, and also a Committee of divines, who held repeated conference with him. But they do not appear to have succeeded in convincing him of his errors; and though he was kept in prison, he was so far from being intimidated by this, that he published soon after a pamphlet, bearing the pungent title, 'Mysteries

The Assembly proceeded in the debate of 'Christian Liberty and Liberty of Conscience.' Upon debate it was *Resolved* upon the Q., Not to recommit the rest of the Report. Sess. 613. March 31, 1646.

Sess. 614.—*April* 3, 1646.—*Friday morning.*

Mr. Delmy, Mr. Johnson, and Mr. Clayton were ordered to pray with the Lords, Commons, and Committee of both kingdoms.

The Assembly returned to the debate of the proposition concerning 'the Church.' Diverse arguments against the proposition in debate were urged by Mr. Lightfoot, both out of the Old Testament and the New, and diverse answers were given by several members of the Assembly. After a large debate it was, upon the motion of Mr. Lightfoot, Debate of Church Government.

Ordered—To proceed in the debate on Tuesday morning.

Sess. 615.—*April* 6, 1646.—*Monday morning.*

Ordered—That Mr. Tutchin have a certificate without coming up unto the Assembly to be examined.

Ordered—That Mr. Glisson be examined.

Ordered—That Mr. Morton have his certificate without coming up to be examined.

Ordered—That Mr. Paine's examination be respited till this day seven night, unless satisfaction be given before.

The Assembly entered upon the debate 'of the Sabbath;' and upon debate it was Debate of the Sabbath.

Resolved upon the Q., The title shall be, 'Of the Sabbath day.' Upon some debate about this proposition, 'Light of nature teacheth that a time be set apart for the solemn worship of God,' it was

Resolved upon the Q., These words shall not stand.

Resolved upon the Q., That something be spoken in this proposition concerning the light of nature.

Discovered, or a Mercurial Picture, pointing out the way from Babylon to the Holy City, for the good of all such as, during that night of general error and apostasy, have been so long misled with Rome's 'Hobgoblins.' This was ordered to be burned by the common hangman, and the ordinance previously brought in for punishing him was again considered, but does not appear to have been finally passed.

Sess. 615. April 6, 1646.

Resolved upon the Q., 'Light of nature teacheth that some set times be observed for the worship of God.'

Resolved upon the Q., 'God in His word hath appointed one day in seven for a Sabbath to be kept holy unto Him.'

Ordered—'which from the beginning of the world to the resurrection of Christ was the last of the week, and from the resurrection to the end of the world the first of the week.'

Sic in MS. R

Resolved upon the Q., These words, 'consisting of 24 hours,' shall be waived in this place.

Sess. 616.—*April* 7, 1646.—*Tuesday morning.*

The Assembly proceeded in the debate ordered for the day; and after a large debate it was referred to further debate.

Ordered—To proceed in the debate.

Sess. 617.—*April* 8, 1646.—*Wednesday morning.*

The Assembly proceeded in the debate of the proposition; and after a large debate it was referred to further consideration.

Sess. 618.—*April* 9, 1646.—*Thursday morning.*

Barton's Psalms.

An order was brought from the House of Lords about Mr. Barton's Psalms. It was read, and is as followeth[1] . . .

Ordered—That Mr. Palmer, Dr. Temple, Mr. Tuckney, Mr. Newcomen, Mr. Ny, Mr. Strickland, shall be a Committee, to consider of an answer to the order of the Lords, and to make report to the Assembly with convenient speed.

Mr. Marshall having this morning presented his book written against Mr. Tombes unto the Assembly, and dedicated it unto them, it was moved that thanks might be given to Mr. Marshall, for his great pains and respect

[1] 'Upon reading the petition of Mr. William Barton, concerning his translation of his Book of the Psalms, it is Ordered to recommend the same to the Assembly of Divines, to certify to this House why these Psalms may not be sung in churches as well as other translations, by such as are willing to use them.'—*Journals of House of Lords*, vol. viii. p. 236.

to this Assembly in his dedication; which was accordingly done by the Prolocutor. Sess. 618. April 9, 1646.

Upon some debate about the proposition, it was

Resolved upon the Q., To proceed upon the affirmative arguments to confirm the proposition. Accordingly, the Assembly debated the affirmative proofs; and upon debate it was

Resolved upon the Q., 'These scriptures, 1 Cor. xii. 28; Acts xx. 17, 28; 1 Thess. v. 12; 1 Tim. v. 17; Heb. xiii. 7, 17; do prove that Jesus Christ hath appointed some to rule in His Church who are not civil magistrates; and hath committed unto them a government which the people are commanded to yield obedience unto, distinct from the civil government.' The Church and its government.

Ordered—That Mr. Palmer, Dr. Temple, Mr. Tuckney, Dr. Smith, Mr. Newcomen, Mr. Price, be a Committee to put these texts, or any other texts or arguments, into form, to prove this proposition, and to make report to-morrow morning.

Ordered—That Mr. Lowther be approved for the North.

Sess. 619.—*April* 10, 1646.—*Friday morning.*

Mr. Sterry, Mr. Gipps, Mr. Burroughs, were appointed to pray with the Lords, Commons, and Committee of both kingdoms.

Upon some debate about Mr. Gobbert, the Assembly would not meddle with it, because not referred to the Assembly by the Committee.

Report was made from the Committee for drawing up of the arguments for the proof of the proposition recommitted the former session. It was read and debated, and upon debate, the first proof, viz. 'Because Jesus Christ hath appointed officers in His Church, who are not civil magistrates, and yet by Him are appointed to rule, and the Church is commanded to obey and submit unto them.' The Scriptures also for the proof of the same were resolved upon. Proofs for Church governors distinct from civil magistrates.

Ordered—To proceed in the debate where we left.

Sess. 620. April 13, 1646.

Sess. 620.—*April* 13, 1646.—*Monday morning.*

Ordered—That Mr. Good have a certificate for Bushey, as other members of the Assembly.

Ordered—That Mr. Paine have his certificate.

A letter was brought from the ministers of Norfolk. It was read, and is as followeth . . .

Proofs of Church government.

The Assembly proceeded in the debate of the 2d proof for the proposition, viz. 'Because we find in Scripture several acts of government, which these officers of the Church are directed to do, commended for doing and blamed for neglecting.' This proposition together with the proofs, upon debate were also assented to.

Sic in MS.

Ordered—That Mr. Herle, Mr. Gower, Dr. Smith, Mr. Goodwin, be added to the Committee for the proof of the proposition.

Ordered—To proceed in the debate.

Sess. 621.—*April* 14, 1646.—*Tuesday morning.*

Proofs of Church government.

Report was made of a third proof for the proposition, viz. 'Because the Church of Christ for more than two hundred years had had no government at all unless they had had a church government in the hand of officers of their own, distinct from the civil government.' This proof was debated, and upon debate assented unto. The three proofs are as followeth. . . .

Ordered—That the Committee do proceed in the preparing of arguments for the proof of the proposition.

Scandalous books.

Ordered—That Mr. Ley, Mr. Gower, Mr. Herle, Mr. Newcomen, Dr. Stanton, Mr. Corbet, Mr. Case, Mr. Ward, Mr. Byfield, and Mr. Hodges shall be a Committee to consider of and to inquire after those scandalous books written and licensed against the Government and the Assembly, and they are to meet this afternoon, and to make report to this Assembly.

Sess. 622.—*April* 15, 1646.—*Wednesday morning.*

The Assembly proceeded in the debate of the proposition; and Mr. Palmer urged another argument for it from

the xviii[th] of Matth. It was debated, and after a large debate it was

Sess. 622. April 15, 1646. — Church government.

Resolved upon the Q., This text of Matth. xviii[th] doth prove the proposition before us.

Ordered—That this be drawn up by the former Committee against to-morrow morning.

Ordered—That Mr. Reynolds be added to this Committee.

Sess. 623.—*April* 16, 1646.—*Thursday morning.*

Mr. Sedgwick was dispensed with for his attendance for a time for his health's sake.

Ordered—That Mr. Beaumont be approved without coming up to be examined.

The Committee for drawing up the argument from the xviii. of Matt[hew] made report that they could not finish their Report so soon as was desired, but hoped to be ready by the next sitting. Mr. Palmer urged another argument from the 1 Cor. v. It was debated, and upon debate it was

Resolved upon the Q., This text of 1 Cor. v[th] chap. doth prove the proposition in debate.

Ordered—This argument be referred to the same Committee to put it into form.

Ordered—That Mr. Vines be added to the Committee.

Mr. Gippes craved leave to go into the country for a little time.

Ordered—To proceed in the debate.

Sess. 624.—*April* 17, 1646.—*Friday morning.*

Mr. Walker, Mr. Herricke, and Mr. Herle were appointed to pray with the Lords, Commons, and Committee of both kingdoms the week following.

Ordered—That Mr. Johnson be approved of without coming up to be examined.

Another argument was urged for the proof of the proposition from the xvi[th] of Matth. It was debated and waived as a distinct argument in this place.

Ordered—That Mr. Marshall, Mr. Herle, Mr. Hodges, Distribu-

Sess. 624. April 17, 1646. Dr. Temple, Mr. Walker, Mr. Gower, Dr. Smith, Mr. Whitakers, and Mr. Spurstow shall be a Committee to dispose of the £400 from the Committee of the Revenue.

tion of £400.

Sess. 625.—*April* 20, 1646.—*Monday morning.*

Report was made from the Committee for the disposing of the £400. The names were read without the sums; and it was

Resolved upon the Q., The paper with the sums shall not be read; but upon a second motion it was

Resolved upon the Q., The former vote shall be revoked; and accordingly the names and sums were read.

Ordered—That consideration shall be had of the widows of the members of the Assembly in the next distribution.

In the further debate of the proofs for the proposition, an argument was urged from 1 Tim. iii. and 1 Peter v.; but upon a motion to add no further[1] proofs, be[cause] the former proofs were sufficient, it was

Resolved upon the Q., The question shall be put.

Resolved upon the Q., That no more arguments shall be urged for the proof of the proposition.

The Assembly proceeded in debate of the rest of the report concerning the Church, and in particular of the necessity of discipline to the wellbeing of a Church.

It was *Referred* to further debate.

Sess. 626.—*April* 21, 1646.—*Tuesday morning.*

Ordered—That the Committee for Mr. Barton's Psalms do meet in the afternoon, and make report to-morrow morning,

Debate of ecclesiastical discipline.

The Assembly proceeded in the debate of the Report concerning the Church. This proposition was debated: 'Ecclesiastical discipline is very necessary for the wellbeing of Churches, yet not so necessary as that the want of it, or defect in it, should make a Church to be no Church.'

Resolved upon the Q., To proceed no further at this

[1] In MS., fruther is added after further.

time in the matter of discipline or censures of the Church, as to the being or wellbeing of the Church. Sess. 626. April 21, 1646.

Upon debate of the next proposition, viz. 'In visible Churches there hath always been a mixture of good and bad persons, which yet is no sufficient ground of separation,' it was

Resolved upon the Q., To waive that proposition at this time in this place.

Ordered—To proceed in the debate.

Sess. 627.—April 22, 1646.—Wednesday morning.

Because the Committee for Mr. Barton's Psalms had not met to prepare a Report, three of them were sent out of the Assembly to make it ready, and report it presently. Barton's Psalms.

The Assembly proceeded in the debate of the Report 'of the Church;' and upon debate it was

Resolved upon the Q., 'Although the Church hath many and great privileges, especially in respect of having the Word of God, the Holy Scripture, committed to it, and of the assistance of God's Spirit to understand and hold forth that truth, yet the purest Churches on earth are subject to error.' Church.

Resolved upon the Q., The word 'interpret' shall not be added to the word 'understand.'

The Committee made report of an answer to the House of Lords about Mr. Barton's Psalms. It was read; and upon debate it was Barton's Psalms.

Resolved upon the Q., To be transcribed and sent to the Lords as the answer of this Assembly to their order. Mr. Carter, jun., enters his dissent to this vote of sending up this answer to the Lords.

Ordered—That Mr. Walker, Mr. Strickland, and Mr. Newcomen do carry this answer to the Lords.[1]

[1] This answer is not inserted in the Minutes, but it has been preserved in the Journals of the House of Lords, and is as follows:—

To the Right the House of Lords assembled in Parliament.

The Assembly of Divines received April 9th from this Honourable House an Order, bearing date March 20th, 1646, to certify this Honourable House why the translation of the Psalms made by Mr. Barton may not be used and

Sess. 628. April 23, 1646.

Church officers.

Sess. 628.—*April* 23, 1646.—*Thursday morning.*

The Assembly entered upon the debate of the Report concerning 'Church Officers;' and upon debate it was

Ordered—The title 'Of Church Officers and Church Censures.'

Resolved upon the Q., 'The Church being the house of God, is to be under a spiritual government,'

Resolved upon the Q., 'which belongeth to such Church officers as Jesus Christ hath appointed and are lawfully called thereunto.'

Ordered—When Christ ascended He gave gifts unto men for the good of His Church; to which He gave some apostles, some prophets, some evangelists, which were extraordinary; and some others, which are ordinary.

The next proposition, viz. 'The officers which now are of an ordinary and continual use are pastors and teachers, elders, deacons,' was debated; [and] it was

Resolved upon the Q., 'This proposition shall not now be debated.'

Resolved upon the Q., The rest of the Report concerning Censures shall be now debated.

Resolved upon the Q., 'Those that are rulers of the Church have the keys of the kingdom of heaven committed to them, to shut it against the impenitent, and open it to the penitent sinner,'

Resolved upon the Q., 'both by the ministry of the word and by censures and absolution respectively as occasion requires to retain or remit sins.'

sung in churches, by such as shall desire it, as well as any other translation; do humbly return this answer: That whereas on the 14th of November 1645, in obedience to an order of this Honourable House concerning the said Mr. Barton's Psalms, we have already commended to this Honourable House one translation of the Psalms in verse, made by Mr. Rouse, and perused and amended by the same learned gentleman, and the Committee of the Assembly, as conceiving it would be very useful for the edification of the Church in regard it is so exactly framed according to the original text: and whereas there are several other translations of the Psalms already extant: We humbly conceive that if liberty should be given to people to sing in churches, every one that translation which they desire, by that means several translations might come to be used, yea, in one and the same congregation at the same time, which would be a great distraction and hindrance to edification.—*Journals of House of Lords*, vol. viii. pp. 283, 284.

Ordered—'The ends for which censures are to be inflicted are to purge the leaven out of the Church, which might infest[1] many,' Sess. 628. April 23, 1646.

Ordered—'to vindicate the honour of God and the holy profession of the gospel, and to reclaim and regain the sinner.'

Resolved upon the Q., 'To this purpose they are to proceed to admonition, suspension from the sacrament for a season, and excommunication from the Church, as the cause shall require.'

Ordered—To debate the Report 'of the Civil Magistrate.'

Sess. 629.—*April* 24, 1646.—*Friday morning.*

Mr. Mew, Mr. Thorrowgood, Mr. Arrowsmith, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

The Assembly debated the Report 'of the Civil Magistrate.'

Ordered—The title 'Of the Civil Magistrate.'

Ordered—'Magistracy is ordained of God for the good, safety and tranquillity of the people.'

Resolved upon the Q., 'It is lawful for a Christian to bear the office of a civil magistrate being called thereunto.' Civil magistrate.

Resolved upon the Q., The word 'rightly' shall not be added before the word 'called.'

Resolved upon the Q., There shall be no addition to the proposition last voted.

Upon debate of the next proposition, viz. 'No foreign power hath or ought to have superiority and authority over magistrates in their own dominions,' it was

Resolved upon the Q., This proposition shall be recommitted to the same Committee.

Sess. 630.—*April* 27, 1646.—*Monday morning.*

Upon an order from the Committee of Plundered Ministers, nominating a minister for Bath, it was

Ordered—That the Committee for Plundered Ministers

[1] Or infect.

Sess. 630. April 27, 1646.

be desired to have a special care about the said place, it being a place of great consequence.

Ordered—That Mr. White's business be respited till Thursday morning for further consideration.

Debate of civil magistrate.

Report was made from the Committee of the proposition concerning the 'Civil Magistrate.' It was debated; and upon debate it was

Resolved upon the Q., 'The Pope hath not, nor ought to have, by any title or pretence whatsoever, any power or jurisdiction over magistrates in their own dominions, or over any of their people.'

Ordered—'It is the duty of the civil magistrate, according to his place, to take order that the ordinances of God in His Church be duly settled, administered, and observed.'

This order was, upon debate, altered thus:

Resolved upon the Q., 'Although the civil magistrate may not challenge authority and power of ministry of divine offices, nor the power of the keys in the Church, yet he hath authority, and it is his duty, according to his place, to take order that the ordinances of God be duly settled, administered, and observed,'

Sic in MS.

Resolved upon the Q., 'and that able and faithful ministers be provided throughout his dominions.'

Resolved upon the Q., These words shall not stand, 'and that they and the people do their duty, and be kept from violence and contempt.'

Ordered—To proceed in the debate.

Sess. 631.—*April* 30, 1646.—*Thursday morning.*

Ordered—That Mr. Man be examined, and his certificate stayed for a few days.

Ordered—That Mr. Bayley have his certificate.

Resolved upon the Q., Mr. White shall not be examined.

Ordered—That Mr. Cole have a certificate without coming up to be examined.

Ordered—That Mr. Blany be respited till further satisfaction.

Ordered—That Mr. Watts be respited till he bring a better certificate.

A Committee from the Hon^ble House of Commons came to the Assembly by order from that House to acquaint the Assembly that they had broken the Privileges of Parliament in the late petition, presented to the House of Commons in the name of this Assembly, against the Commissioners lately established by ordinance of Parliament. Sir John Evelyn, Mr. Nathaniel Fi[en]nes, and Mr. Browne spoke in the Assembly,[1] and gave the sense of that House concerning the said breach of privilege. After their speeches, Sir John Evelyn acquainted the Assembly, that the House of Commons had commanded them to deliver to this Assembly certain questions, which they desire to be satisfied in by the Assembly of Divines, and the Order of that House thereupon,[2] which was read by himself, and

Sess. 631. April 30, 1646.

Breach of privileges of Parliament by a petition.

[1] Notes of their speeches will be found in Fascicle III.

[2] The following are the famous Questions, and the Order of the House of Commons regarding them :—

Whereas it is resolved by the House of Commons, that all persons guilty of notorious and scandalous offences shall be suspended from the sacrament of the Lord's Supper: The House of Commons desires to be satisfied by the Assembly of Divines in these Questions following :

I. Whether the Parochial and Congregational Elderships appointed by Ordinance of Parliament, or any other Congregational or Presbyterial Elderships, are *jure divino* and by the will and appointment of Jesus Christ, and whether any particular Church government be *jure divino ;* and what that government is ?

II. Whether all the members of the said Elderships, as members thereof, or which of them, are *jure divino* and by the will and appointment of Jesus Christ ?

III. Whether the superior Assemblies or Elderships, viz. the Classical, Provincial, and National, whether all or any of them are *jure divino* and by the will and appointment of Jesus Christ ?

IV. Whether appeals from Congregational Elderships to the Classical, Provincial, and National Assemblies, or to any of them, and to which of them, are *jure divino* and by the will and appointment of Jesus Christ ; and are their powers upon such appeals *jure divino* and by the will and appointment of Jesus Christ ?

V. Whether Œcumenical Assemblies are *jure divino ;* and whether there be appeals from any of the former Assemblies to the said Œcumenical *jure divino* and by the will and appointment of Jesus Christ ?

VI. Whether by the Word of God the power of judging and declaring, What are such notorious and scandalous offences for which persons guilty thereof are to be kept from the sacrament of the Lord's Supper, and of conventing before them, trying, and actual suspending from the sacrament of the Lord's Supper such offenders accordingly is either in the Congregational Eldership or Presbytery, or in any other Eldership, Congregation, or Per-

Sess. 631. April 30, 1646. afterwards read by the scribe. After the reading of this the second time, the Assembly adjourned to the next session.

Sess. 632.—*May* 1, 1646.—*Friday morning.*

Mr. Calamy, Mr. Carrill, Mr. Seaman, were appointed to pray with the Lords, Commons, and Committee of both kingdoms.

The paper brought from the House of Commons yesterday was read again. Upon a motion made by Mr. Palmer it was

Day of humiliation ordered. *Ordered*—That a day of humiliation be kept by this Assembly in this place the next week, in reference to this great business that now is before us.

Resolved upon the Q., that Tuesday next shall not be the day.

Resolved that Wednesday next shall be the day of our humiliation.

Ordered—That five be employed in the work of that day.

sons; and whether such powers are in them only or in any of them, and in which of them *jure divino* and by the will and appointment of Jesus Christ?

VII. Whether there be any certain and particular rules expressed in the Word of God, the Elderships or Presbyteries, Congregations or Persons, or any of them, in the exercise and execution of the powers aforesaid; and what are those rules?

VIII. Is there anything contained in the Word of God, that the supreme Magistracy in a Christian State may not judge and determine, What are the aforesaid notorious and scandalous offences, and the manner of suspension for the same: and in what particulars concerning the premises is the said supreme Magistracy, by the Word of God, excluded?

IX. Whether the provision of Commissioners to judge of scandals not enumerated (as they are authorized by the Ordinance of Parliament) be contrary to that way of Government which Christ hath appointed in His Church, and wherein are they so contrary?

In answer to these particulars, the House of Commons desire of the Assembly of Divines their proofs from Scripture; and to set down the several texts of Scripture in the express words of the same. It is *Ordered* that every particular minister of the Assembly of Divines, that is or shall be at the debate of any of these Questions, do upon every Resolution which shall be presented to this House concerning the same, subscribe his respective name, either with the affirmative or negative as he gives his vote: And that those that do dissent from the major part shall set down their positive opinions, with the express text of Scripture upon which their opinions are grounded.—*Journals of House of Commons*, vol. iv. pp. 519, 520.

Ordered—Mr. Palmer, Mr. Whitakers, Mr. Arrowsmith, Mr. Case, Mr. Cawdry, shall be the five to be employed; three of them to pray, and two of them to preach, as they shall conclude amongst themselves. Sess. 632. May 1, 1646.

Upon a debate about the attendance of the members of the Assembly in all this debate, it was

Ordered—That letters be sent to all the members of Assembly to desire their attendance, according to the order of the Lords and Commons. Mr. Reynolds, Mr. Ley, Mr. Spurstow, and Dr. Temple, their reasons for necessary absence for a time were allowed by the Assembly. Attendance of members ordered.

Resolved upon the Question, To debate the nature of a *jus divinum* on Monday morning.

Sess. 633.—*May* 4, 1646.—*Monday morning.*

Ordered—That Mr. Jones be respited till he bring a better testimonial.

The Protestation was read.

The Assembly entered upon the debate of the *jus divinum*. Upon a debate it was Debate on *jus divinum* begun.

Ordered—To inquire how many ways the will and appointment of Jesus Christ is set out in Scripture.

Resolved upon the Q., These words, 'in reference to Church government,' shall not be added.

Sess. 634.—*May* 5, 1646.—*Tuesday morning.*

Ordered—That Mr. Chandler be approved, and have a certificate. *Ordered*—That Mr. Morton be approved, and have a certificate.

The Assembly entered upon the debate of the ways by which the will and appointment of Jesus Christ is set out in Scripture; and upon debate it was Debate how *jus divinum* may be proved.

Ordered—'That the *jus divinum* and the will and appointment of Jesus Christ is set out several ways in Scripture.'

Ordered—'One way wherein the will and appointment of Jesus Christ is set out in Scripture, is in express words.'

Resolved upon the Q., The next work shall be to in-

Sess. 634. May 5, 1646.

quire whether the will and appointment of Jesus Christ be not held out in Scripture by 'necessary consequence,' as one way for the manifesting thereof.

Ordered—The exercise of the day, to-morrow, to begin at nine of the clock, and to end at four.

Sess. 635.—*May* 6, 1646.—*Wednesday morning.*

How Fast observed.

The Fast was kept in the Assembly according to the former order. After the Prolocutor had begun the Assembly with prayer, Mr. Palmer began the work of the day with prayer, Mr. Cawdry preached on 1 Tim. i. 19, Mr. Whitakers prayed, and Mr. Arrowsmith preached on Esay ix. 6, and Mr. Case concluded the work of the day with prayer.[1] A collection was made, and the sum collected was 'Three pounds four shillings and two pence,' which was ordered to be disposed by the brethren that took pains that day as they shall think fit. The Prolocutor concluded with prayer, and adjourned the Assembly.

Sess. 636.—*May* 7, 1647.—*Thursday morning.*

Ordered—That Mr. Scot be respited till the Assembly be better satisfied concerning his conversation.

An order was brought from the House of Commons to dispense with Mr. Conant and Mr. Strickland for their attendance for a time to go to Salisbury. It is as followeth.[2] . . .

Jus divinum may be proved by necessary consequence.

The Assembly proceeded to debate about 'necessary consequences'; and upon debate it was

Resolved upon the Q., 'Another way wherein the will and appointment of Jesus Christ is set out in Scripture is by necessary consequence.'

Upon a debate about the addition of proofs, it was

Resolved upon the Q., The proofs shall not be added now.

Ordered—That the proofs of this shall be prepared

[1] Full notes of the sermons preached by Mr. Cawdry and Mr. Arrowsmith will be found in the scribe's notes of this session, preserved in Fascicle III.

[2] Journals of House of Commons, vol. iv. p. 532. '*Ordered*—That Mr. Strickland and Mr. Conant, two members of the Assembly of Divines, shall have leave, and are hereby desired to go to Salisbury.'

when the Preface shall be drawn up, if the Assembly shall think fit to add any Preface. Sess. 636. May 7, 1646.

Resolved upon the Q., That there be three Committees to consider of answers to these questions from time to time, as the Assembly shall appoint.

Sess. 637.—*May* 8, 1646.—*Friday morning.*

Mr. Taylor, Mr. Wilson, and Mr. Harris were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Collier have his certificate upon his former examination.

Resolved upon the Q., That Mr. Horton be examined.

Resolved upon the Q., That Mr. Reynolds shall be examined upon this certificate.

The Assembly debated the manner of proceeding in the Questions; and upon debate it was

Resolved upon the Q., That the nature of *jus divinum*, in reference to Church government in general, shall be considered by the first Committee. Questions of *jus divinum* remitted to three Committees.

Resolved upon the Q., The nature of Church government, and wherein it doth consist, shall be considered by the second Committee.

Resolved upon the Q., Whether this Church government be in the hands of Church officers only, shall be considered by the third Committee.

It was moved by one of the Dissenting brethren, that the Assembly would make them a Committee by themselves, to bring in their judgments upon the Questions; and it was debated and well approved by many of the Assembly, but because it was late, and the Assembly not a full number to put the question, it was respited. Dissenting brethren ask to be a Committee.

Sess. 638.—*May* 13, 1646.—*Wednesday morning.*

Ordered—That Mr. Nuthall be approved without coming up to be examined.

Ordered—That Mr. Case and Mr. Arrowsmith visit the Prolocutor in the name of this Assembly.

It was moved again in the Assembly, that the Brethren,

Sess. 638. May 13, 1646.

according to their desire yesterday, may be a Committee by themselves; and Mr. Bridge was desired to speak whether it were still desired by them. Mr. Bridge answered that he did not move for it yesterday, that they that did are not present, and he can say nothing to it, but desires to be silent in it; whereupon it was laid aside for that time.

Resolved upon the Q., To adjourn the Assembly into three Committees till twelve of the clock. It was accordingly done, and at the time appointed the Assembly did meet again; and report was made from the first Committee.

Ordered—That Mr. Reynolds his business be laid aside till he bring a testimonial to satisfy the Assembly, and then to be taken into further consideration; and that Mr. Ley be entreated to speak to the chairman of the Committee for Plundered Ministers, that there be no further proceedings in the business of Mr. Reynolds till the Assembly be further satisfied concerning him.

Ordered—That the three Committees do meet in the afternoon.

Sess. 639.—*May* 14, 1646.—*Thursday morning.*

Resolved upon the Q., That Mr. Mells shall be examined.

Ordered—That Mr. Blany be respited till Tuesday next.

Upon debate about Mr. Sprigge, who had lately been ordained by the B[isho]p of Lincoln, it was

Ordered—That Mr. Sprigge shall be examined.

Resolved upon the Q., That the chairman of the Committee shall testify the dislike of the Assembly of this act of his, in going to the B[isho]p for ordination.

Resolved to enter upon the work of the day.

Report was made additional to the Report of the first Committee made yesterday.

Mr. Ny moved again that they might be a Committee, according to their former motion. It was debated; and upon debate it was

Resolved upon the Q., 'Whereas Mr. Goodwin, Mr. Ny, Mr. Burroughs, Mr. Bridge, Mr. Simpson, Mr. Greenhill, Mr. Carter, junior, and Mr. Phillips, have desired to have liberty to be a Committee to bring into the Assembly what they shall think fit upon these questions, This Assembly doth grant them liberty so to do, provided that they do so order their Reports as that the Assembly may not be delayed in the debate of anything prepared for the Assembly by any of the three Committees.'

Sess. 639. May 14, 1646.

Eight Dissenting brethren to be a Committee.

Upon the resolving of this Q., Mr. Ny entered his dissent, because this did bound them more than they propounded in their desire.

Ordered—That the same liberty be granted to them from time to time when any questions shall be given forth by this Assembly to the three Committees. *Ordered*—To debate the Report of the first Committee the next session.

Sess. 640.—*May* 15, 1646.—*Friday morning.*

Mr. Gibson, Mr. Whitakers, Dr. Stanton, were ordered to pray with the Lords and Commons and Committee of both kingdoms.

Ordered—That Mr. Haine bring a testimonial, according to the order of the Assembly, from the hands of known ministers where he last resided.

Ordered—That Mr. Bedford's examination be respited.

The Assembly proceeded in the debate of the Report of the first Committee.

Proofs that a necessary consequence is a sufficient argument of Christ's will.

Argument from consequences for *jus divinum*.

Resolved upon the Q., First proof; 'Christ proves the resurrection in Matt. xxii. 31, 32: "As touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living;" which is a proof of the resurrection of the dead by a consequence only.'

This proof; 'Christ, John x., refutes the Jews reproaching Him with blaspheming for saying that He and the Father

Sess. 640. May 15, 1646.

were one, by a consequence drawn from Scriptures,' calling princes gods.

Debate of consequences.

Resolved upon the Q., Acts xiii. 34, 'And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David,' which proves the resurrection of Christ by a consequence only.

Resolved upon the Q., Heb. i. 6, 'And again, when He bringeth in the first Begotten into the world, He saith, And let all the angels of God worship Him,' where it is proved that Christ is the Son of God by a consequence.

Sess. 641.—*May* 18, 1646.—*Monday morning.*

The Protestation was read.

The Assembly proceeded in the debate of 'consequences'; and upon debate it was

Ordered—'And this may be cleared by sundry other instances, many more of the articles of faith being proved by Christ and His apostles out of the Old Testament only by consequence.'

Sess. 642.—*May* 19, 1646.—*Tuesday morning.*

Upon an order from the Committee for Plundered ministers to return an answer concerning the reasons why they have not approved of Mr. Scot for Fobbing, it was

Ordered—That the Chairman acquaint the Committee with the reason, and the testimonies of his conversation.

Upon a motion it was

Ordered—That the Chairman do acquaint the Committee for Plundered Ministers that the Assembly hath not yet received satisfactory testimony concerning the conversation of Mr. Reynolds, appointed to be examined for Rodwinter.

Mr. Nathaniel Bacon brought an order from the House of Commons concerning a further enumeration of scandalous sins. It was read, and is as followeth . . .[1]

[1] '*Resolved*, etc., That a Committee be nominated to consider of a farther enumeration of scandalous offences for which a person guilty may be suspended from the Sacrament of the Lord's Supper, and to advise herein with

Ordered—That Mr. Marshall, Mr. Vines, Mr. Palmer, Mr. Tuckney, Mr. Whitakers, Mr. Calamy, Mr. Seaman, Mr. Herle, Mr. Valentine, Mr. Newcomen, Mr Sedgwicke, Mr. Ash, Mr. Ny, Mr. Goodwin, or any four of them, shall be a Committee to attend on the Committee of the House of Commons to that purpose. They are to meet this afternoon, and consider of what hath been already presented to the Parliament in this business. SESS. 642. May 19, 1646.

The Assembly proceeded in the debate of the propositions concerning examples, and upon some debate it was Debate of examples as proof of *jus divinum*.

Resolved upon the Q., The proposition in debate shall be recommitted.

Resolved upon the Q., That it be recommitted to the three Committees; each of them to bring in their sense concerning it.

Resolved upon the Q., The Committees shall not meet presently (it being neare 12 o'clock).

Resolved upon the Q., The Committees to meet at 2 of the clock.

Sess. 643.—*May* 20, 1646.—*Wednesday morning.*

Ordered—That Mr. Thorpe's examination be respited till Monday next.

Resolved upon the Q., Mr. Haine shall have his testimonial from this Assembly upon his former examination.

Ordered—That Mr. Blany his business be respited till Friday next.

Report was made from the Committee of the enumeration of scandalous sins. Report was made from the third Committee of Church Government in Church Officers only.

Ordered—That Mr. Ballam be approved upon his former examination.

Report was made from the first Committee about examples.

The Assembly entered upon debate of the catalogue of sins to be added to the enumeration; and in the debate Further catalogue of scandalous sins.

the Assembly of Divines, or such of them as the Assembly shall think fit.'—*Journals of House of Commons*, vol. iv. p. 549.

Sess. 643. May 20. 1646. —— of the particulars, because the sins brought in were formerly passed in the Assembly, it was

Resolved upon the Q., 'That so much of this Report formerly voted in this Assembly and presented to the House of Commons shall stand without farther debate.'

Upon a debate about adding 'drinking of healths,' it was

Drinking of healths added. *Resolved* upon the Q., That that addition concerning drinking of healths shall be put to the question.

Resolved upon the Q., 'Such as use drinking of healths' shall be added to the enumeration. Dr. Burges enters his dissent to that of drinking of healths to be added, as not clearly stated. These words, 'and such as are guilty of any other sin which the Scripture saith would exclude from the kingdom of heaven, if persisted in without repentance,' were waived. The rest was ordered.

Resolved upon the Q., That this be transcribed and sent up to the Committee of the House of Commons. Mr. Lightfoot entereth his dissent. The enumeration is as followeth . . .

Sess. 644.—*May* 21, 1646.—*Thursday morning.*

Ordered—That Mr. Ashton have a certificate upon his former examination.

Upon debate about Mr. Bedford's business it was

Resolved upon the Q., That Mr. Bedford's business be referred to a Committee.

Ordered—That Mr. Seaman, Mr. Whitakers, Mr. Ash, Mr. Wilson, Mr. Newcomen, Mr. Calamy, Mr. Tuckney, Mr. Calamy,[1] Mr. Woodcock, be this Committee, that time be given till this day month for their report.

Ordered—That Mr. Byfield, one of the scribes of the Assembly, be dispensed for his attendance on the Assembly for a fortnight, because of occasions to go into the country.

The Assembly proceeded in debate of some additional sins to the enumeration. And upon debate it was

Ordered—'All capital offenders not enumerated to be likewise mentioned and certified as those already enume-

[1] Mr. Calamy's name has been entered twice by an error of the scribe.

rated.' Upon debate about 'neglect of family duties,' it was Sess. 644. May 21, 1646.

Resolved upon the Q., The question shall be put.

Resolved upon the Q., 'Such as usually neglect prayer in and with their family.' Dr. Burges enters his dissent.

Resolved upon the Q., These last votes be transcribed and sent up to the Committee to be added to the catalogue.[1]

Sess. 645.—*May* 22, 1646.—*Friday morning.*

Mr. Philips, Mr. Carter, jun., and Mr. Langley were ordered to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Upon debate about Mr. Blany, it was

Resolved upon the Q., The Assembly is not satisfied concerning Mr. Blany and his testimonial.

Upon a motion about the two last votes concerning addition to the catalogue of sins [that they] might be ordered to be sent up, it was Enumerated sins.

Ordered—That those votes formerly passed shall be transcribed and sent up to the Committee, to be added to the rest of the catalogue.

Upon a debate, it was

Resolved upon the Q., 'Such as neglect to instruct their families in those necessary principles of religion, the ignorance whereof is a sufficient cause to debar them from the sacrament.'

Resolved upon the Q., That this be added to the enumeration, and sent up to the Committee.

Sess. 646.—*May* 25, 1646.—*Monday morning.*

Ordered—That Mr. Bretton his certificate be respited till Monday.

Resolved upon the Q., That Mr. Boden's business be farther respited till his coming up.

Mr. Carter, jun., desiring to be excused for praying with the House of Commons this week, it was

[1] Erased again in MS., but finally passed next session.

Sess. 646. May 25, 1646.

Ordered—That Mr. Young do[1] pray with the House of Commons.

Upon a motion that the 9 questions might be committed to 9 Committees, it was

Nine questions to three committees.

Resolved not to proceed upon the debate of the motion concerning 9 Committees.

Resolved upon the Q., That the 9 questions shall be distributed to the 3 Committees.

Resolved upon the Q., The 1, 2, 6 questions be committed to the 1st Committee.

Resolved upon the Q., That the 3, 4, 5, 7 shall not be committed to the second Committee.

Resolved upon the Q., The 3, 4, 5 shall be committed to the same Committee.

Resolved upon the Q., The 7, 8, 9 shall be committed to the third Committee.

Upon a motion 'That delinquents that have imbrued their hands in blood may be put into the enumeration of scandalous offenders not to be admitted to the sacrament without evidence of his[2] repentance,' it was

Resolved upon the Q., That this shall be waived.

Ordered—To proceed the next day concerning the business of *jus divinum.*

Sess. 647.—*May* 28, 1646.—*Thursday morning.*

Upon a motion about Mr. Watts, it was

Ordered—That Mr. Ley make return to the Committee for Plundered Ministers that the Assembly is not yet satisfied in any testimonial brought for Mr. Watts.

Ordered—That Mr. Duffy, formerly ordained at Sion College, shall have a certificate from this Assembly upon his former approbation.

Ordered—That Mr. Thorpe, formerly respited, shall be examined.

Ordered—That Mr. Cade have his certificate without coming up to be examined.

Jus divinum proved by examples.

Resolved upon the Q., To proceed in the debate of the Report of the first Committee concerning the force of

[1] In MS. to. [2] *Sic* in MS.

examples in general. After some debate upon that proposition, 'some examples show a *jus divinum*, and the will and appointment of Jesus Christ,' and the instance of the first day of the week kept for a Christian Sabbath, it was Sess. 647. May 28, 1646.

Ordered—That that proposition be recommitted to be brought in to-morrow morning.

Sess. 648.—*May* 29, 1646.—*Friday morning.*

Mr. Carter, jun., Mr. Conant, Mr. Chambers, were appointed to pray with the Lords and Commons and Committee of both kingdoms the week following.

A testimonial was brought into the Assembly for Mr. Reynolds for Rodwinter, and after a large debate about it, it was

Resolved upon the Q., To put a final question concerning Mr. Reynolds' certificate.

Resolved upon the Q., That Mr. Reynolds shall not have a certificate.

The Committee having made no report about the proposition recommitted, the Assembly, after some debate upon the proposition,

Ordered—That the Committee meet this afternoon, and make report on Monday morning.

Sess. 649.—*June* 1, 1646.—*Monday morning.*

Ordered—That Mr. Selby have a certificate upon his former examination.

Resolved upon the Q., That Mr. Bretton (formerly respited till this day) shall have his certificate.

A testimonial was published for Mr. Watts, but it did not satisfy the Assembly.

Report was made from the first Committee about the proposition recommitted concerning examples. It was debated; and upon debate it was

Resolved upon the Q., 'Some examples show a *jus divinum* and the will and appointment of God; as in the Old Testament the building of altars to the Lord and offering of sacrifices by the fathers from Adam to Abraham, Proof by examples.

Sess. 649. June 1, 1646.

which was done in faith and acceptance, for which there is no foregoing precept recorded in Scripture.'

Proof by examples.

Resolved upon the Q., 'The same may be said of the duty of the surviving brother's marrying the wife of his brother deceased without issue, of which we have no evidence that it was the will and appointment of God before the law given by Moses, but the example of Judah's sons, Gen. xxxviii.

Resolved upon the Q., 'The like also we may say of Jews having of synagogues and worshipping of God in them, and in particular of their reading of Moses and the prophets there every Sabbath-day.'

Resolved upon the Q., 'In the New Testament we have the like instances of the observation of the first day of the week for the Christian Sabbath.'

Resolved upon the Q., 'and of baptizing persons but once.' . . . Mr. Seaman enters his dissent.

Resolved upon the Q., 'In all which examples, as we have cause to believe that the fathers at the first had a command from God for those things whereof we now find only their example for the ground of their posterity's like practice for many generations, so likewise, though we believe that Christ, in the time that He conversed with His disciples before and after His resurrection, did instruct them in all things concerning the kingdom of God, yet nothing is left recorded to show His will and appointment of the things instanced in, but the example and the practice of the apostles and the churches in their time.'

Ordered—To proceed in the debate to-morrow morning.

Ordered—That the 3 Committees do meet this afternoon.

Sess. 650.—*June* 2, 1646.—*Tuesday morning.*

An order was brought from the Committee for Plundered Ministers concerning a certificate of the proceedings of the Assembly concerning Mr. Reynolds, formerly sent unto the Assembly by order of that Committee.

Mr. Reynolds.

Resolved—To consider of this business of Mr Reynolds' presently.

Resolved upon the Q., That this be referred to a Committee to make report to-morrow morning. Sess. 650. June 2, 1646.

Ordered—That Mr. Ley, Mr. Gower, Mr. Marshall, Mr. Salway, Mr. Raynor, Dr. Temple, Mr. Byfield, Mr. Calamy, Mr. Thorowgood, Mr. Corbet of Norfolk, Mr. Ward, and Mr. Good shall be this Committee, they or any 5 of them; to meet this afternoon, and consider what answer to give to this order.

The Assembly proceeded in debate of examples; and upon debate it was

Resolved upon the Q., 'Those examples show a *jus divinum* and the will and appointment of Jesus Christ, so as still to remain, which are nowhere in Scripture disallowed, and whose particular reason still abides,'—These words shall be the next subject of our debate. What examples prove a *jus divinum*.

Sess. 651.—*June* 3, 1646.—*Wednesday morning.*

An order was brought from the Committee for Plundered Ministers concerning the examining of Mr. Watts, his sufficiency in learning, notwithstanding any allegations against him in conversation.

Ordered—There shall be a Committee to consider of what answer to give to this order of the Committee for Plundered Ministers concerning Mr. Watts.

Ordered—That Mr. Wilson, Mr. Vines, Mr. Tuckney, Mr. Herle, Mr. Hodges, Mr. Sedgwicke, Mr. Gower, Mr. Simpson, Dr. Stanton, Mr. Valentine, shall be this Committee; to meet this afternoon, and to make report to-morrow morning.

Mr. Ley made report from the Committee concerning the business of Mr. Reynolds. It was debated; and upon debate, *Resolved* to be sent up to the Committee for Plundered Ministers by the Committee that drew it up.

Sess. 652.—*June* 4, 1646.—*Thursday morning.*

Ordered—That Mr. Gregory be approved of by this Assembly for Lambeth.

Ordered—That Mr. Thorpe his certificate be respited

Sess. 652. June 4, 1646.

till Wednesday next. If nothing be objected against him, then he is to have his certificate.

Resolved upon the Q., That Mr. Paston shall not have his certificate for Solhill.

Ordered—That Mr. Sap have a certificate without coming up to be examined.

Mr. Wilson made report from the Committee about the answer to the order of the Committee for Plundered Ministers concerning Mr. Watts.

The Assembly debated an additional report to the answer of the Assembly concerning Mr Reynolds. It was agreed to, and the whole answer is as followeth . . .

Resolved upon the Q., To debate the Report brought in by Mr. Wilson. Upon debate, it was

Resolved upon the Q., To be recommitted.

Sess. 653.—*June* 5, 1646.—*Friday morning.*

Mr. Pickering, Mr. Cawdry, and Mr. Strickland were appointed to pray with the Lords, Commons, and Committee of both kingdoms the week following.

Orders as to subjects of examination.

The orders from the Committee for Plundered Ministers being in a new form, only 'to examine sufficiency in learning,' it was ordered that there be no return made from this Assembly to any of these orders till the case be determined in the Committee for Plundered Ministers.

Report was made by Mr. Tuckney in answer to the order from the Committee for Plundered Ministers about Mr. Watts.

Resolved upon the Q., That this paper shall be read. It was debated, and upon debate, *Resolved* and ordered to be sent to the Committee for Plundered Ministers. It is as followeth . . .

Debate of examples continued.

The Assembly proceeded in the debate of the proposition concerning examples; and after some debate, it was respited till the next session.

Sess. 654.—*June* 8, 1646.—*Monday morning.*

A letter was brought from the Earl of Pembroke about Mr. Owen to be approved for a parsonage in Wales.

Resolved upon the Q., That Mr. Owen be examined presently by the Committee. Sess. 654. June 8, 1646.

The Assembly proceeded in debate of Examples; and upon debate it was

Resolved upon the Q., 'Those examples, either of the apostles, evangelists, or of the Churches planted and ordered by them, which are recorded in the New Testament, and are nowhere therein disallowed, and the particular reason whereof still abides, do show a *jus divinum*, and the will and appointment of Jesus Christ so as still to remain.' Examples proving *jus divinum*.

Ordered—That Mr. Owen be approved of by this Assembly.

Ordered—To debate the Report of the second Committee to-morrow morning.

Sess. 655.—*June* 9, 1646.—*Tuesday morning.*

Ordered—That Dr. Smith deliver the paper to the Committee for Plundered Ministers concerning Mr. Watts, and that he deliver this message with it, 'That though the Assembly send in an answer to one particular order, yet finding the form of all orders of late to be varied—"to examine only in point of learning"—we desire this answer may be taken as to them all, and that the Assembly may make certificate for those that are now before them as they have formerly done;' and Dr. Smith is to give reasons why it is most proper for the Assembly to consider of the certificates before them; and no way proper for them to be informers. Subjects for examination of ministers.

The Assembly entered upon the debate of the Report of the second Committee concerning Church Government. Church government.

Resolved upon the Q., To go on with the Report as it is brought in by parts.

Resolved upon the Q., 'Church government is that power and authority which Christ hath appointed to be exercised in His Church for the good thereof.'

Resolved upon the Q., 2 Cor. xiii. 10, 'Therefore I write,' etc., shall be brought for the proof of it.

Sess. 656. June 10, 1646.

Subjects of examination.

Sess. 656.—*June* 10, 1646.—*Wednesday morning.*

Dr. Smith made report from the Committee for Plundered Ministers, that they had considered of the message from the Assembly; and that they were resolved that from henceforth the Assembly should have power in their order to certify both learning and conversation; and that those orders before the Assembly should be recalled, and others sent in the like form.

Debate of Church government.

The Assembly proceeded in Debate of Church Government; and upon debate it was

Resolved upon the Q., 'This government is not civil, but spiritual; Matth. xx. 25, 26, 27; John xviii. 36,'

Resolved upon the Q., 'not original, but derivative, John xx. 21,'

Resolved upon the Q., 'not supreme, but subordinate to Jesus Christ, 1 Cor. iv. 1,'

Resolved upon the Q., 'not lordly, but ministerial, 2 Cor. i. 24; 1 Pet. v. 3;' 'not arbitrary, but limited by the Word of God, Matth. xxviii. *ult.*, teaching them, etc.'

Resolved upon the Q., Matth. xx. 25, 26, 27, shall be added to prove that this government is not civil but spiritual.

Resolved upon the Q., 'This government doth consist not only in preaching of the word and administering the sacrament (by virtue of an office), Matth. xxviii. 19, 20; Rom. x. 15; Heb. xiii. 7; but also in the ordaining of officers; 1 Tim. iv. 14; 1 Tim. v. 22; and in dispensing of censures; 1 Cor. v. 12; 2 Cor. ii. 6.'

Dr. Burges entered his dissent to the last vote, and so did Mr. Sedgwicke.

Sess. 657.—*June* 11, 1646.—*Thursday morning.*

The Assembly entered upon the debate where they left. Upon a motion for leave to speak to that question last passed,[1] it was granted and debated; and upon debate it was

Resolved upon the Q., The proposition last passed[1] shall be submitted to a further debate; and upon debate it was

Resolved upon the Q., There shall be an alteration in this proposition.

[1] In MS. past.

Resolved upon the Q., 'This government doth consist in ordaining of ministers for the preaching of the word, and for administration of the sacraments, and in dispensing of Church censures by Church officers.' Sess. 657. June 11, 1646. Church government.

Resolved upon the Q., That this text, 1 Tim. iv. 14, proveth this branch of the proposition, that government doth consist in ordaining of ministers.

Resolved upon the Q., 1. Tim. v. 22 shall be added to the proof.

Ordered—That Mr. Pulley and Mr. Rainbow's examination be respited till further satisfaction.

Sess. 658.—*June* 12, 1646.—*Friday morning.*

Mr. Bond, Mr. Foxcroft, and Mr. Harris were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

An information being brought concerning Mr. Anthrobus, it was ordered that the Chairman of the Committee do inform the Committee of Plundered Ministers of this information concerning Mr. Anthropus.

Ordered—That Mr. Gere be approved upon his former examination.

Ordered—That Mr. Calamy and Mr. Case do visit the Prolocutor.

Ordered—That Mr. Whitakers and Mr. Woodcocke do visit Mr. Gataker.

Ordered—That Mr. Hodges and Mr. Byfield do visit Mr. Wilkinson.

The Assembly proceeded in debate of Church Government. Church government.

Ordered—That these words, 'by the Church officers,' shall be left out of the last proposition.

Ordered—1 Cor. v. throughout proves that clause, 'in dispensing of Church censures.'

Resolved upon the Q., 2 Cor. ii. 6 shall be added to the former proof.

Resolved upon the Q., There shall be no farther debate about an addition to this proposition.

Resolved upon the Q., 'That Church Government is in

Sess. 658. June 12, 1646. the hands of Church officers only as contra-distinct to the civil Magistrate.'

Sess. 659.—*June* 15, 1646.—*Monday morning.*

Ordered—That Mr. Burvill be approved upon his former examination.

Ordered—That Mr. Wing be approved.

Ordered—That Mr. Be[e]cher be approved.

Debate of Church government. The Assembly proceeded in the debate of the proof of the proposition concerning 'Church Government in the hands of Church officers only.'

Resolved upon the Q., The proofs voted in the Assembly before for this proposition shall stand here.

Mr. Goodwin entered his dissent.

The Assembly debated the manner of taking the subscriptions of the Assembly upon the Questions; and upon debate it was

Resolved upon the Q., No more shall be said to this business.

Resolved upon the Q., To adjourn the Assembly till Wednesday morning.

Sess. 660.—*June* 17, 1646.—*Wednesday morning.*

Ordered—That Mr. Leaver bring a better testimonial out of the place where he last lived.

Ordered—That Mr. Man be approved upon his former examination and approbation.

The Assembly being informed that there was £600 to be disposed of amongst the members of the Assembly,

Resolved upon the Q., There shall be a new Committee appointed for the distribution of the £600.

£600 for distribution among members of Assembly. *Ordered*—Mr. Rayner, Mr. Ny, Mr. Palmer, Mr. Sedgwicke, Mr. Carrill, Mr. Seaman, Dr. Smith, Mr. Walker, Dr. Gouge, Mr. Spurstow, Mr. Gibson, Mr. Wilson, or any 7 of them, shall be a Committee; they are to meet in the afternoon.

Report was made 'of Marriage.'[1]

Report was made from the Committee about 'the perfecting of the Confession of Faith.'

[1] In MS. mariadge.

Ordered—That Mr. Arrowsmith be added to the Committee for [perfecting] the Confession of Faith. Upon a debate about the 'reading of the Report again,' it was Sess. 660. June 17, 1646.

Resolved upon the Q., 'Not to be read again entire, but in parts.' It was debated, and the Assembly began with the Scriptures; and part of that head was ordered. Confession of Faith to be read in parts.

Ordered—To proceed in the debate where we left.

Sess. 661.—*June* 18, [1646].—*Thursday morning.*

Ordered—That Mr. Blakerby be approved upon his former examination.

The Assembly proceeded in the debate of the Confession of Faith concerning 'the Scriptures;' and upon debate the whole head concerning the Scriptures was ordered; and it is as followeth[1] . . . Ch. i. ordered.

The Assembly proceeded in debate of the Article concerning 'God and the Holy Trinity;' and upon debate that head also was ordered; and it is as followeth . . . Ch. ii. ordered.

The Assembly proceeded in debate of the Article 'of God's Eternal Decree;' and upon debate part of it was ordered. Upon debate about the last clause of it, concerning the handling of this doctrine, it was Ch. iii. in part ordered.

Resolved upon the Q., To refer this till to-morrow morning.

Ordered—That Mr. Bedford's business be respited till this day fortnight; and Mr. Wilkinson, Mr. Rayner, Mr. Valentine, be added to that Committee.

Sess. 662.—*June* 19, 1646.—*Friday morning.*

Mr. Byfield, Mr. Maynard, Mr. Salway, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Presbury be examined to-day.

Ordered—That Mr. Holden be approved without coming up to be examined.

Ordered—'That the Committee for wording and methodizing of the Confession of Faith shall have liberty, as they see things imperfect, to complete them; and to make report unto the Assembly.' Powers of Com. for methodizing Confession.

[1] These heads or chapters are not inserted in the MS.

Sess. 662. June 19, 1646. Report was made from the same Committee of those heads of the Confession of Faith concerning 'The Fall of Man, and Sin, and Punishment thereof.'

Ch. iii. The Assembly proceeded in the debate of the Confession of Faith; and upon debate, that head 'of God's Eternal Decree' was ordered, and is as followeth . . .

iv. and The Assembly proceeded in the debate of the Article 'of Creation;' and it was ordered, and is as followeth . . .

v. ordered. The Assembly proceeded in debate of the Article 'of Providence;' and upon debate it was ordered, and is as followeth . . .

Upon Report from the Committee for Distribution of Money, was read,[1]

Resolved upon the Q., The distribution of money now read shall stand.

Resolved upon the Q., Mr. Younger shall be approved of without coming up to be examined.

Sess. 663.—*June* 22, 1646.—*Monday morning.*

A petition being brought into the Assembly from the inhabitants of Barkamstead parva in Hertfordshire, and some exceptions against Mr. Bush, it was ordered that Mr. Bush be respited till the inhabitants of Barkamstead have spoken with him upon the particulars mentioned.

Part of ch. vi. ordered. The Assembly proceeded in the debate of the Confession of Faith about the Fall of Man; and upon debate part of that Article was ordered.

Sess. 664.—*June* 25, 1646.—*Thursday morning.*

Ordered—That Mr. Boyford be respited till Thursday come sevennight.

Ch. vi. The Assembly proceeded in the debate of the Fall of Man; and upon debate the whole was ordered, and is as

vii. and followeth . . . And in debate 'of God's Covenant with Man;' and it was ordered, and is as followeth . . .

viii. ordered. The Assembly proceeded in debate of that Article in the Confession of Faith concerning 'Christ the Mediator;'

[1] *Sic* in MS.; perhaps for 'which was read.'

and upon debate the whole Article was ordered, and it is as followeth . . . Sess. 664. June 25, 1646.

Sess. 665.—*June* 26, 1646.—*Friday morning.*

Mr. Simpson, Mr. Vines, Mr. Greenhill, were appointed to pray with the Lords, Commons, and Committee of both kingdoms.

Ordered—That Mr. Shorter be respited till better satisfaction in his testimonial and sufficiency.

Ordered—That Mr. Low be approved upon his former examination.

Ordered—That Dr. Gouge, Mr. Prophet, and Dr. Smith do carry ten pounds to the Prolocutor, and that they do, in the name of the Assembly, visit the Prolocutor, and also satisfy him that there hath been no money paid by any order of Parliament to his use that hath been detained from him.

Upon debate about the neglect of attendance contrary to the Order of the Lords and Commons, the Order was read; and upon debate it was Attendance of members.

Resolved upon the Q., That this Order last read shall from henceforth be duly executed by all persons whom it doth concern in all the parts of it.

Sess. 666.—*June* 29, 1646.—*Monday morning.*

Ordered—That Mr. Anthropus his testimonial doth not satisfy the Assembly.

Upon a motion about Mr. Presbury, that in regard the gentleman that informed against him doth not insist upon his information but recalls it, it was

Ordered—That Mr. Presbury be approved upon his former examination.

Report was made by Mr. Tuckney 'of Free Will.' It was read, and also some additionals to the Article 'of the Fall of Man.' The additionals were debated, and ordered to be added. Additions to ch. vi. ordered.

The Assembly debated the Report 'of Free Will;' and upon debate about the first branch of it concerning 'the natural liberty in the Will,' it was

Resolved upon the Q., To be recommitted.

Sess. 667. June 30, 1646. —

Sess. 667.—*June* 30, 1646.—*Tuesday morning.*

Ordered—That Mr. Roberts have a certificate without coming up to be examined.

Ch. ix. and

Report was made from the Committee of the proposition concerning Free Will recommitted. It was read and debated, and the whole Article assented to. It is as followeth . . .

x. passed.

Report was made from the Committee for the wording and methodizing of the Confession of Faith concerning Effectual Calling. It was read and debated; and upon debate assented to; and it is as followeth . . .

The first Committee was desired to meet in the afternoon to prepare something for the Assembly in answer to the Questions propounded by the House of Commons.

Arrangement as to Committee.

Ordered—That in case there be not enough present at the Committee appointed to sit, and that there be no Committee sitting, then all that come may have votes.

Sess. 668.—*July* 1, 1646.—*Wednesday morning.*

Ordered—That Mr. North be approved upon his former examination.

Ordered—That Mr. Read be approved upon his former examination.

Upon information of some unworthy ministers gotten into sequestrations, it was

Unworthy ministers admitted to livings.

Resolved upon the Q., There shall be a Committee to consider of those that have got into livings without approbation of the Assembly, contrary to the Order of the House of Commons directed to this Assembly.

Ordered—That Mr. Ley, Mr. Gower, Dr. Stanton, Dr. Smith, Mr. Bond, Mr. Salway, Mr. Burroughs, and Mr. Seaman, or any 4 of them, shall be this Committee. They are to meet to-morrow in the afternoon.

Answers to questions from House of Commons.

Report was made by Mr. Marshall that at the first Committee a paper was presented in reference to the answering of the Questions propounded by the House of Commons. The paper was drawn by some brethren that had attended that business. The answer to the first Q[uestion], which is most comprehensive, they had

read to the first Committee; and upon the reading of it, the major part of the Committee did signify their willingness to have it presented to the Assembly as from the first Committee, but because there were some brethren that did oppose the passing of it in such a way, those brethren that had taken pains in drawing of it up did therefore think fit to present this answer as from themselves, and the Assembly might do what they please in this business. Whereupon it was

Sess. 668. July 1, 1646.

Some object to them.

Ordered—That this paper be read. It was read by Mr. Palmer.

Ordered—That those brethren that have taken so great pains in this Report shall be a Committee to bring in the answer to the rest of the Questions, and they have thanks for their learned pains in this Report.

Ordered—To take this Report into debate to-morrow morning.

Sess. 669.—*July* 2, 1646.—*Thursday morning.*

Resolved upon the Q., The testimonial for Mr. Clopton[1] doth not satisfy.

Ordered—That Mr. Jenkins be approved upon his former examination. *Ordered*—That Mr. Wells be also approved, and Mr. Blakemore.

Ordered—That Mr. Newcomen, Mr. Sedgwick, and Mr. Tuckney do visit Mr. Rutherford[2] in the name of this Assembly.

The Assembly entered upon the debate of the Report in answer to the Questions. Upon debate about the manner of putting the Questions, and the subscriptions in order to the answer to those Questions, and upon debate of a salvo to be entered in the scribes' book, that those that do subscribe may not be interpreted to subscribe to every clause in the answer, it was

Salvo for those who do not fully concur.

Resolved upon the Q., The question shall be put.

Resolved upon the Q., 'The several subscriptions at the

[1] Or Clapton.

[2] Shortly after Baillie refers to the variable health of Gillespie as well as Rutherford. See Laing's Ed. of his Letters, vol. ii. p. 392.

Sess. 669. July 2, 1646.

close of the several Articles, or branches of them, are not to be interpreted as assent by each of them that do subscribe to every particular clause in the answer, but to the sufficiency of the proof of that answer. This to remain as a memorandum in the scribes' book.'

Upon a debate about the adding the word 'proof' after the word 'clause,' it was

Resolved upon the Q., That there shall be no addition to this proposition.

Sess. 670.—*July* 3, 1646.—*Friday morning.*

Mr. Ash, Mr. Lightfoot, Mr. Scudder, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Shorter shall have his certificate.

Resolved upon the Q., Mr. Bedford's business be reported on Tuesday morning next.

Ordered—That Mr. Whitfield be approved upon his former examination.

The Assembly entered upon the debate of the Report of the Answer to the first Question; and first of the Preface to that Answer. After some debate of it, the Preface was laid aside till the other branches of the answer be considered. The Answer to the first branch of the first Question was read and debated, and Respited to further consideration.

Sess. 671.—*July* 6, 1646.—*Monday morning.*

Ordered—That Mr. Peachy be respited till Wednesday next.

Upon a debate about Mr. Gobert, it was

Ordered—That the Committee and those that have known his Popish opinions do meet and confer with him, and see what satisfaction they can receive concerning him.

Ordered—That the Committee for Mr. Bedford do meet at the rising of the Assembly; and that the Committee for Mr. Gobert do meet to-morrow morning.

The Assembly proceeded to debate the first branch of the first Question; and upon debate this was also Respited till the report of the second Question. The answer to the third branch was read and debated; and upon debate it was

Resolved upon the Q., *nemine contradicente* — 'That Jesus Christ, as King and Head of His Church, hath Himself appointed a Church Government,' Sess. 671. July 6, 1646.

Christ hath Himself appointed a Church government.

Resolved upon the Q., 'Distinct from the civil' shall be added.

Sess. 672.—July 7, 1646.—Tuesday morning.

Report was made from the Committee about Mr. Bedford ; and upon debate it was

Resolved upon the Q., That Mr. Bedford shall be examined.

Ordered—That Mr. Scargill bring a better testimonial.

Regulations as to votes on the questions put by House of Commons.

Resolved upon the Q., This course shall be observed in our Answer to the nine Questions, 'That the reports in answer to the nine Questions brought in by the Committee shall be passed the Assembly if the major part do approve of them ; and then the names of all that are present are to be taken by the scribes, as the several members shall give their votes, either for the affirmative or the negative, and their names to be read in the Assembly ; and that those members that are for the negative shall bring in their positive, and then both to be referred to a Committee to be chosen out of the Assembly, and those that are negative to consider how far they may agree, and to make report unto the Assembly.'

Resolved upon the Q., That the former vote, that there shall be no addition to the memorandum,[1] shall be revoked.

Resolved upon the Q., That the words 'or proof' shall be inserted after the word 'clause.'

Upon some debate about the proof of the proposition formerly voted, 'That Jesus Christ as King and Head of His Church hath Himself appointed a Church government distinct from the civil,' it was

Resolved upon the Q., That this proposition is sufficiently proved by the proofs last read.

The names of the members of Assembly that were for

[1] This memorandum was adopted in Session 669, and the addition then refused was now accepted.

Sess. 672. July 7, 1646.

the affirmative—Mr. White, Mr. Palmer, Dr. Wincop, Mr. Ley, Dr. Gouge, Mr. Walker, Mr. Sedgwick, Mr. Marshall, Mr. Whitakers, Mr. Newcomen, Mr. Spurstow, Mr. Delmy, Mr. Calamy, Mr. Prophet, Mr. Perne, Mr. Scudder, Dr. Smith, Dr. Stanton, Dr. Hoyle, Mr. Bayly, Mr. Taylor, Mr. Young, Mr. Cawdry, Mr. Ash, Mr. Gibson, Mr. Good, Mr. Vines, Mr. Seaman, Mr. Chambers, Mr. Corbet of Merton, Mr. Dury, Mr. Carter, sen., Mr. Salway, Mr. Hardwick, Mr. Carrill, Mr. Woodcock, Mr. Langley, Mr. Simpson, Mr. Carter, jun., Mr. Connant, Mr. Goodwin, Mr. Ny, Mr. Greene, Mr. De la March, Mr. Byfield, Mr. Herle, Mr. De la Place, Mr. Valentine, Mr. Wilson, Mr. Price, Mr. Rayner, Mr. Gower; 52. For the negative—Mr. Lightfoot.

Resolved upon the Q., These words shall stand: 'This Church Government stands not in any power of external coertions,[1] in inflicting bodily punishments, fines, or mulcts, upon men's persons, or otherwise ruling and disposing of men's estates.' These members of the Assembly were for the affirmative: Mr. Palmer, Mr. White, Dr. Wincop, Mr. Ley, Dr. Gouge, Mr. Walker, Mr. Sedgwick, Mr. Marshall, Mr. Perne, Mr. Spurstow, Mr. Newcomen, Mr. Whitakers, Mr. Delmy, Mr. Calamy, Mr. Prophet, Dr. Smith, Mr. Scudder, Dr. Hoyle, Dr. Stanton, Mr. Bayley, Mr. Taylor, Mr. Young, Mr. Cawdry, Mr. Ash, Mr. Chambers, Mr. Good, Mr. Vines, Mr. Corbet of M[erton], Mr. Hardwicke, Mr. Gibson, Mr. Dury, Mr. Carter, sen., Mr. Carrill, Mr. Salway, Mr. Langley, Mr. Simpson, Mr. Connant, Mr. Goodwin, Mr. De la March, Mr. Byfield, Mr. Greene, Mr. De la Place, Mr. Valentine, Mr. Gower, Mr. Price, Mr. Rayner, Mr. Wilson; 47. For the negative, Mr. Ny.

Ordered—To proceed in the debate.

Sess. 673.—July 8, 1646.—Wednesday morning.

Ordered—That Mr. Wells be approved upon his former examination.

Ordered—That Mr. Wright be approved upon his former examination. *Ordered*—That Mr. Back be also approved.

[1] *Sic* in MS., or else coactions.

Sess. 673. July 8, 1646.

Ordered—That Mr. Clopton shall be examined.

Ordered—That Mr. Anthropus shall not be examined as to Bromley.

Ordered—That Mr. Scargill bring a better testimonial.

Resolved—That Mr. Gobert shall not have his certificate.

Resolved—That the first order of this Assembly shall be yet observed concerning him.

Resolved upon the Q., That Mr. Peachy shall not be examined.

The Assembly proceeded in the former debate; and upon debate it was

Resolved upon the Q., This shall be part of our answer to the nine questions, 'But it consists in applying spiritual means for the better ordering of the spiritual life, and preventing and removing of scandals; and the end of it is for edification; 2 Cor. x. 8, "For though I should boast somewhat more of our authority, which the Lord hath given us for edification and not for your destruction, I should [not] be ashamed," and 1 Cor. v. 5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."' This Question was Resolved *nemine contradicente*—These members voting in it, Mr. Palmer, Dr. Wincop, Mr. Ley, Dr. Gouge, Mr. Walker, Mr. Whitakers, Mr. Marshall, Mr. Perne, Mr. Sedgwick, Mr. Newcomen, Mr. Delmy, Mr. Taylor, Mr. Prophet, Mr. Bayly, Mr. Calamy, Mr. Spurstow, Dr. Hoyle, Mr. Scudder, Dr. Stanton, Dr. Smith, Mr. Case, Mr. Seaman, Mr. Young, Mr. Price, Mr. Ash, Mr. Corbet of M[erton], Mr. Cawdry, Mr. Gibson, Mr. Chambers, Mr. Woodcock, Mr. Lightfoot, Mr. Carter, sen., Mr. Bond, Mr. Carrill, Mr. Bridge, Mr. Salway, Mr. Langley, Mr. Greenhill, Mr. Ny, Mr. Connant, Mr. Goodwin, Mr. Burroughs, Mr. Greene, Mr. Carter, jun., Mr. Byfield, Mr. Gower, Mr. De la Place, Mr. Valentine, Mr. Wilson; 49.

The Assembly was informed that the Marquesse[1] of Argile was without; and an order for his admission into

[1] *Sic* in MS., Marquesse being corrected from Earle.

Sess. 673. July 8, 1646. the Assembly was read from the Lords and Commons. It is as followeth[1] . . .

Ordered—That Mr. Marshall, Mr. Sedgwicke, Mr. Ny, Mr. Perne, shall go forth and bring him in unto the Assembly. The Marquesse of Argile being brought into the Assembly, delivered a letter to the Assembly from the General Assembly of the Church of Scotland. The letter was read, and is as followeth[2] . . . The Prolocutor, by order of the Assembly, did speak unto him, and congratulate his coming into the Assembly.[3]

Sess. 674.—*July* 9, 1646.—*Thursday morning.*

Upon a debate about Mr. Gobert, it was

Resolved upon the Q., That Mr. Gobert shall have his certificate. Mr. Palmer enters his dissent. Upon a farther debate of the same vote, it was

Ordered—That Mr. Gobert be examined again before he have his certificate.

[1] In the Journals of the House of Lords, under date of 7th July, the following entry is made, engrossing at length the Commission to the Marquis of Argyle : 'A paper was read, delivered in from the Scots Commissioners.

"EDINBURGH, *ult. Junii* 1646.

"The Commissioners of the General Assembly, considering that the Lord Balmerino, who is appointed by the late Assembly to be one of the Commissioners for the Kirk, for endeavouring the intended uniformity in Religion and Kirk Government betwixt the kingdoms, is not now to repair to London, having certain knowledge of the faithfulness and abilities of the Right Honourable Archibald Lord Marquis of Argyle, who is now there ; do therefore, according to the power granted to them, nominate his Lordship in the place of the said Lord Balmerino ; giving hereby to him full power to join with the remanent Commissioners in prosecuting the Treaty for Uniformity with the Honourable Houses of the Parliament of England and the Reverend Assembly of Divines there, or with Committees from them, and to do all things necessary with the said Commissioners for promoving the work aforesaid, as freely and fully as any of the Commissioners, or as if his Lordship had been particularly nominated to that effect by the General Assembly."

'*Ordered*—That this House approves of the Marquis of Argyle to be one of the Assembly of Divines in the place of Lord Balmerino.'

The concurrence of the House of Commons was asked to this Order, and on the same day that House resolved 'that the Marquis of Argyle be admitted to the Assembly of Divines here.'

[2] This letter, as well as that addressed to the Houses of Parliament, was inserted among the printed Acts of Assembly of that year, and is given in Peterkin's Records of the Kirk, pp. 451, 452.

[3] Notes of the Prolocutor's address will be found in Fascicle III.

Ordered—That Mr. Prime[1] be approved upon his former examination. Sess. 674. July 9, 1646.

Ordered—That Mr. Audley be respited for a little time.

The Assembly proceeded in the debate of the answer to the Questions; and upon debate it was

Resolved upon the Q., These words shall stand as part of our Answer, 'Furthermore (not to discuss the points of election, ordination, and removing of ministers from one place to another, or disposing things orderly in the Church), the government, which we conceive this Question aims at, stands in the due application of the censures which Christ hath appointed, which are to be dispensed as the nature of the fault or scandal doth require.'

These members of the Assembly voted for the affirmative,—Mr. Taylor, Mr. Whitakers, Dr. Gouge, Mr. Spurstow, Mr. Marshall, Mr. Perne, Mr. Calamy, Mr. Newcomen, Mr. Prophet, Dr. Smith, Mr. Herricke, Dr. Hoyle, Dr. Stanton, Mr. Case, Mr. Bayly, Mr. Young, Mr. Reynolds, Mr. Ash, Mr. Vines, Mr. Corbet of M., Mr. Bond, Mr. Carter, sen., Mr. Chambers, Mr. Cawdry, Mr. Gibson, Mr. Carril, Mr. Langley, Mr. Connant, Mr. Greene, Mr. Woodcocke, Mr. Goodwin, Mr. Hardwick, Mr. Herle, Mr. Price, Mr. Byfield, Mr. Gower, Mr. De la Place, Mr. Valentine, Mr. Wilson; 39. For the negative—Mr. Seaman.

Resolved upon the Q., These words shall stand as part of our answer, 'Admonitions are first to be used (according as is farther expressed in the answer to the 7th Question), wherein this order is to be observed—if the offence or fault be private, the method appointed, Matth. xviii. 15–16, is to be followed, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more," etc.; if public, that method is not necessary; 1 Tim. v. 20, "Them that sin rebuke before all, that others also may fear."' This question was *Resolved nemine contradicente*, these members voting in it—Mr. Ley, Mr. Taylor, Dr. Gouge, Mr. Whitakers, Mr. Marshall, Mr.

[1] Or Prince, or Prinne.

Sess. 674. July 9, 1646.

Perne, Mr. Calamy, Mr. Newcomen, Mr. Spurstow, Dr. Smith, Mr. Prophet, Dr. Hoyle, Dr. Stanton, Mr. Herricke, Mr. Case, Mr. Bayly, Mr. Young, Mr. Ash, Mr. Carrill, Mr. Vines, Mr. Chambers, Mr. Corbet of M[erton], Mr. Gibson, Mr. Cawdry, Mr. Carter, sen., Mr. Bond, Mr. Langley, Mr. Woodcock, Mr. Greene, Mr. Connant, Mr. Price, Mr. Herle, Mr. Hardwicke, Mr. Goodwin, Mr. Byfield, Mr. Gower, Mr. Valentine, Mr. De la Place, Mr. Wilson; 39.

Sess. 675.—*July* 10, 1646.—*Friday morning.*

Mr. Hodges, Mr. Perne, Mr. Prophet were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Resolved upon the Q., That Mr. Gobert shall not have his certificate.

The Assembly being informed that Mr. Clarke was formerly, by the Committee of Plundered Ministers, ejected; and he is one of the first century, it was

Resolved upon the Q., The Assembly shall proceed no farther in this business of Mr. Clarke.

Jus divinum for excluding scandalous offenders from the Lord's Supper.

The Assembly proceeded in the debate; and upon debate it was

Resolved upon the Q., This shall be next debated, 'That it is the will and appointment of Jesus Christ, that notorious and scandalous offenders should be kept away from the sacrament of the Lord's supper.'

Upon a debate of adjourning the Assembly by reason of two days in the next week, one for a fast and another for a thanksgiving, it was

Resolved upon the Q., 'The Assembly shall not be adjourned till Friday next.'

Resolved upon the Q., 'Not to adjourn the Assembly till Wednesday next.'

Upon a motion, after leave obtained, it was *Resolved* upon the Q., To revoke the former vote of not adjourning till Friday next.

Resolved upon the Q., To adjourn the Assembly till Friday next.

Sess. 676.—*July* 17, 1646.—*Friday morning.* Sess. 676. July 17, 1646. ——

Mr. Cheynell, Mr. Carter, sen., Mr. Price, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Lawson be approved upon his former examination.

Ordered—That Mr. Ladbroke be approved upon his former examination.

Ordered—That Mr. Perkins be approved upon his former examination.

Upon a debate about Mr. Clarke, it was ordered that the Assembly doth insist upon the former vote.

Ordered—That the Three Committees do meet on Wednesday, in the afternoon.

The Assembly entered upon the debate of the Proposition ; and upon debate it was Farther debate of *jus divinum.*

Resolved upon the Q., ' It is the will and appointment of Jesus Christ that notorious and scandalous offenders should be kept away.' This question was *Resolved nemine contradicente*—These members voting for it: Mr. White, Mr. Palmer, Mr. Ley, Dr. Gouge, Mr. Walker, Mr. Sedgwicke, Mr. Reynolds, Mr. Perne, Mr. Whitakers, Mr. Prophet, Mr. Cheynell, Mr. Hodges, Mr. Harris, Mr. Arrowsmith, Dr. Hoyle, Mr. Bayly, Mr. Case, Dr. Smith, Dr. Temple, Mr. Calamy, Mr. Herrick, Mr. Price, Mr. Cawdry, Mr. Scudder, Mr. Ash, Mr. Chambers, Mr. Ward, Mr. Gibson, Mr. Wilkinson, jun., Mr. Corbet of M[erton], Mr. Strong, Mr. Carrill, Mr. Bond, Mr. Carter, sen., Mr. Woodcocke, Mr. Connant, Mr. Maynard, Mr. Greene, Mr. Byfield, Mr. Herle, Mr. De la Place, Mr. Raynor, Mr. Gower ; 43.

Mr. Goodwin, Mr. Burroughs, Mr. Carter, jun., being present in the Assembly, declared that they did forbear to give their vote in this till they see the scope of it.

Resolved upon the Q., The proofs brought in by the Committee shall be debated next in order, in reference to the proof of the proposition last voted.

Sess. 677. July 22, 1646.

Sess. 677.—July 22, 1646.—Wednesday morning.

Death of Prolocutor Twisse.

In the time of the last Recess of the Assembly, Dr. Twisse the Prolocutor died; whereupon, when the members of the Assembly met in the place of the Assembly, they thought fit to acquaint both Houses of Parliament with his death, and to desire their further order; which was accordingly done by Dr. Burges. The Houses of Parliament, taking it into consideration, sent an Order to the Assembly for Mr. Herle to be Prolocutor in the stead of Dr. Twisse, lately dead. The Order was read; and Mr. Herle was called to the Chair.[1]

Mr. Herle succeeds him.

House of Commons wish completion of Confession of Faith and Catechism.

Mr. Rouse and Mr. Tate being sent with the Order above mentioned, did also inform the Assembly that 'they were commanded by the House of Commons to desire the Assembly to hasten the perfecting of the Confession of Faith and the Catechism, because of the great use there[2] may be of them in the kingdom, both for the suppressing of errors and heresies, and the informing of the ignorance of the people.'

The Assembly took into consideration how the funeral of Dr. Twisse should be ordered, it being by his friends referred wholly to the Assembly; whereupon it was

Resolved upon the Q., That Mr. Harris shall be desired to preach at the funeral of Dr. Twisse, late Prolocutor.

Dr. Twisse's funeral.

Ordered—The day for his funeral shall be on Friday, and the time in the afternoon.

Ordered—That Dr. Smith and Mr. Byfield do move the Committee for Westminster College, that his body may be interred in some convenient place in the Abbey, and

[1] 'The House being informed that diverse ministers of the Assembly of Divines were at the door. They were called in, and Dr. Burges acquainted the House that Dr. Twisse, Prolocutor of the said Assembly, died on Sunday morning last, and humbly desired to know the pleasure of the House for the further ordering of themselves and their proceedings upon this occasion . . . *Resolved*, etc., That this House doth nominate and approve of Mr. Herle, one of the members of the Assembly of Divines, to be Prolocutor of the Assembly of Divines, in the place of Dr. Twisse, late Prolocutor, deceased. . . Mr. Tate being appointed, carried the same to the Lords for their concurrence . . . Mr. Tate brings answer that the Lords do agree That Mr. Herle be Prolocutor of the Assembly of Divines.'—*Journals of the House of Commons*, vol. iv. p. 622.

[2] In MS. they.

that the place for the entertainment of his friends at the funeral may be the College. Sess. 677. July 22, 1646.

Ordered—That the Committees about the Confession of Faith do meet this afternoon.

Ordered—That Report be made from the Committee for wording and methodizing of the Confession of Faith, to-morrow morning.

Ordered—'That Mr. Ward be added to the Committee for the Catechism.' Catechism.

Ordered—That Mr. Gibson have his certificate.

Sess. 678.—*July* 23, 1646.—*Thursday morning.*

Report was made by Mr. Arrowsmith 'of Justification and Adoption.' The Report was debated, and upon debate agreed to; and it is as followeth . . . Ch. xi. and xii. agreed to.

Ordered—To debate the Report 'of Marriage' to-morrow morning.

Sess. 679.—*July* 24, 1646.—*Friday morning.*

Mr. Wilkinson, jun., Mr. Woodcock, Mr. Guibon, were appointed to pray with the Lords, Commons, and Committee of both kingdoms the week following.

Two Reports were made from the Second Committee 'of Certainty of Salvation' and 'of the State of the Soul after death.'

Ordered—To debate the Report concerning 'the Certainty of Grace and Salvation.' The Assembly entered upon that debate, and upon debate it was Debate of assurance of salvation.

Ordered—This to be the title—'Of the Certainty of Salvation.'

Ordered—'Although hypocrites and other wicked men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation (which hope of theirs shall perish), yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be assured that they are in the state of

R. not to stand,[1] and be as a spider's web.

[1] *i.e.* The words, 'and be as a spider's web,' were to be struck out.

Sess. 679. July 24, 1646. grace, may know that they have eternal life, and that they dwell in Christ and He in them, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.'

Resolved upon the Q., 'This certainty is not a bare, moral, conjectural, or probable persuasion, grounded upon

R. not to stand 'full'

a fallible hope, but is an infallible assurance, founded upon the divine truth of the promises of salvation,'

Ordered—To proceed in the debate.

July 27, 1646.—*Monday morning.*

There wanted some members to make a full Assembly, and therefore they sat in a Grand Committee.

Sess. 680.—*July* 30, 1646.—*Thursday morning.*

The Assembly proceeded in the debate where they left; and for the better connecting of the words following to those going before, for the clearing of some difficulties in the debate, it was agreed to leave out the word 'upon,' and the mention of the particular graces, and so the words following were

Assurance of salvation. *Resolved* upon the Q., These words shall be added to the former, 'the inward evidence of those graces unto which these promises are annexed, and the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption.'

Ordered—'This infallible certainty whereby the believer knows himself to be in the state of grace and salvation, doth not so belong unto the essence of faith as that a man cannot be a true believer or justified person without it,'

Resolved upon the Q., 'yet a true believer being enabled by the Spirit to know the things that are freely given him of God may without extraordinary revelation in the right use of ordinary means attain thereunto.'

Resolved upon the Q., 'And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in

love and thankfulness unto the Lord, in strength and cheerfulness in the duties of obedience and inward peace and joy in the Holy Ghost.' Sess. 680. July 30, 1646.

Ordered—'This assurance of salvation may several ways in true believers be shaken, diminished, and intermitted,'

Resolved upon the Q., 'by negligence in preserving of it; by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sad and heavy temptation, or by God's own withdrawing the light of His countenance and suffering even such as fear Him to walk in darkness and have no light;'

Ordered—'yet true believers are never utterly destitute of that seed of the Spirit, and life of faith and love of Christ and of the brethren, and conscience of duty, out of which this assurance may in due time arise and revive again, and by the which in the meantime their spirit is supported from utter despair.'

Mr. Palmer entered his dissent to the word 'or,'[1] before 'by God's own withdrawing.'

Mr. Gillespie gave his books[2] dedicated unto the Assembly to the Prolocutor and the rest of the members of the Assembly then present, for which he had thanks returned by the Prolocutor in the name of the Assembly. Mr. Gillespie presents his book.

Sess. 681.—*July* 31, 1646.—*Friday morning.*

Mr. Ford, Mr. Ward, and Mr. Corbet of M. were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Baker be approved upon his former examination and approbation.

The Assembly debated the report 'of the State of the Soul after Death'; and upon debate it was Debate of state of soul after death.

Ordered—For the title, 'Of the State of the Soul after death.'

Resolved upon the Q., 'The souls of men, being sepa-

[1] Probably in consequence of Mr. Palmer's dissent, this 'or' appears to have been ultimately left out.

[2] This was his great work: 'Aaron's Rod Blossoming; or, the Divine Ordinance of Church Government Vindicated.' It was dedicated 'to the Reverend and Learned Assembly of Divines, convened at Westminster,' and was published in London in 1646.

Sess. 681. July 31, 1646.

rated from their bodies by death, having an immortal subsistence, do immediately return unto God who gave them,'

Resolved upon the Q., These words, 'to be by him disposed of in their own places,' shall not stand.

State of soul after death.

Resolved upon the Q., 'So as the souls of the righteous are with the Lord Jesus Christ,'

Resolved upon the Q., These words, 'in the third heaven,' shall not stand.

Resolved upon the Q., These words shall follow, 'in everlasting habitations in the highest heavens, and being made perfect in holiness do enjoy the face of God in light and glory; and the souls of the wicked are in hell in everlasting torments.'

R

Resolved upon the Q., 'And besides these two places for souls separated the Scripture acknowledgeth no other.'

Sess. 682.—*August* 3, 1646.—*Monday morning.*

The Protestation was read.

Ordered—That the 2d and 3d Committees do meet this afternoon.

The Assembly debated the Report 'of Marriage'; and upon debate it was

Ordered—The title 'Of Marriage.'

Debate of marriage.

Resolved upon the Q., 'Marriage between one man and one woman is ordained of God, for the mutual help of one another, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness, and it is lawful for all sorts of people,'

R

Resolved upon the Q., 'who are able with judgment to give their consent.'

Resolved upon the Q., These words, 'Persons before they marry ought to be able to perform necessary marriage duties, and to make a good choice, or with judgment to give their consent,' shall not stand.

Resolved upon the Q., 'Christians ought to marry in the Lord.'

Resolved upon the Q., To go on in the debate of the Report as brought in by the Committee. Sess. 682. Aug. 3, 1646.

Ordered—'Marriage ought not to be within the degrees of consanguinity and affinity forbidden by the Word of God.'

Resolved upon the Q., 'The man may not marry any of his wife's kindred nearer than he may of his own; nor the wife of her husband's kindred nearer than of her own.'

Resolved upon the Q., These words shall not stand, 'Children under parents' government ought to have their parents' consent to their marriage, yet so as they be not forced against their own liking.'

Resolved upon the Q., This last proposition shall be recommitted.

Ordered—These words, 'It is meet that persons to be married be first contracted, and after that within some competent time the marriage be publicly solemnized.'

Resolved upon the Q., These words, 'Marriage betwixt cousins-german[1] and others beyond the degree of cousins-german is lawful,' shall be waived.

Resolved upon the Q., The unlawfulness of marrying[2] with idolators shall be recommitted.

Ordered—That Mr. Dalton and Mr. Reeve be approved upon former examination.

Sess. 683.—*August* 4, 1646.—*Tuesday morning.*

Ordered—Mr. Woodroff be approved upon his former examination.

Resolved upon the Q., Mr. Boden shall have a certificate.

Ordered—That Dr. Gouge, Dr. Temple, and Mr. Ley be desired to wait upon the Committee of Plundered Ministers and acquaint them with the smallness of his (?) means for[3] that place, and to desire such course may be taken as may give encouragement to a minister in a place of so great consequence.

Report was made from the[4] Committee of that committed about Marriage. Debate of marriage.

[1] In MS. apparently 'cousin-germanes.'
[2] In MS. marring or marriag.
[3] Apparently corrected into 'in.'
[4] *Sic* in MS., quære 1st.

Sess. 683. Aug. 4, 1646. Reports.

Report was made from the second Committee about Synods and Councils.

Report was made from the 3d Committee about the Resurrection.

The Assembly debated the report of that committed about Marriage, and upon debate it was

Resolved upon the Q., The former proposition about 'consent of parents' be waived.

Resolved upon the Q., That mention shall be made concerning Papists and other Idolators.

Resolved upon the Q., That some others besides Papists and other Idolators shall be mentioned.

Resolved upon the Q., 'Such as profess the true Reformed religion ought not to marry with Papists, Infidels, or other Idolators,'

Resolved upon the Q., 'nor ought such as are godly to be unequally yoked with such as are notoriously wicked in their life,'

Resolved upon the Q., There shall be a further addition.

Resolved upon the Q., These words shall be added, 'or maintain damnable heresies.'

Ordered—To debate the Report of Synods.

Sess. 684.—*August* 5, 1646.—*Wednesday morning.*

Debate of synods.

The Assembly entered upon the debate of the Report of Synods; and upon debate it was

Ordered—The title 'Of Synods or Councils.'

Upon a motion to leave this head out of the Confession of Faith, it was

Resolved upon the Q., To go on with this Report.

Resolved upon the Q., No mention to be made of the constituent members of Synods in the first proposition.

Resolved upon the Q., 'For the better government and further edifying of the Church, there ought to be such Assemblies as are commonly called Synods or Councils.'

Mr. Ny, Mr. Simpson, entered their dissent.

Resolved upon the Q., 'As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with about matters of religion, so the ministers of

Christ, of themselves, by virtue of their office, or they with other fit persons, upon delegation from their churches, may assemble if the Magistrates be open enemies to the Church.' Sess. 684. Aug. 5, 1646. Debate of synods.

Resolved upon the Q., 'It belongeth to Synods and Councils ministerially to determine controversies of faith and cases of conscience, and to set down rules and directions for the better ordering of the public worship of God and government of His Church; and their decrees are to be received with reverence and submission.'

Resolved upon the Q., This to be debated in this form: 'Synods or Councils made up of ministers and other ruling officers of the Church have not only a directive power in things ecclesiastical, but a corrective power also, and may rescind an[1] evil sentence, if adhered unto in any inferior Assembly, and excommunicate such persons as are otherwise incorrigible.'

Sess. 685.—*August* 6, 1646.—*Thursday morning.*

Ordered—That Mr. Barton have a certificate upon his former examination.

Resolved upon the Q., Mr. Goodwin's business be stopped, and he have no certificate from hence.

The Assembly proceeded in the debate of the proposition about Synods; and upon debate it was

Resolved upon the Q., The question shall be whether this proposition shall be debated in order to the Confession of Faith.

Resolved upon the Q., This shall be debated in order to the Confession of Faith.

Ordered—That they who will shall have liberty to proceed upon the negative to-morrow morning; and if not, then to proceed upon the affirmative.

Sess. 686.—*August* 7, 1646.—*Friday morning.*

Mr. Newcomen, Dr. Wincop, Mr. Spurstow, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Bould have a certificate without coming up to be examined.

[1] In MS. 'and.'

Sess. 686. Aug. 7, 1646. — Debate of synods.

An order was brought from the House of Lords to certify their opinions of allowing Mr. Cradocke, Mr. Simonds, and Mr. Walter[1] to be Itinerant Preachers in Wales. It was read, and is as followeth[2] . . .

The Assembly proceeded in the debate. An argument was urged for the negative; and upon debate it was

Resolved upon the Q.,[3] The argument now urged hath been answered.

Ordered—To go on in the debate of the argument from the iv^th^ of Ephesians.

Sess. 687.—*August* 10, 1646.—*Monday morning.*

Ordered—That the Orders for the regulating of the debates of the Assembly be read the first Monday in every month [to begin the next month].[4]

Dr. Gouge made Report 'of Divorce.'

The Assembly proceeded in the debate of the argument from the iv^th^ of Ephesians; and upon debate it was

Resolved upon the Q., This argument from the iv^th^ of the Ephesians hath been sufficiently answered.

Another argument was urged for the negative;[5] and upon debate it was

Resolved upon the Q., The argument last urged hath been now answered.

Sess. 688.—*August* 11, 1646.—*Tuesday morning.*

Continued opposition to chap. on synods being inserted in Confession.

Ordered—That Mr. Creyton be approved upon his former examination.

Resolved upon the Q., The former order concerning Mr. Scot shall stand.

Upon the desire of some members of the Assembly, it was

Resolved upon the Q., That motions shall be heard and made concerning the waiving of the debate of this proposition ordered for debate or the committing of it.

[1] Or Walker.

[2] Journals of House of Lords, vol. viii. p. 454.

[3] *R.* $\frac{17}{15}$ (*Fasciculus III.*)

[4] This added in Fascicle III.

[5] 'Nothing of the Ruler elder's ordination, office, qualification, or work, nothing in matter of fact recorded of him in particular.' (Fascicle III.)

Upon a large debate about the waiving of the proposition in order to a Confession of Faith, it was Sess. 688. Aug. 11, 1646.

Resolved upon the Q., This proposition shall stand to be debated in order to the Confession of Faith.

Mr. Goodwin, Mr. Simpson, Mr. Ny, did enter their dissent.

Ordered—That the whole Assembly sit as a Committee on Friday in the afternoon to receive the Report of the Answer of the Assembly to the Reasons of the Dissenting Brethren, as hath been formerly done in the like Reports.

Sess. 689.—*August* 12, 1646.—*Wednesday morning.*

Upon a caveat put in from Sir Henry Vane, senr., against Mr. Wildbore upon complaints against him from diverse ministers in the country, it was *Ordered*—That Mr. Wildbore be respited till further satisfaction.

Upon a motion to take the Order of the Lords concerning the three Itinerant Preachers into consideration, it was

Resolved upon the Q., A message shall be now returned to the House of Lords in answer to their Order.

Resolved upon the Q., This message shall be sent: 'That this Assembly have not hitherto been able to satisfy their Order, because the persons mentioned in that order have not appeared before them; and the Assembly is informed that two of them were gone into Wales some weeks before the Order came to this Assembly; and this Assembly doth not think fit to give any approbation of these men for Itinerant Preachers without conference first had with them.'[1] Message as to itinerant preachers.

Ordered—That Dr. Gouge, Dr. Smith, Dr. Temple, Dr. Hoyle, Dr. Stanton, and Mr. Byfield do deliver this message to the Hon^ble^ House of Lords.

Sess. 690.—*August* 13, 1646.—*Thursday morning.*

Resolved upon the Q., That Mr. Wood be excused from[2] not coming up to be examined and approved of by this Assembly.

[1] Given more fully in Journals of House of Lords, vol. viii. p. 463.

[2] *Sic* in MS., but in Fascicle III. 'for not coming.'

Sess. 690. Aug. 13, 1646. — Debate of synods.

The Assembly proceeded in the debate of the proposition; and another argument was urged for the negative against the power of Synods as to excommunication; and upon debate it was

Resolved upon the Q., The argument last urged against the proposition is answered.

[Dr. Smith made report from the House of Lords. They give thanks to this Assembly for their care in observing of their order, and that they have no further to desire of the Assembly at the present.][1]

Ordered—To proceed in the debate to-morrow morning.

Sess. 691.—*August* 14, 1646.—*Friday morning.*

Mr. Tisdale, Mr. Hardwicke, Mr. Good, were appointed to pray with the Lords, Commons, and Committee of both kingdoms, the week following.

Ordered—That Mr. Ley do certify the Committee of Plundered Ministers that this Assembly is not satisfied concerning the fitness of Mr. Robert Anthrobus[2] for Bromley, in the county of Kent.

Argument against ruling elders held to be answered.

The Assembly proceeded in the debate of the proposition as to the negative; and another argument was brought against Ruling Elders their being constituent members of a Synod; and upon debate it was

Resolved upon the Q., The argument last urged hath been answered.

Ordered—That Mr. Brian be approved without coming up to be examined.

Ordered—To proceed in the debate.

Sess. 692.—*August* 17, 1646.—*Monday morning.*

The Protestation was read.

Ordered — That Mr. Underwood's examination be respited.

The Assembly proceeded in the debate of the power of

[1] Addition in Fascicle III., also in Lords' Journals, vol. viii. p. 463.

[2] The spelling of this name varies in different parts of the MS., and here it is difficult to decide whether the writer meant to correct *p* into *b*, or *b* into *p*.

Synods; and another argument was urged against the proposition; and after some debate it was Sess. 692. Aug. 17, 1646.

Resolved upon the Q., This argument is sufficiently answered.

Upon a motion to put the proposition to the question, it having been so long debated and formerly proved in the Assembly, it was

Resolved upon the Q., The proposition shall be put to the question.

Resolved upon the Q., There shall be 2 questions.

Resolved upon the Q., This proposition is true, viz. 'Synods or Councils made up of ministers and other ruling officers of the Church have not only a directive power in things ecclesiastical, but a corrective power also, and may rescind an evil sentence if adhered unto in any inferior Assembly, and excommunicate such persons as are otherwise incorrigible.' Truth of proposition affirmed.

Resolved upon the Q., This proposition shall not stand in this Confession of Faith. Yet not to stand in Confession of Faith.

Sess. 693.—*August* 18, 1646.—*Tuesday morning.*

Ordered—That Mr. Becke be approved upon his former examination.

Ordered—That Mr. Mazy be approved upon his former examination.

Mr. Palmer informed the Assembly that the Committee formerly appointed to draw up an Answer to reasons of the Dissenting Brethren against the subordination of Assemblies had prepared an Answer to the said Answer, and read it over in a Committee of the whole Assembly, and they had ordered him to acquaint the Assembly that the Report was ready, if it pleased the Assembly to hear it. Hereupon it was Answer to reasons of dissenting brethren.

Resolved upon the Q., This Report shall be now read in the Assembly. It was read by Mr. Palmer: and because of the length of it, the Answer to the three first arguments of the Dissenting Brethren was only read this session; and upon the reading of it, it was

Resolved upon the Q., This Answer to the three first

Sess. 693. Aug. 18, 1646.

arguments of the Dissenting Brethren against the subordination of Assemblies shall stand as the Answer of this Assembly.

Resolved upon the Q., The rest of the Answer shall be read to-morrow morning.

Ordered—That Mr. Lewis be approved without coming up to be examined.

Sess. 694.—*August* 19, 1646.—*Wednesday morning.*

Additions to Confession.

Resolved upon the Q., These heads of Faith, Repentance, and Good Works shall be referred to the three Committees in their order to prepare something upon them for the Confession of Faith.

Report was made of the remainder of the Answer to the Reasons of the Dissenting Brethren against subordination of Assemblies ; and after the reading of it, it was

Resolved upon the Q., The rest of the Answer to the Reasons of the Dissenting Brethren against the subordination of Assemblies shall stand as the Answer of this Assembly. The whole Answer is as followeth[1] . . .

Ordered—To proceed in the debate of the Report of Synods and Councils.

Sess. 695.—*August* 20, 1646.—*Thursday morning.*

Resolved upon the Q., Mr. Baker shall not have his certificate from the Assembly till he bring a better testimonial.

Resolved upon the Q., Dr. Wells shall be approved upon his former examination.

Ordered—That Mr. Bennet be approved upon his former examination.

The Assembly proceeded in the debate of Synods ; and upon a motion it was

Resolved upon the Q., That an addition shall be made to the proposition last voted.

Resolved upon the Q., These words shall be added to the proposition last voted, after these words, 'and submission,'[2]

[1] Not in MS., but printed in 'The Grand Debate between Presbytery and Independency.'

[2] See in Sess. 684.

'not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto.' Sess. 695. Aug. 20, 1646.

Synods.

Resolved upon the Q., These words shall be added, 'They have likewise power to receive complaints in cases of mal-administration, and authoritatively to determine the same.' To this last addition some brethren[1] entered their dissent as followeth . . .

Resolved upon the Q., Synods or Councils are to handle and conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of advice, for satisfaction of conscience, they be thereunto required by the Civil Magistrate.

Resolved upon the Q., 'All Synods or Councils, since the Apostles' time, whether general or particular, may err, and many have erred, and therefore are not to be made a Rule of faith and practice, but to be used as a help in both.'

Ordered—To debate the Report of the Resurrection.

'The Assembly after this session did not sit as an Assembly for divers days till the 1st of September, because there wanted such a full number as are ordered to be present at the debating and voting of anything for the Parliament, and in the *interim*, upon the several days of their meeting, after adjournment to the next day, they sat as a Grand Committee, and prepared something for the Assembly. On the said days the certificates for the ministers to the Committee of Plundered Ministers were passed, and several Reports from Committees received—as about Saving Faith, the Last Judgment, and some additional propositions concerning the Law. And Mr. Valentine and Mr. Rayner were appointed to pray with the Lords and Commons one week, and Mr Goodwin and Dr. Hoyle the week following.

[1] 'Mr. Simpson, Mr. Greenhill, and Mr. Woodcocke.' Fascicle III.

Sess. 696. Sept. 1, 1646.

Sess. 696.—*Sept.* 1, 1646.—*Tuesday morning.*

Ordered—That Mr. Cawdry be added to the Committee for the perfecting of the Confession of Faith.

The Assembly debated the additional Report concerning the Law; and upon debate it was

Debate of the law.

Resolved upon the Q., After these words, 'in respect of the authority of God, the lawgiver,' these words shall be added, 'from whom it should always have had that binding power, though it had never received any corroboration from Christ in the gospel, which doth no way dissolve, but doth much strengthen that obligation.'

Resolved upon the Q., 'Although the faithful be said to be dead to the law, and not to be under it either in respect of justification, as by which they neither are nor can be justified, or of condemnation, there being no condemning power in the law over any that are in Christ; yet are there many and special uses of the law to believers as well as to others.'

Resolved upon the Q., There shall be no addition to the words last voted.

Resolved upon the Q., 'It serves as a rule of our life, whereby being informed of the will of God and the duty of man, which are both revealed therein, we are directed to walk accordingly, to the embracing of that which is good and avoiding of that which is evil,'

Resolved upon the Q., These words, 'and bound,' shall be added to the last proposition after the word 'directed.'

Resolved upon the Q., 'which power is not contrary to the work of the Spirit of Christ, freely and cheerfully leading God's children in all the ways of God, but sweetly complying with it,'

Resolved upon the Q., 'and is subordinate to it,'

Resolved upon the Q., 'the spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God revealed in the law requires to be done.'

Mr. Seaman enters his dissent to those words, 'and is subordinate to it,' as not true.

Upon some debate about the next paragraph, 'concern-

ing the use of the promises and threatenings of the law,' it was

Sess. 696. Sept. 1, 1646. Debate of the law.

Resolved upon the Q., That this shall be recommitted.

Resolved upon the Q., This shall be recommitted to a special Commitee.

Ordered—[Mr.] Goodwin, Mr. Whitaker, Mr. Palmer, Dr. Temple, Mr. Byfield, Mr. Seaman, and Mr. Strong shall be this Committee, or any 5 of them. They are to meet this afternoon, and to make report to-morrow morning.

Sess. 697.—*Sept.* 2, 1646.—*Wednesday morning.*

After the publishing of an order for Mr. Smith for Armington in the county of Devon, the Assembly was informed that the Committee for the West did desire this business might be respited; it was

Resolved upon the Q., That Mr. Smith his approbation for this place shall be respited for a time.

Resolved upon the Q., Mr. Ley, a member of this Assembly, shall have an approbation from this Assembly for the sequestration of Ashbury in the county of Chester.

Report was made from the Committee of the proposition concerning the use of the promises and threatenings of the law recommitted yesterday. It was debated, and upon debate it was

Resolved upon the Q., 'The law is of use to the regenerate, to restrain their corruptions by forbidding sin. The threatenings of the law are of use to show them what even their sins deserve from God,'

Resolved upon the Q., 'and what temporal chastisements they may expect for their sins.' Dr. Burges enters his dissent.

Resolved upon the Q., There shall be an addition.

Ordered—To proceed in the debate.

Sess. 698.—*Sept.* 3, 1646.—*Thursday morning.*

Ordered—That Mr. Harris be approved for Petersfield.

Report was made by Dr. Temple 'of Good Works.'

Ordered—The Committee for the perfecting of the Confession of Faith do prepare a title for it.

Sess. 698. Sept. 3, 1646.

Debate of the law continued.

The Assembly proceeded in the debate, and upon debate it was

Resolved upon the Q., This addition shall be made, 'though freed from the curse thereof threatened in the law.'

Resolved upon the Q., The word 'afflictions' shall be put in instead of the word 'chastisements.'

Upon a debate about the promises, it was

Resolved upon the Q., The question shall be put.

Resolved upon the Q., 'The promises of the law show God's approbation of obedience,'

Ordered—To proceed in the debate.

Sess. 699.—*Sept.* 4, 1646.—*Friday morning.*

Mr. Case and Mr. Palmer were appointed to pray with the Lords and Commons for the week following.

Ordered—That Mr. Wildbore have no approbation from this Assembly, and that a return be made to the Commissioners of the Great Seal.

Resolved upon the Q., That the Assembly shall sit in the afternoons after Wednesday next.

The Assembly proceeded in the debate.

Resolved upon the Q., An addition shall be considered in reference to the last proposition.

Resolved upon the Q., These words shall be added, 'and what they may expect of temporal blessings in a way of faithfulness.'

Resolved upon the Q., 'Neither is it an evidence that a man is under the law, and not under grace, when he refrains from evil and doeth good, because the law encourageth to the one and deters from the other,'

Resolved upon the Q., 'but rather a sign of the power of God's grace in him, when his heart is subdued conscientiously to live according to the Rule, though in things contrary to the dictate of corrupt nature, from the consideration of God's goodness in rewarding freely those that do well, and of his justice in punishing them that do ill.'

Ordered—'As a glass, wherein we may see the deformities of our natures, and the transgressions of our lives,

and to examine ourselves by it, we may be more convinced, and humbled, and self-condemned for, and brought to a greater hatred against, sin; as thereby appearing to be so hateful in God's sight.' SESS. 699. Sept. 4, 1646.

Report was made from the Grand Committee of the Assembly concerning 'the Resurrection of the Dead.' It was debated, and upon debate it was

Ordered—The title 'Of the Resurrection of the Dead.' Debate of resurrection of the dead.

Resolved upon the Q., 'There is no resurrection of the soul, for the souls of men do neither die nor sleep with their bodies in death, but the bodies of all shall be raised up at the last day, the self same bodies and no other, with different qualities, and shall be united again to their souls for ever.' *R.*—'The bodies of the unjust shall by the power of Christ be raised to dishonour, the bodies of the just by his Spirit to honour.'

The Assembly debated the Report 'of the Last Judgment;' and upon debate it was

Resolved upon the Q., The title 'Of the Last Judgment and Life Eternal.'

Ordered—'There shall be a day wherein the world shall be judged in righteousness by Jesus Christ, the Son, to whom all power and all judgment is given of the Father.'

Resolved upon the Q., 'In which day not only the Apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds unto God, and to receive according to what they have done in the body whether good or evil.' Last judgment.

Ordered—'As Christ would have us to be certainly persuaded that there shall be a time of judgment,'

Resolved upon the Q., 'both to deter all men from sin, and for the greater consolation of the godly in their adversity,'

Ordered—'so he will yet have the day of judgment to be unknown to men,'

Ordered—'that they may shake off all carnal security, being always watchful and prepared because they know not at what hour the Lord will come.'

Sess. 699. Sept. 4, 1646.

Ordered—'The end of God's appointing this day of judgment is for the manifestation of the glory of his mercy and goodness to them that believe, and of his truth and justice against them that are wicked and disobedient, in the eternal salvation of the elect and damnation of the reprobate.'

Ordered—'For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and the glory of his power.'

Resolved upon the Q., No more shall be added to the Report of the Last Judgment.

Ordered to debate the Report 'of Faith,' the next Session.

Sess. 700.—*Sept.* 9, 1646.—*Wednesday morning.*

Dr. Stanton made Report of the Article concerning Repentance. It was read.

Debate of faith.

The Assembly entered upon the debate 'of Faith;' and upon debate it was

Ordered—The title 'Of saving Faith.'

Resolved upon the Q., 'Saving faith is a grace wrought by the Spirit of Christ in the hearts of the elect, enabling them to believe to the saving of the soul.'

Resolved upon the Q., 'This faith is ordinarily wrought by the ministry of the word.'

Resolved upon the Q., 'By this faith a Christian believeth whatsoever is revealed in the Word to the soul to be true, for the authority of God himself speaking therein.'

Ordered—'As faith thus extends itself to every word of God in Scripture, so doth it further act differently upon that which each particular passage containeth in it.'

Resolved upon the Q., 'The principal acts of Saving Faith are accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the Covenant of grace.'

Ordered—'It likewise resteth upon every other promise of God even for this life also.' Sess. 700. Sept. 9, 1646.

Ordered—'It worketh by love, in yielding obedience to the commands, and by fear in trembling at the threatenings of the Word.'

Resolved upon the Q., 'This faith is different in degrees, weak or strong; may be assailed with doubting, but gets the victory; cannot wholly fail or be lost, but at length obtaineth the end thereof, the salvation of the soul, Christ the author being the finisher thereof.'

Sess. 701.—*Sept.* 9, 1646.—*Wednesday afternoon.*

The Assembly proceeded in the debate of the article concerning 'Good Works;' and upon debate it was

Ordered—The title 'Of Good Works.'

Ordered—'Good works are the fruits of a true and lively faith.'

Ordered—'We cannot by our best works merit the pardon of sin or eternal life; because when we have done all we can, we have done but our duty and are unprofitable servants; and also because there is always much weakness and imperfection in them, so that they cannot endure the severity of God's judgment, neither can they make any satisfaction for sin past, nor hold any proportion with glory to come.'

Ordered—'Yet notwithstanding they are through Christ pleasing and acceptable to God, whose workmanship we are, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,' Debate of good works.

Resolved upon the Q., 'so as having our fruit unto holiness we shall have the end eternal life.'

Ordered—'It is the Spirit of Christ in regenerate persons that enables them to all that good which at any time they do, and they are so far from having any strength in themselves for holy performances that notwithstanding the graces they have already received there is always required a continued influence from the same holy and blessed Spirit to work in them both to will and to do.'

Ordered—'Yet are not regenerate persons thereupon to

Sess. 701. Sept. 9, 1646. grow negligent as if they were not bound to any duty but upon a special motion of the Spirit, but they are always to stir up the grace of God in them.'

Resolved upon the Q., 'Works done by persons unregenerate though for the matter of them they may be the things God commands, yet because they proceed not from a heart purified by faith and are not done in a right manner, nor to a right end, the glory of God, they cannot make men meet to receive grace from God, but they are sinful, and cannot please God.'

Sic. *R*

Debate of good works. *Resolved* upon the Q., 'They who in their obedience attain to the greatest height, which is possible in this life, are yet so far from being able to supererogate, and to do more for God than God requires of them, as that they are never able to do so much as in duty they are bound to do.'

Resolved upon the Q., To add after these words, 'please God,' 'yet, notwithstanding, the neglect of duties in them is more displeasing.'

Resolved upon the Q., 'The persons of believers being accepted through Christ, their works, though imperfect and defective, are also accepted in him, yet not as if through Christ their works were made perfectly holy and good and so unblameable and unreproveable in God's sight in this life; but that God looking upon them in Christ is pleased to accept that which is sincere though accompanied with much weakness and imperfection.'

Resolved upon the Q., 'The works which God would have his people to walk in are such as he hath commanded in his holy Scripture, and not such works as men have devised out of their own brain, of a blind zeal and devotion without the warrant of the word of God.' These words to be added after the first paragraph.

Sess. 702.—Sept. 10, 1646.—Thursday morning.

Debate of repentance. The Assembly entered upon the debate of Repentance; and upon debate it was

Ordered—The title 'Of Repentance unto Life.'

Resolved upon the Q., 'Repentance unto life is an evangelical grace, whereby a sinner, out of sight of the filthiness and odiousness of sin as contrary to the holy and righteous law of God, and upon the apprehension of God's mercy in Christ to penitent sinners, grieves so and hates his sins, that he purposeth and endeavoureth to turn from all sin unto God.' Sess. 702. Sept. 10, 1646.

Resolved upon the Q., 'Although repentance be not the cause for which a sinner is pardoned, nor required as a satisfaction for sin, or to be rested in or trusted unto for itself; and although the pardon of sin be the act of God's free grace in Christ; yet, notwithstanding, repentance is so necessary to a sinner as that he may not expect pardon, that doth not truly repent.' Of repentance.

Ordered—'Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.'

Resolved upon the Q., 'He that hath scandalized the Church of Christ ought to be willing to declare his repentance to the Church by a public confession of his sin and sorrow for it.'

Resolved upon the Q., 'As there is no sin so small but it is damnable, so there is no sin so great that [it] can damn those who truly repent.'

Resolved upon the Q., 'It is the duty of every minister of the gospel to preach the doctrine of repentance as well as of faith in Christ.'

Sess. 703.—*September* 10, 1646.—*Thursday afternoon.*

The Assembly entered upon the debate 'of Divorce;' and upon debate it was Debate of divorce.

Ordered—The title 'Of Divorce.'

Resolved upon the Q., 'Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.'

Resolved upon the Q., 'In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,'

Sess. 703. Sept. 10, 1646.

Resolved upon the Q., 'and upon the divorce to marry another as if the offending party were dead.'

Resolved upon the Q., These words shall be waived: 'Death doth so fully dissolve the bond of marriage that the surviving party may marry another.'

Resolved upon the Q., These words shall be waived: 'If either of the married persons forsake their yokefellow, and by no means that can be used by the party forsaken, or friends, or magistrate, will be reduced, after sufficient time set down by the magistrate, and made known to the party that so desireth, it is lawful for the innocent party to marry another.'

Resolved upon the Q., 'Wilful and obstinate desertion of one married party giveth just cause to the other, after all means used to reduce the offending person, to sue out a divorce and for liberty to marry another.'

Sess. 704.—*September* 11, 1646.—*Friday morning.*

Dr. Gouge and Mr. Marshall were appointed to pray with the Lords and Commons the week following.

Upon a motion that the Assembly would consider of an addition to the head of Baptism, about the children that are to be baptized, whose children may be admitted to that ordinance, it was

Ordered—That Mr. Good, Mr. Seaman, Mr. Whitaker, Mr. Calamy, Mr. Burroughs, Dr. Temple, Mr. Palmer, Mr. Marshall, Mr. Woodcocke, Mr. Carrill, Mr. Guibon, shall be a Committee to consider what children are to be baptized.

The Assembly proceeded in the debate of Divorce, and upon debate it was

Resolved upon the Q., 'Other causes of divorce between two parties lawfully married besides these the Scriptures do nowhere allow.'

Resolved upon the Q., These words shall be added in the head of Marriage: 'And such incestuous marriages no law of man nor consent of parties can ever make lawful, so as those persons may live together as man and wife.'

Ordered—To make report of the Catechism 'in the afternoon.' Sess. 704. Sept. 11, 1646.

Sess. 705.—*September* 14, 1646.—*Monday morning.*

Ordered—That Mr. Gower and Mr. Greenhill do visit Dr. Hoyle from this Assembly.

Mr. Palmer offered to the Assembly the Report of the Catechism, which he could not make on Friday in the afternoon, because there was no Assembly at that time. The report was read.

Report was made by Mr. Tuckney 'Of Perseverance and Certainty of Salvation.'

Mr. Gataker sent his books to the Assembly, in answer to Mr Saltmarsh,[1] whereupon it was

Ordered—That Mr. Taylor and Mr. Whitaker do visit Mr. Gataker, and in the name of this Assembly give him thanks for his great respect to this Assembly.

The Assembly debated the report 'of Perseverance,' and upon debate it was assented to, and is as followeth . . . Ch. xvii. assented to.

Sess. 706.—*September* 14, 1646.—*Monday afternoon.*

The Assembly debated the Catechism,[2] and upon debate it was Catechism.

Resolved upon the Q., The former answer shall be thus expressed: 'The only rule of faith and obedience is the written Word of God, contained in the Bible or the Scriptures of the Old and New Testament.'

Resolved upon the Q., 'Q. What special proofs are there that the Scriptures of the Old and New Testament are the very Word of God?'

Sess. 707.—*September* 15, 1646.—*Tuesday morning.*

A petition was brought in to the Assembly from Mr. Gobert, and upon debate of it, it was

Resolved upon the Q., 'Mr. Gobert shall have a certificate from this Assembly.'

[1] 'Shadows without substance or pretended new lights.' London, 1646.

[2] Fascicle III. adds here: 'Debate of reciting the Creed. This left till the end of the Catechism, the Assembly now only considering of the materials.'

Sess. 707. Sept. 15, 1646. —— Upon an order from the Committee of Plundered Ministers to send a more particular account concerning Mr. Anthrobus, it was

Resolved upon the Q., That this answer shall be returned to the Committee for Plundered Ministers: 'That this Assembly hath taken the business of Mr. Anthropus into consideration, according to their order, and do make this return, that they are not satisfied concerning the fitness of Mr. Anthropus for that place.'

Ch. xviii. assented to. The Assembly debated the report 'of Assurance of Grace and Salvation,' and upon debate it was assented to, and is as followeth . . .

Report was made from the Committee for perfecting the Confession of Faith 'of the Law.' It was read and debated, and upon debate much of it was assented to, the rest referred to the Committee.

Sess. 708.—*September* 15, 1646.—*Tuesday afternoon.*

Catechism. The Assembly proceeded in the debate of the Catechism, and upon debate it was

Ordered [as answer to Q. in sess. 706]—'A. The Scriptures are specially proved to be the very Word of God by their majesty and holiness of doctrine,' R. neg.

Ordered—'and the fulfilling of the prophecies,'

Ordered—'by their exalting God and debasing man, and yet offering him sufficient means of comfort and salvation,'

Ordered—'and by their light and power in convincing and converting.'

Upon a debate about putting the next answer into the former, it was

Resolved upon the Q., The next answer shall be to a distinct question. The question and answer were[1] as followeth:—

'Q. May not all these excellencies and perfections be found in other books besides the Scriptures? A. No words or writings of men have all these excellencies and

[1] In MS. 'was.'

perfections in them but as they agree unto and are taken from the Scriptures.' Sess. 708. Sept. 15, 1646.

Resolved upon the Q., The former question and answer shall be waived. Catechism.

Ordered—That the former vote of an answer to a distinct question shall be waived.

Resolved upon the Q., '5 Q. Are all these proofs sufficient of themselves to persuade a man to believe that the Scriptures are the Word of God? A. It is only the Spirit of God that makes any proofs effectual to assure the soul of this truth, that the Scriptures are the Word of God.'

Resolved upon the Q., '6 Q. What do the Scriptures teach us to conceive of God? A. God is a most glorious being, infinite in all perfections.'

Ordered—'7 Q. Are there many Gods, or is there but one God? A. There is but one God.'

Ordered—'8 Q. How many persons are there in the Godhead? A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are but one God.'

Ordered—'9 Q. Is the Son equal with the Father in the Godhead? A. The Son of God, who is the only begotten of the Father from all eternity, is true God, equal with the Father.'

Ordered—'10 Q. Is the Holy Ghost also God, equal with the Father and the Son? A. The Holy Ghost, who from all eternity proceeds from the Father and the Son, is also true God, equal with the Father and the Son.'

Resolved upon the Q., There shall be several questions upon the several attributes.

Resolved upon the Q., '11 Q. Hath God any body, or is He to be seen with bodily eyes? A. God is a spirit, invisible, without body or bodily parts, not like a man or any other creature.'

Resolved upon the Q., '12 Q. Is God contained in any one place in heaven or earth? A. God is everywhere, and fills both heaven and earth, yet is not contained in any place.'

Sess. 708. Sept. 15, 1646. Catechism.

Ordered—'13 Q. What are we to believe concerning the power of God? A. God is almighty, and can do all things; nothing is too hard for him.'

Resolved upon the Q., '14 Q. What are we to believe of the wisdom and knowledge of God? A. God is most wise, knowing all things past, present, and to come, even the secrets of all hearts, and cannot be deceived.'

The Assembly being informed that one Mr. Cloggey had lately passed the approbation of the Assembly, and that he was a Chaplain in the King's Army, and was taken prisoner in Wor[ce]stershire, it was

Ordered—That Mr. Ley desire the Committee of Plundered [Ministers] that Mr. Cloggey his certificate from the Assembly may be withdrawn.

Ordered—That Mr. Salway be desired to signify unto the Committee for Wor[ce]stershire that Mr. Cloggey his approbation from this Assembly may be withdrawn, because the Assembly did not understand that he had been in the King's Army, and now for that reason they cannot approve of him.

Sess. 709.—Sept. 16, 1646.—Wednesday morning.

Ordered—That Mr. Greenwood be respited.

Ch. xiii. and xiv. ordered.

Mr. Tuckney made report of Sanctification and Saving Faith. They were debated, and upon debate ordered, and they are as followeth. . .

Sess. 710.—Sept. 17, 1646.—Thursday morning.

Ch. xix. ordered.

Mr. Tuckney reported some alterations in the article of The Law. They were considered and voted and the whole is as followeth. . .

Mr. Tuckney made report of the article of 'Repentance unto life;' and the Assembly entered upon the debate of it. Upon a debate upon these words in the second paragraph, 'and odiousness of sin as contrary to the holy nature of God,' and they being voted, Mr. Palmer entered his dissent; and so also did Mr. Herle, the Prolocutor, if he may do it, and so also Mr. Walker.

Sess. 711.—*Sept.* 17, 1646.—*Thursday afternoon.*

Sess. 711. Sept. 17, 1646.

Catechism.

The Assembly proceeded in debate of the Catechism; and upon debate it was

Resolved upon the Q., '15 Q. What are we to believe concerning the holiness of God? A. God is most perfectly holy, and neither causeth nor alloweth any to sin.'

Resolved upon the Q., '16 Q. What are we to believe concerning the justice or righteousness of God? A. God is always most just and in all things, punishing all sin, either in the sinner or in Christ the surety.'

Resolved upon the Q., '17 Q. What are we to believe concerning the goodness or mercy of God? A. God is infinitely good and merciful, both in giving and forgiving freely.'

Ordered—'18 Q. What are we to believe concerning the eternity of God? A. God is eternal, from everlasting to everlasting, having no beginning or end.'

Ordered—'19 Q. Is God subject to any change or changeableness? A. God is always the same unchangeably notwithstanding the changes in all other things.'

Ordered—'20 Q. What are we to believe concerning the truth of God? A. God is most true in all his words, particularly in his promises and threatenings, and it is not possible for him to lie.'

Ordered—'21 Q. What are we to believe concerning the blessedness of God? A. God is in himself most blessed, every way, and for ever, neither can any creature add to his happiness or take anything from it.'

Sess. 712.—*Sept.* 18, 1646.—*Friday morning.*

Mr. Sedgewick and Mr. Ny were appointed to pray the week following.

The Assembly proceed[ed] in the debate of Repentance, and upon debate the whole was assented to and is as followeth. . .

Ch. xv. assented to.

Mr. Rouse informed the Assembly that he had an order from the House of Commons for the hastening of the

Sess. 712. Sept. 18, 1646. Confession of Faith. It was read, and the order is as followeth.[1] . .

Upon a motion to appoint a Committee to consider of the Confession of Faith, what errors are not obviated in it, and to that end[2] that there be a review of the Articles of England and Ireland, it was

Resolved upon the Q., There shall be no Committee to consider of the reviewing of the Articles what errors are not obviated in them.[3]

Mr. Tuckney made report of the head 'of Good Works.' It was debated and much of it assented unto, and it was

Ordered—To proceed in the debate where we left.

Sess. 713.—*Sept.* 21, 1646.—*Wednesday morning.*

Dr. Burges made report of the Confession of Faith transcribed, so much of it as the Assembly had perfected. It was read, and upon debate it was

Resolved upon the Q., 'The several heads of the Confession of Faith shall be called by the name of Chapters.'

Resolved upon the Q., That the several sections be distinguished by figures only.

Ch. xvi. assented to. The Assembly proceeded in the debate of Good Works, and upon debate the whole was assented to, and it is as followeth. . .

Sess. 714.—*Sept.* 22, 1646.—*Tuesday morning.*

Upon some exceptions against Mr. Greenwood, it was ordered that this return be made to the Committee concerning Mr. Greenwood, that this Assembly is not satisfied concerning his fitness for a pastoral charge.

[1] *Ordered*—'That the members of this House that are of the Assembly of Divines do from this House desire the Divines of the Assembly to send in to this House the Confession of Faith, or so much thereof as they have perfected. And the care hereof is especially recommended to Mr Rouse.'—*Journals of House of Commons*, vol. iv. p. 671.

[2] In MS. 'and.'

[3] The following is the entry on this matter in Fascicle III. :—'A new Committee to consider of all the errors unobviated in several Confessions of England, Ireland, and Scotland, to give in the catalogue of these errors to the Committee for the wording. *R.*—No Committee to consider of the reviewing Articles what errors are not obviated in them.'

Sess. 714. Sept. 22, 1646.

Proposed addition to ch. xvi.

Mr. Prophet moved to consider of an addition to be made to the head of Good Works—viz., 'Yet doth God command all men to repent and be converted and to attend the ordinances wherein he gives converting grace according to his own good pleasure, and therefore is a neglect of them more displeasing to God, and shall receive greater damnation;' and upon debate of it, it was

Resolved upon the Q., Not to take this paper now read into debate.

Catechism.

Ordered—To proceed in debate of the Catechism. Accordingly the Assembly proceeded in the debate, and upon debate it was

Ordered—'22 Q. Since you say God cannot be seen, how do you know that there is a God? A. I am sure there is a God, because the things that are in the world could neither have their being nor their preservation nor be ordered as they are without God.'

Resolved upon the Q., This question shall not be inserted, 'Who is this God?'

Ordered—'23 Q. Were all things in the world made by God? A. God by his word alone made the world and all things therein, both visible and invisible.'

Ordered—'24 Q. Of what was the world made? A. The world and all things therein were made out of nothing.'

Ordered—'25 Q. For what end was the world made? A. God made all things for himself to his own glory.'

Resolved upon the Q., There shall be a distinct question concerning the goodness of things at their creation.

Ordered—'26 Q. In what state and condition were the creatures made at first? A. God made all things very good and perfect in their kind.'

Ordered—That the Committee consider of somewhat concerning the Decrees.

Ordered—'27 Q. How is the world preserved and ordered? A. The power and wisdom of God is that which preserveth and ordereth all things throughout the world, even to the least circumstances.'

Resolved upon the Q., '28 Q. In what estate was man at the first created? A. Man was created at the first

Sess. 714, Sept. 22, 1646. in a very happy estate, after the image of God, and had dominion given him over the creatures.'

Resolved upon the Q., '29 Q. Wherein stood God's image in man? A. God's image in man stood chiefly in knowledge, righteousness, and true holiness.'

Mr. Walker enters his dissent to the last answer.

Ordered—That Mr. Jackson be approved upon his former examination.

Sess. 715.—Sept. 23, 1646.—Wednesday morning.

Ordered—That Mr. Saunders be approved upon his former examination.

Upon a motion for renewing the consideration of the former addition to 'Good Works,' it was

Resolved upon the Q., This proposition shall not be added.

Palmer Assessor in absence of White. Mr. Palmer, upon the motion of the Prolocutor, was called to take the place of Assessor in the absence of Mr. White.

Upon a motion about revising of the Chapter of Sanctification, it was

Ordered—That Dr. Burges, Mr. Palmer, Mr. Whitakers do withdraw and consider of the head of Sanctification, and offer their thoughts of it for an addition.

The Assembly proceeded in the debate of the Catechism; and upon debate it was

Ordered—'29[1] Q. In what condition is man now by nature? A. Man is now naturally in a very miserable condition by reason of sin and punishment for sin.'

Ordered—'30 Q. What is sin? A. Sin is the transgression of God's law.'

Ordered—'31 Q. How came man to be sinful? A. By the first man's eating the forbidden fruit all mankind

Sess. 717.[2]

became sinful; being all conceived and born in sin.'

Ordered—'32 Q. How far are all men corrupted with sin? A. All men have lost the image of God, and are by

[1] There seems to be a mistake in numbering this and the following questions, as the last one voted in the previous session was numbered 29 Q.

[2] *i.e.* The last clause of the answer was added in Sess. 717.

nature wholly corrupted with sin both in soul and body, being inclined to all evil and enemies to all good.' SESS. 715. Sept. 23, 1646.

Dr. Burges made report of some additions and alterations in the chapt[er] of Sanctification. It was debated, and upon debate assented to, and the whole is as followeth . . . Additions to chap. xiii. agreed to.

Sess. 716.—*Sept.* 23, 1646.—*Wednesday afternoon.*

Mr. Whitakers moved an alteration in these words in the chapt[er] of Predestination, viz. 'and some ordained[1] to everlasting death.' It was debated, and upon debate it was

Resolved upon the Q., The words shall stand without alteration. Mr. Whitakers enters his dissent.

Mr. Arrowsmith made report of Christian Liberty.

Ordered—That this report be taken into debate [on] Thursday in the afternoon.

Sess. 717.—*Sept.* 24, 1646.—*Thursday morning.*

The Assembly proceeded in debate of the Catechism. The next question and answer, viz., *Q.* 'Are children also thus guilty of sin and corrupted with it? *A.* All children conceived in a natural way are conceived and born in sin, and so was I too,' was waived. Catechism.

Resolved upon the Q., These words, 'being all conceived and born in sin,' shall be added to the answer last voted.

Resolved upon the Q., There shall be no addition.

Resolved upon the Q., This question and answer, viz. :—

'*Q.* If all mankind be thus corrupted, how comes any one to be better than another? *A.* It is God's grace only that makes one man better than another, restraining all and sanctifying some,' shall be waived in this place.

Resolved upon the Q., '33 *Q.* What is the punishment due to sin? *A.* The punishment due even to the least sin is death, together with all curses in this life and eternal damnation afterward.'

[1] In Fascicle III., the words objected to by Mr. Whitakers stand as they do now in the Confession of Faith, 'and some *foreordained* to everlasting death.'

Sess. 717. Sept. 24, 1646. Catechism.

Resolved upon the Q., '34 *Q.* What think you of your own sins: do they deserve such punishment? *A.* Even my sins deserve damnation and all other punishments whatsoever.'

Resolved upon the Q., '35 *Q.* Shall all sinners be punished alike? *A.* They that are greater sinners, if they repent not, shall receive greater judgment.'

Sess. 718.—*Sept.* 24, 1646.—*Thursday afternoon.*

The Assembly entered upon the debate of the report concerning Christian Liberty; and upon some debate it was recommitted.

Ordered—That Dr. Burges prepare a title to the Confession of Faith.

Sess. 719.—*Sept.* 25, 1646.—*Friday morning.*

Mr. Burges and Mr. Sterry were appointed to pray.

Confession of Faith.

Report was made of the title to the Confession of Faith; and it was

Ordered—This to be the title: 'To the Hon^ble^ the House of Commons assembled in Parliament, The humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning part of a Confession of Faith.'

Report was made from the Committee of that recommitted concerning 'Christian Liberty.'

Dr. Burges made report of the 15, 16, 17, 18, 19 chapters of the Confession of Faith; and after the reading of them it was

Resolved upon the Q., That the 19 first chapters of the Confession of Faith shall be sent to the House of Commons in obedience to their last order for sending so much of the Confession of Faith as is already perfected. *Ordered*—That Dr. Burges, Dr. Temple, Mr. Ward, Mr. Tuckney, Dr. Gouge, Mr. Arrowsmith, Mr. Cawdry, and Mr. Sedgewicke do carry up this part of the Confession of Faith.[1]

[1] This was done the same day, for, under date of September 25, we have the following entry in the Journals of the House of Commons (vol. iv. p. 677):—

'The House being informed that some of the Divines of the Assembly were

Sept. 28, 1646.—*Monday morning.* Sept. 28, 1646.

The Assembly sat not this day, because there was not a full number. To those that were present, Dr. Burges made report that he had delivered part of the Confession of Faith to the House of Commons, according to the order of the Assembly.

Sess. 720.—*Oct.* 1, 1646.—*Thursday morning.*

Ordered—That a Duplicate of that part of the Confession of Faith sent to the House of Commons be sent to the House of Lords by the same Committee.[1]

Resolved upon the Q., Mr. Marriot be approved upon his former examination.

at the door; They were called in, and Dr. Burgesse acquainted the House, That according to the Order of this House to expedite the Confession of Faith and send in the same to this House, or so much thereof as was finished, the Assembly had diligently pursued that Order, and had commanded them to deliver in as much thereof as is already done, which was nineteen heads—the which he presented to the House.'

These heads were ordered to be read on Friday morning next; and they were actually read on Friday, 9th October, and ordered to be printed.

[1] Fascicle III. has, 'there being added, Being a duplicate of what was presented to the Hon^ble House of Commons on Friday last, Sept. 25, 1646.' This duplicate was presented to the House of Lords on October 1st, and under that date the following entry appears in their Journals (vol. viii. p. 505):—'Mr. Doctor Burges, with some others of the Assembly of Divines, presented a paper directed *in hæc verba*:—

"To the Right Honourable the House of Lords assembled in Parliament.

"The Humble Advice of the Assembly of Divines, by authority of Parliament sitting at Westminster, concerning part of a Confession of Faith; being a duplicate of what was presented to the Honourable House of Commons on Friday last, September 25, 1646." The said paper was read in part.'

The whole had been read a first and second time before November 6th, and under that date we have the farther entry in their Lordships' Journals (vol. viii. p. 588):—'Next was read a third time that part of the Confession which was lately presented to this House from the Assembly of Divines as their Advice. And the question being put, "Whether to agree to the Confession of Faith now read?" It was Resolved in the Affirmative.'

Ordered—That the Confession of Faith now passed shall be sent down to the House of Commons, with this recommendation, 'That the Lords have received these Articles of Faith, which, after due consideration, they have passed, and desire the concurrence of the House of Commons therein; it being necessary *that the Protestant Churches abroad, as well as the people of this kingdom at home, may have knowledge how that the Parliament did never intend to innovate matters of Faith.*' No definite action, however, was taken by the House of Commons till after the whole Confession had been presented.

Sess. 720. Oct. 1, 1646.

The Assembly debated the Report concerning Christian Liberty; and despatched some of it.

Ordered—To proceed in the debate.

October 2, 1646.—Friday morning.

The Assembly sat as a Committee for want of number.

Mr. Bridge and Dr. Burges were appointed to pray with the Lords and Commons.

Ordered—That Mr. Marsden be excused from coming up to be examined.

Ordered—That Mr. Newton be excused from coming up to be examined.

Sess. 721.—October 6, 1646.—Tuesday morning.

Ordered—That Mr. Bennet be approved upon his former examination.

Ordered—That Mr. Whitting be approved upon his former examination.

The Assembly debated what course was fit to be taken that the members of Assembly might attend more diligently; and upon debate it was

Resolved upon the Q., That the Question shall be put.[1]

Resolved upon the Q., That the Order of the Lords and Commons of the 4th of December shall be strictly observed; and to that end that the scribes [do] forthwith prepare the names of the members of the Assembly according to their absence or presence, and that the names of the most negligent shall be returned to both Houses of Parliament.

Attendance of Members.

Resolved upon the Q., That the time of reckoning their diligence in attendance shall be since the date of the Order of Lords and Commons.

The Assembly being informed that Mr. Craddocke did present himself unto the Assembly to be examined, it was

Resolved upon the Q., That Mr. Craddocke shall be admitted to examination, and the order of the House of Lords prosecuted on his behalf.

[1] This Resolution is inserted in the MS. after that which follows, but in the margin this is numbered 1, and that which follows 2.

Ordered—That a testimonial for Mr. Craddocke shall be read in the Assembly before he be examined. Sess. 721. Oct. 6, 1646.

Sess. 722.—October 7, 1646.—Wednesday morning.

Ordered—That Mr. Moore be approved upon his former approbation by the ministers appointed for ordination. *Ordered*—That Mr. William Moore do send up a testimonial.

Upon an order from the Committee for Plundered Ministers for a particular account to be given in the business concerning Mr. Greenwood, it was

Resolved upon the Q., A particular account shall be given to the Committee for Plundered Ministers in the business of Mr. Greenwood.

The Assembly proceeded in the debate 'of Christian Liberty and Liberty of Conscience;' and much debate was upon that clause that 'for publishing of such opinions and maintaining of such practices as are contrary to the light of nature,' etc., and upon debate that clause was resolved. Mr. Ny, Mr. Carter, jun., and Mr. Simpson enter their dissent. And the next clause, 'contrary to the known principles of Christianity, whether concerning faith, worship, or conversation,' was also debated and resolved. Mr. Carter, jun., enters his dissent. Debate of Christian liberty.

Ordered—To proceed in the debate.

Sess. 723.—October 8, 1646.—Thursday morning.

A testimonial was brought for Mr. Craddocke. *Resolved*[1] upon the Q., That Mr. Craddocke shall upon this testimonial be admitted to examination.

Report was made of an answer to the Committee for Plundered Ministers concerning Mr. Greenwood, and it was

Resolved upon the Q., That this answer shall be returned to the order concerning Mr. Greenwood . . .

The Assembly proceeded in the debate 'of Liberty of Conscience,' and had some debate concerning that clause, 'or the peace of the Church;' and upon debate it was

Resolved upon the Q., To be recommitted.

[1] In Fascicle *R.* $\frac{12}{6}$.

Sess. 724. Oct. 9, 1646.

Sess. 724.—*October* 9, 1646.—*Friday morning.*

Mr. Green and Mr. Corbet of N[orfolk] were appointed to pray with the Lords and Commons.

Debate of Christian liberty.

The Assembly proceeded in the debate, and finished that clause concerning the peace of the Church, and concerning the proceeding against them by the censures of the Church.

Sess. 725.—*October* 12, 1646.—*Monday morning.*

Ordered—That Mr. Houghton be approved upon his former examination, as also Mr. Woodman and Mr. Knight.

Ordered—That Mr. Pryor be approved without coming up to be examined. .

The Assembly proceeded in the debate 'of Liberty of Conscience;' and upon a motion to add the word 'obstinate' to the words in the last vote, it was

Resolved upon the Q., The word 'obstinate' shall not be added. Mr. Carter entered his dissent to that vote.

Mr. Tate brought an order from the House of Commons about the printing of the Confession of Faith, so much as is sent up, and annexing Scriptures thereunto. It is as followeth[1] . . .

Upon debate of it, it was *Resolved* upon the Q., There

[1] It does not follow, however, in the MS., but it is entered in the Journals of the House of Commons (vol. iv. p. 688) in the following form:—

'According to former Order, the Grand Committee of the House sat to take into consideration the Advice of the Assembly of Divines concerning a part of the Confession of Faith—Mr. Whittacre in the chair.

'Mr. Speaker resumed the chair. Upon Mr. Whittacre's report from the Grand Committee, It is *Resolved*, etc., That Five Hundred Copies of the Advice of the Assembly of Divines, concerning part of a Confession of Faith, brought into this House, and no more, be forthwith printed for the use of the Members of both Houses only, with some expression in the title page that they are printed to the end that the members of both Houses may advise thereupon; And that the Divines be desired to put in the margin the proofs out of the Scripture to confirm what they have offered to the House in such places as they shall think it most necessary.

'*Ordered*—That Mr. Selden and Mr. Tate do acquaint the Assembly of Divines with this Order: And that according to the meaning and purport of the said Order, Mr. Selden and Mr. Tate do likewise prepare some convenient expression to be put upon the title page that the said books are printed, to the end the Members of both Houses may advise thereupon.'

shall be a Committee to consider of this order how obedience may be yielded thereunto. *Ordered*—That Mr. Simpson, Mr. Marshall, Mr. Palmer, Mr. Seaman, Mr. Calamy, Mr. Sedgwick, Mr. Vines, or any three of them, shall be a Committee—to meet this afternoon, and to make report to-morrow morning. Sess. 725. Oct. 12, 1646.

Mr. Tuckney made report 'of Religious Worship and Sabbath-day,' 'of Lawful Oaths and Vows,' 'of the Civil Magistrate,' 'of Marriage and Divorce.'

Sess. 726.—October 13, 1646.—Tuesday morning.

Mr. Palmer made report of the Answer to the House of Commons concerning the annexing of Scriptures to the Confession of Faith and printing the same. It was debated, and upon debate assented to.

Resolved upon the Q., That this answer shall be transcribed and sent to the House of Commons, to be presented by the Committee that drew it up. The answer is as followeth[1] . . .

The Assembly proceeded in debate of the chap[ter] of 'Liberty of Conscience' and the power of the Civil Magistrate in punishing such as maintain and publish opinions against the light of nature, etc. Debate resumed.

Sess. 727.—October 14, 1646.—Wednesday morning.

Ordered—That Mr. Crompton do bring a better testimonial.

Mr. Marshall brought another Order in answer to the

[1] The Answer is not inserted at length either in the minutes of the Assembly or in the Journals of the House, but its purport may be gathered from the following entry in the Journals (vol. iv. p. 692) :—

'The House being informed that some Divines of the Assembly were at the door; They were called in : and Mr. Marshall acquainted the House, That the Assembly having received an Order from this House of 9° Octobris 1646, they did humbly return this answer, and do desire that they may know the farther pleasure of this House thereupon. The Divines being withdrawn, the answer was read . . . *Resolved*, etc., That five hundred copies of the Confession of Faith be forthwith printed for the service of the Houses, without annexing of the texts of Scripture for the present : Yet, notwithstanding, the House does expect that the Divines should send in the texts of Scripture with all convenient speed. . . . The Divines were again called in, and Mr. Speaker acquainted them with this Order.'

Sess. 727. Oct 14, 1646.

message sent to the House of Commons about the printing of the Confession of Faith. The order is as followeth[1] . . .

Ordered—That the scribes do take care of the exact printing of the Confession of Faith.

Debate of power of magistrate.

The Assembly proceeded in the debate of the power of the Civil Magistrate in punishing heresies, etc.

Sess. 728.—October 15, 1646.—Thursday morning.

Ordered—That Mr. Tuppes be respited till he bring a better testimonial.

The Assembly proceeded in the debate about the power of the Magistrate. An argument was used for the affirmative that the Magistrate hath such a power; and upon debate it was *Resolved* upon the Q., This argument hath not been sufficiently answered. An argument was also urged for the negative; and upon debate it was *Resolved* upon the Q., This argument hath been answered.

Sess. 729.—October 16, 1646.—Friday morning.

Mr. Gower and Mr. Taylor were appointed to pray with the Lords and Commons the week following.

Upon a debate about Mr. Tuppe, and some information brought in against him, it was

Ordered—That this answer be returned to the Committee for the County of Worcester, That Mr. Tuppe is not thought fit by the Assembly for any ministerial charge.

Ordered—That Mr. Francklin have his certificate upon his former examination.

The Assembly proceeded in the debate of that part of the chapter 'of Liberty of Conscience' concerning the peace of the Church in reference to the power of the Civil Magistrate.

October 19, 1646.—Monday morning.

Resolved upon the Q., That Mr. James have a certificate upon his former examination.

Ordered—That the Scribe do give a copy to Mr. Craddocke of his certificate sent unto the Lords, signed with his hand.

[1] See it in note on p. 295.

Sess. 730.—*October* 20, 1646.—*Tuesday morning.* SESS. 730. Oct. 20, 1646.

The Assembly debated the putting of the proposition concerning the power of the Civil Magistrate into the Confession of Faith.

Sess. 731.—*October* 21, 1646.—*Wednesday morning.*

Mr. Marshall did, in the name of the executors of the Earl of Essex, invite the Assembly to attend the funeral of the Earl of Essex the next day from Essex House.

The Assembly proceeded in the debate of the Report 'of Christian Liberty and Liberty of Conscience;' and upon debate of the arguments against the putting of this proposition into the Confession of Faith, it was

Resolved upon the Q., That the arguments brought against the putting of the proposition last voted into the Confession of Faith are answered. *Resolved* upon the Q., That this proposition shall stand in the Confession of Faith: 'That for their publishing such opinions or maintaining such practices,' etc. (as before voted), 'may be lawfully called to account and proceeded against by the power of the Civil Magistrate.' Mr Simpson, Mr. Burroughs, Mr. Greenhill, entered their dissent. Mr. Carter entered his dissent to the truth of it. Proposition to stand in Confession.

October 23, 1646.—*Friday morning.*

Mr. Calamy and Mr. Walker were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Sampson Bond's certificate be respited for a month, and that he bring a testimonial of his good conversation since his last approbation by the Assembly.

Ordered—That Mr. John Wall be approved upon his former examination.

Sess. 732.—*October* 29, 1646.—*Thursday morning.*

Report was made from the Committee concerning the absence of the members of the Assembly, and the means to provide an Assembly for the time to come. *Ordered*—That the list of the names, with the reasons annexed unto

Sess. 732. Oct. 29, 1646. them, be recommitted. The rest of the report was debated, and is as followeth . . .

Ordered—That Mr. Hart be approved upon his former examination.

Sess. 733.—*October* 30, 1646.—*Friday morning.*

Mr. Hickes and Mr. Johnson were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., that Mr. Leaver be approved upon his former examination.

Chap. xx. concluded. The Assembly proceeded in the debate of the last clause of the Chapter of Liberty of Conscience; and upon debate that clause was laid aside, and the whole was concluded, and is as followeth . . .

Chap. xxi. agreed to. The Assembly debated the Chapter 'of Religious Worship;' and upon debate it was assented to, and is as followeth . . .

November 2, 1646.—*Monday morning.*

Ordered—That Mr. Richard Moore have a certificate upon his ordination.

Sess. 734.—*November* 3, 1646.—*Tuesday morning.*

Ordered—That Mr. Daux, Mr. Charles, and Mr. Sanderson be approved upon their former examination.

Ordered—That Mr. Green, Mr. Gibson, Mr. Prophet, Mr. Salway, Mr. Ward, be added to the Committee for the North.

An order was brought from the House of Lords to approve of Mr. Simonds and Mr. Walter. It was read, and is as followeth[1] . . .

Report was made of the chapt[er] 'of Oaths and Vows.' It was debated. *Ordered*—That Mr. Palmer, Mr. Marshall, Mr. Ny, Mr. Bridge, shall be a Committee to consider something about the usual ceremony of an oath.

Ordered—To proceed in the debate 'of Oaths and Vows.'

Sess. 735.—*November* 6, 1646.—*Friday morning.*

Mr. Carrill, Mr. Burroughs, were appointed to pray with the Lords and Commons the week following.

[1] Not in MS., but given in Journals of House of Lords, vol. viii. p. 541.

Ordered—Mr. Wright be approved upon his former examination. Sess. 735. Nov. 6, 1646.

Ordered—Mr. Tompson be respited a little.

Resolved upon the Q., Mr. Swaine shall be examined.

The Assembly proceeded in debate 'of Lawful Oaths and Vows;' and upon debate the whole was assented to, and is as followeth . . . Chap. xxii. agreed to.

Sess. 736.—November 9, 1646.—Monday morning.

Ordered—That Mr. Hunt be examined, and Mr. Smithies excused from coming up to be examined, and Mr. Madewell[1] have a certificate upon his former examination, and Mr. Grew be dispensed with from coming up to be examined.

Ordered—That Mr. Boyer be respited till a certificate from ministers be brought for him; and that Mr. Ricards be respited till Wednesday.

The Assembly debated the chapter 'of Civil Magistrate;' and upon debate it was assented to, and is as followeth . . . Chap. xxiii. assented to.

The Assembly debated the chapter 'of Marriage and Divorce;' and upon debate those paragraphs concerning wilful desertion were recommitted.[2] Debate of marriage and divorce.

Sess. 737.—November 10, 1646.—Tuesday morning.

Resolved upon the Q., That Mr. Hunt shall have his certificate.

Ordered—That Mr. Wright have an approbation upon his former examination.

Report was made from the Committee of the Sacraments; it was debated, and upon debate the chapter of the Sacraments and of Baptism was assented to, and is as followeth . . . Chap. xxvii. and xxviii. assented to.

Report was made of that clause committed concerning wilful desertion.

[1] Madwell in Fascicle III., Maidwell in Nonconformists Memorial.

[2] In Fascicle III. the entry is:—'The clause concerning wilful desertion respited for a day or two till the Committee meet to prepare something. The Committee is the brethren that did except against that clause.'

Sess. 738. Nov. 11, 1646.

Sess. 738.—*November* 11, 1646.—*Wednesday morning.*

Ordered—That Mr Howard[1] be approved upon his former examination.

Ordered—That it be certified to the Committee of Worcester that Mr. Ricards is thought unfit for a ministerial charge, and that the information now brought in against him be returned to the same Committee to consider of.

Ordered—That Mr. Tompson be examined.

Ordered—That Mr. Calamy and Mr. Case do visit Mr. Burroughs.

Clause of wilful desertion and ch. xxiv. assented to.

The Assembly debated the clause concerning wilful desertion, and upon debate it was assented to. The chapter 'of Marriage and Divorce' is as followeth . . .

The Assembly debated the Report concerning the sacrament of the Lord's Supper; and it was

Ordered—That this chapter be referred to Dr. Burges, Mr. Calamy, and Mr. Whitakers.

Sess. 739.—*November* 12, 1646.—*Thursday morning.*

Ordered—That Mr. Pettit be approved.

Resolved upon the Q., That Mr. Masterton[2] be approved.

Ordered—That Mr. Cawthorne be approved.

Ordered—That Mr. Wells be approved upon his ordination.

Ordered—That those ministers that come with orders to this Assembly to be examined, and have been ordained by any Classis, do bring a copy of the testimonial of their conversation, signed under the hand of the Registrar[3] of the said Classis.

Of the Lord's Supper.

Report was made of the chapter of the Lord's Supper. It was debated, and part of it assented to.

Sess. 740.—*November* 13, 1646.—*Friday morning.*

Mr. Gippes and Mr. Carter, jun., were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., That Mr. Crumpton[4] have a certificate.

[1] Or Haward.
[2] Or Masterson.
[3] In MS., Register.
[4] Or Crampton.

Ordered—That all ministers that are to pass the approbation of this Assembly for any place do bring the reasons of their removal, to be published together with their order and testimonial. Sess. 740. Nov. 13, 1646.

Ordered—That Mr. Ley, Mr. Delmy, and Dr. Smith do move the Committee of Plundered Ministers in the behalf of Mr. Taylor, a member of this Assembly, that he may be put in to the place of Dr. Jackson to preach in the Cathedral Church of Canterbury. Mr. Taylor recommended for Canterbury Cathedral.

Report was made from the Committee of the remaining chapters of the Confession of Faith—'of the Church,' 'of Officers,' 'of Synods,' [and] 'of the Communion of Saints.'

The Assembly proceeded in the debate 'of the Sacrament of the Lord's Supper.'

Ordered—That Mr. Webb be approved of.

* * *

Sess. 741.—*November* 16, 1646.—*Monday morning.*

An order was brought from the House of Lords for the approbation of Mr. Launce. It was read, and is as followeth.[1] . . . It was debated, and upon debate it was

Ordered—That Mr. Launce his business be respited till further consideration.

The Assembly debated the answer to the Lords' Order concerning Mr. Simonds and Mr. Walter; and upon debate it was

Ordered—That this answer shall be returned—'That they have not appeared; and it was *Resolved* upon the Q., It shall be signified that we hear that they are in Wales,[2] and that the Assembly cannot give any approbation of these men for Itinerary Preachers without conference first had with them. *Ordered*—That Mr. Ley and Dr. Smith do carry this[3] answer to the Lords.

[1] The inhabitants of the parish of Edmund the King in Lombard Street had petitioned that Mr. William Launce might be presented to be their minister; and because that he, being one of the Assembly of Divines, had for some time absented himself from the said Assembly, the House, on 30th October, ordered, 'that the Assembly of Divines do certify their opinions concerning the said Mr. Launce.' Journals of House of Lords, vol. viii. p. 550.

[2] In Fascicle III., *R.* $\frac{17}{12}$. 'That we hear they are in Wales.'

[3] Or 'the.' It was transmitted to the Lords the same day; yet the House forthwith read a third time and passed the Ordinance sent up by the Commons

Sess. 741. Nov. 16, 1646. —— Chap. xxix. assented to.

The Assembly debated the chapter of the Lord's Supper; and upon debate it was assented to, and is as followeth . . .

Sess. 742.—*November* 17, 1646.—*Tuesday morning.*

Ordered—That Mr. Perrot be approved upon his former examination.

Chap. xxv. assented to.

The Assembly debated the chapter 'of the Church;' and upon debate it was assented to. It is as followeth . . .

The Assembly debated the chapter 'of the Communion of Saints,' and finished part of it. The rest was recommitted.

Sess. 743.—*November* 19, 1646.—*Thursday morning.*

Report was made of that committed concerning the Communion of Saints. It was debated, ~~and upon debate assented to. The whole chapter is as followeth~~ . . .

Sess. 744.—*November* 20, 1646.—*Friday morning.*

Ordered—That Mr. Rogers have an approbation.

Chap. xxvi. agreed to.

An addition was offered to the chapter 'of the Communion of Saints.' It was debated and concluded. The whole chapter is as followeth . . .

Dr. Burges offered an addition to the head 'of Worship.' It was debated, and upon debate it was

Resolved upon the Q., There shall be no addition concerning Praise and Thanksgiving. *Resolved* upon the Q., These words—'Reverend and devout reading'—shall be revoked. *Resolved* upon the Q., There shall be no addition concerning catechising.[1]

The addition is as followeth [2] . . .

Sess. 745.—*November* 23, 1646.—*Monday morning.*

Ordered—That Mr. Wright be approved upon his former examination.

appointing Simonds and Walter, as well as Craddock, itinerant ministers in South Wales, and allowing them £300 *per annum* out of the revenues of the Deans and Chapters of the Cathedrals of St. David's and Landaff. Simonds was approved of by the Assembly in Session 765.

[1] Fascicle III. gives the state of the vote in each case. '*R. neg.* $\frac{21}{17}$. An addition concerning Praises and Thanksgiving. *R.* $\frac{20}{18}$. Reverend and devout reading shall be revoked. *R.* $\frac{12}{6}$. No addition concerning catechising.'

[2] Perhaps chap. xxiv. sec. v., or a part thereof.

Ordered—That Mr. Craddicot be approved upon his former examination. Sess. 745. Nov. 23, 1646.

Ordered—That Mr. Vaughan be examined.

Dr. Burges moved for an addition to that of a lawful oath, viz., 'an occasional and extraordinary part of God's worship;' and upon debate it was

Resolved upon the Q., 'Extraordinary' shall not stand.[1]

Resolved upon the Q., Something shall be added to the head of Religious Worship; which was accordingly done.

The Assembly debated 'of Church Officers.'

Sess. 746.—November 26, 1646.—Thursday morning.

The Assembly proceeded in the debate 'of Church Officers and Censures;' and upon debate it was assented to, and is as followeth . . . Chap. xxx. assented to.

The Assembly debated of 'Synods and Councils;' and upon debate it was assented to, and is as followeth . . . Chap. xxxi. assented to.

The Assembly debated 'of the State of Man after death;' and upon debate it was assented to, and is as followeth . . . Chap. xxxii. assented to.

The Assembly debated 'of the Last Judgment;' and upon debate it was assented to, and is as followeth . . . Chap. xxxiii. assented to.

The Confession of Faith was finished this day, and by order of the Assembly the Prolocutor gave thanks, in the name of the Assembly, to the Committee that had taken so good[2] pains in the perfecting of the Confession of Faith. Confession finished, and thanks given to Committee.

Resolved upon the Q., The whole Confession of Faith shall be transcribed and read in the Assembly, and sent up to both Houses of Parliament. To be sent up to Parliament.

Ordered—That the last part of the Confession of Faith not sent up formerly shall also be transcribed and sent up to both Houses of Parliament, together with the whole.

Mr. Ny, Mr. Carter, jun., and Mr. Greenhill, enter their dissent to the sending up of the Confession of Faith in order to the Preface.

Ordered—Before the Confession of Faith be sent up, the

[1] In Fascicle III. it is '*R.* $\frac{10}{8}$. Extraordinary shall not be added.'

[2] In Fascicle III., 'great.'

Sess. 746. Nov. 26, 1646.

Preface shall be debated and prepared to be sent up with it, if any be made.

Proposed preface to the Confession.

Ordered—To proceed in the debate of the Catechism.

Dissents to be searched for.

Ordered—That the scribes do make search in their boo[ks] for the several dissents entered to any part of the Confession of Faith.

Sess. 747.—November 27, 1646.—Friday morning.

Mr. Arrowsmith, Mr. Whitaker, were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Taylor be approved of upon his former examination.

Ordered—That Mr. Shiene be approved of upon his former examination.

£500 to be distributed among members of Assembly.

The Assembly being informed that that[1] there was an Order for £500 for the members of the Assembly, it was

Ordered—That Mr. Prolocutor, Mr. Palmer, Dr. Smith, Mr. Sedgwick, Mr. Ward, Dr. Burges, Mr. Cawdry, Mr. Seaman, Mr. Salway, Mr. Raynor, Mr. Maynard, and Mr. Perne be a Committee to consider of the disposal of the said money. They are to meet in the afternoon, and make report to the Assembly.

The Assembly being informed by Mr. Byfield, Scribe of the Assembly, of a great aspersion cast upon the Assembly by Mr. Price, a member of it, upon debate of it, it was

Resolved upon the Q., That Mr. Byfield hath in this information done nothing but what was his duty to do.

Ordered—That the Committee about the baptizing of all[2] infants do meet again.

Some alterations in Confession of Faith agreed to.

Dr. Burges moved for some alterations in the Confession of Faith in some words, which were assented to.

Catechism proceeded with.

The Assembly proceeded in the debate of the Catechism; and upon debate it was[3]

Ordered—'*Q.* Why is our Saviour called Christ? *A.* Our Saviour is called Christ, that is, Anointed, because

[1] *Sic* in MS.

[2] In Fascicle III. 'all' is omitted.

[3] The MS. here inserts, but again erases, the question and answer resolved on in Session 748.

he is set apart of God and perfectly furnished for the offices of Prophet, Priest, and King to His Church.' Sess. 747. Nov. 27, 1646.

Ordered—'*Q.* How did Jesus Christ become man? *A.* Jesus Christ was conceived by the Holy Ghost and born of the Virgin Mary.' Catechism.

Resolved upon the Q., There shall be no addition. *Resolved* upon the Q., '*Q.* Was Christ such a man as other men are? *A.* Christ was conceived and born without sin.' *Resolved* upon the Q., 'and also lived and died without any sin, but else was like other men.'

Upon further debate, these two last votes were revoked, and instead of them it was *Resolved* upon the Q., 'Christ had the same nature and common infirmities with other men, but otherwise was altogether without sin.'

The other questions concerning the death of Christ were referred to the Committee; and something to be added concerning the active obedience of Christ and His suffering in soul.

Sess. 748.—*November* 30, 1646.—*Monday morning.*

Resolved upon the Q., Mr. Burton, Mr. Jackson, and Mr. Bowfield be excused from coming up.

Resolved—Mr. Garthwaite be respited.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., '*Q.* What do you call the general company of those that are redeemed by Christ? *A.* The whole company of those that are redeemed by Christ is commonly called the Holy Catholic Church.'

Dr. Smith made report of the distribution of the money.

Sess. 749.—*December* 1, 1646.—*Tuesday morning.*

The Assembly debated about the Creed to be put into the Catechism; and upon a motion to proceed in the Report, it was Debate as to putting the Creed in Catechism.

Resolved upon the Q., 'A question shall be put concerning the going on in the Report now before us.' *Resolved* upon the Q., There shall be a further debate about

Sess. 749. Dec. 1, 1646.

the method of proceeding.[1] *Resolved* upon the Q., The question shall not be put again.

Alteration in chap. of 'Censures' refused.

Upon a motion for an alteration in the chap[ter] of Censures in the Confession of Faith, it was

Resolved upon the Q., There shall be no alteration.

Ordered—That the brethren that drew up the Confession of Faith do assist Dr. Burges in reading over the Confession of Faith with one of the scribes.

The Assembly proceeded in debate of the Catechism.

Ordered—To go on in the debate of the Commandments for the Catechism.

Addition to Committee on Catechism.

Resolved upon the Q., There shall be an addition to the Committee for the Catechism. *Ordered*—That Mr. Whitakers, Mr. Ny, Mr. Byfield, and the brethren that are for the methodizing of the Confession of Faith be added to the Committee.

Sess. 750.—December 2, 1646.—Wednesday morning.

Ordered—That Mr. Hampton be approved.

Catechism proceeded with.

The Assembly debated the Catechism, beginning with the questions concerning Repentance before the Commandments; and upon debate it was

Ordered—'*Q.* Who are they that shall be saved by Christ? *A.* Those only are saved by Christ that repent of their sins and believe in Christ.' *Ordered*—'*Q.* What is Repentance? *A.* Repentance is a grace of the gospel whereby a sinner acknowledging his sins with sorrow, shame, and hatred, turneth from all sin to God.'

Resolved upon the Q., 'Hatred [to] stand in this place.' *Resolved* upon the Q., It be referred to the Committee to bring in an addition.

Resolved upon the Q., '*Q.* How far doth sin remain in those that truly repent? *A.* Those that truly repent have sin still dwelling in them, but they yield not up themselves any more to be servants to obey it in the lusts thereof.'

[1] In Fascicle III. the entry is: 'Again $\frac{17}{18}$. *R.* $\frac{20}{24}$. A further debate about the method of proceeding.'

Sess. 751.—*December* 3, 1646.—*Thursday morning.* SESS. 751. Dec. 3, 1646.

Ordered—Mr. Pinney be approved upon his former examination. *Ordered*—Mr. Swan be respited. *Ordered*—Mr. Heyson[1] be examined. *Resolved* upon the Q., Dr. Biram be examined.

Upon a motion made by Dr. Burges for some alterations in the Confession of Faith, upon debate thereof it was Some farther alterations in Confession of Faith.

Ordered in chap. xix., paragraph 6—'thereof,' to be put instead of, 'of them.'

Ordered—Chap. xxii. 7—The word 'lawfully,' to be put out. *Resolved* upon the Q.—chap. xxii. 3—These words shall be added after 'perform:' 'yet it is a sin to refuse an oath touching any thing that is good and just being imposed by lawful authority.' *Resolved* upon the Q., No further addition.

Ordered—Chap. xxi. 6, for 'may be directed,' read 'is directed.'

Ordered—Chap. xxxi. 5—These words shall be added at the end of the paragraph, 'or by way of humble petition in cases extraordinary.' *Resolved* upon the Q., The last words shall be transposed. Mr. Ny, Mr. Simpson, Mr. Carter enter their dissent.

Resolved upon the Q., in chap. xxix—These words, 'and high presumption,' shall be left out. *Resolved* upon the Q., These words, 'or be admitted thereunto,' shall be added.

The Committee do consider of that which is propounded concerning the chapter of the Civil Magistrate.

Ordered—Dr. Smith, Mr. Ny, Mr. Whitakers, and Mr. Ward shall be a Committee to move both Houses for a general Fast by reason of the weather.[2]

Sess. 752.—*December* 4, 1646.—*Friday morning.*

Mr. Tuckney, Dr. Stanton, were ordered to pray with the House of Lords and the House of Commons, the week following.

Resolved upon the Q., Mr. Swan bring a better testimonial. *Ordered*—Mr. Banke bring a good testimonial.

[1] Or Heyton. [2] Journals of House of Commons, vol. iv. pp. 737, 738.

Sess. 752. Dec. 4, 1646.

Dr. Smith made report that they had attended the House of Commons; and the said House had ordered a Fast on Wednesday next in the City, and the Wednesday fortnight in the Country.

Fast ordered.

Resolved upon the Q., Dr. Biram [1] have his certificate.

Report was made of the remaining part of the Confession of Faith by Dr. Burges.

Gillespie moves for an alteration in chap. xxiii.

Upon a motion by Mr. Gillespie for an alteration in the chapt[er] about the Civil Magistrate, and upon debate it was

Resolved upon the Q.,[2] 'That in the said chapter for the word "Christ," the word "God," shall be put in three places.' Dr. Burges enters his dissent.

Dr. Burges dissents.

Special memorandum.

Memorandum.—'This vote was not intended to determine the controversy about the subordination of the Civil Magistrate to Christ as Mediator.'

Thanks returned to Dr. Burges.

Ordered—That thanks be returned to the Assessor, Dr. Burges, for his great pains in transcribing the Confession of Faith, which was done by the Prolocutor.

Confession to be presented by the whole Assembly.

Resolved upon the Q., This [3] shall be presented to both

[1] Or Biron.

[2] In Fascicle III. the entry is—'*R.* 20. For the word "Christ," the word "God" in those three places.'

[3] This, *i.e.* the transcribed and finally adjusted copy of the Confession of Faith. This was presented to the House of Commons the same day, and the following is the entry in their Journals on the matter (vol. iv. p. 739):—

'The House being informed that the Divines of the Assembly were at the door; they were called in: and the Prolocutor informed the House that the Assembly of Divines had now finished the latter part of the Confession of Faith: which they desire humbly to present to the House: and for the more conveniency of the business they had reduced both parts likewise into one entire body; They do desire, that if either the thing do seem long, or that they have been long in perfecting of it, that you will consider that the business is matter of great weight and importance.

'*Ordered, etc.*—That on Monday morning next, the first business, this part of the Confession of Faith, this day presented by the Assembly of Divines, be read, and immediately after the reading thereof and such order as shall be made thereupon, Mr. Speaker do leave the chair, and the House meet in a Committee to take into consideration the Ordinance for preventing the spreading and growth of blasphemies and heresies according to the former Order.'

It is not till 7th December, however, that we find the following entry in the Journals of the House of Lords (vol. viii. p. 597):—'This day Mr. Prolocutor, with many others of the Assembly of Divines, presented the remainder of the Articles of the Confession of Faith: one part whereof they brought up formerly, which their Lordships have passed; and because of the great concernment of

Houses of Parliament by the whole Assembly. The Confession of Faith as it was presented is as followeth[1] . . . Sess. 752. Dec. 3, 1646.

Sess. 753.—*December* 7, 1646.—*Monday morning.*

Ordered—That Mr. Hooke have a certificate upon his former examination. *Ordered*—That Mr. Heiron[2] be approved without coming up to be examined.

The Assembly proceeded in the debate of the Catechism, and upon debate it was Catechism resumed.

Resolved upon the Q.,' *Q.* What is it to believe in Christ? *A.* To believe in Christ is to receive Christ according to God's offer, resting on him alone for pardon and all grace and salvation.' *Resolved* upon the Q., '*Q.* What ground or warrant have you, being a sinner, to believe in Christ? *A.* The ground of my believing in Christ is God's offer of Him in His word to me as well as to any other man, and His commanding me to believe in Him, as well as to believe or obey any other thing in His word.'

Sess. 754.—*December* 10, 1646.—*Thursday morning.*

An order was brought from the House of Commons by Mr. Rouse to send up what is finished upon the Articles of the Church of England, and the Scriptures for it; and to prepare the Answer to the Queries. It is as followeth[3] . . *Ordered*—That Dr. Temple, M. Seaman, Mr. Bond, Dr. Stanton, be a Committee to consider of what is done in the Articles of Religion. They are to meet in the afternoon.

Ordered—That Mr. Boyer be approved upon his former approbation.

it, they have likewise now brought it up in one entire body; and he gave their Lordships thanks for their many encouragements they have received from this House.

'The House received the said remainder of the Confession, and *Ordered* —That the Speaker should let them know that this House hath passed the first part of the Confession, and have sent the same to the House of Commons, and likewise that they shall have thanks returned them for their great pains they have expressed in giving their advice in the matters concerning matters of religion; and to signify to them that this House will be ready to give them all further encouragement in their progress of the work . . The Prolocutor and the rest of the Assembly were called in again, and the Speaker spake to them to the effect aforesaid.'

[1] Not inserted in MS., but given in Appendix from earliest edition.

[2] Or Hieron.

[3] Journals of House of Commons, vol. v. p. 2.

Sess. 754. Dec. 10, 1646.

Resolved upon the Q., That the Reasons of the removal of the ministers that are brought before the Assembly be duly weighed in the Assembly, and sufficient satisfaction be given of the truth of them under the hands of credible persons.

Ordered—That Mr. Wethered be respited.

Ordered—That Mr. Watts bring a testimonial from the time that he was sequestered.

Order for printing the Confession.

Another Order was brought for the printing of the Confession of Faith; it was read and is as followeth[1] . . .

Ordered—That the Scribes take care of the exact printing of the Confession of Faith.

Debate of Catechism resumed.

The Assembly proceeded in debate of the Catechism; and upon debate it was

Resolved upon the Q., '*Q.* How are they bound to lead their lives who do believe in Christ? *A.* They who believe in Christ are bound to serve God.' Upon a debate about the former answer, it was *Resolved* upon the Q., The question shall not be put again. *Resolved* upon the Q., '*Q.* Which are those commandments.'

Sess. 755.—*December* 11, 1646.—*Friday morning.*

Mr. Seaman, Mr. Chambers, were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Wetherhead be approved upon his former examination. *Resolved* upon the Q., Mr. Jackson be examined. *Ordered*—Mr. King be approved upon his former examination.

£500 for the members of Assembly.

The Assembly being informed that there was £500 for the Assembly, it was

Resolved upon the Q., The former Committee shall stand to dispose of the said money.

The Assembly proceeded in debate of the Catechism; and upon debate it was

Resolved upon the Q., The former question shall be revoked. *Resolved* upon the Q., This shall be added to

[1] Journals of House of Commons, vol. v. p. 2. It directs that 600 copies only be printed for the service of the two Houses and of the Assembly, and that the care of the printing be devolved on the Assembly.

the last answer, after 'serve God' [Sess. 754] 'according to the rule of holiness and righteousness contained in the ten commandments.'[1] *Ordered*—'*Q.* Which is the first of the ten commandments? *A.* The first commandment is contained in these words, "Thou shalt have no other Gods before me."' Sess. 755. Dec 11, 1646.

Resolved upon the Q., The commandments shall be rehearsed in one entire answer.

Sess. 756.—December 14, 1646.—Monday morning.

The Prolocutor made report of the delivery of the Confession of Faith to both Houses, and the good acceptance of the pains of the Assembly by both Houses. Prolocutor reports the delivery of the Confession to both Houses.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., '*Q.* Which are those ten commandments? *A.* The ten commandments are those which God spake, saying, "I am the Lord, etc."' Debate of Catechism.

Resolved—That it be referred to the Committee to consider of the preface.

Ordered—'*Q.* Which is the first commandment? *A.* The first commandment is contained in these words, "Thou shalt have no other Gods before me."'

Sess. 757.—December 15, 1646.—Tuesday morning.

Ordered—Mr. Bankes be respited awhile. *Ordered*—Mr. Watts be respited for a week or two.

Report was made from the Committee for the Catechism.

Report was made from the Committee for the money.

Resolved upon the Q., This Report shall stand. *Resolved* upon the Q., 'That the distribution of money for the time to come shall be exactly according to the presence or absence of the members of the Assembly from this day forwards.'[2] *Resolved* upon the Q., No further question shall be put concerning this business.

[1] Here and elsewhere in MS., 'commtts.'

[2] Between this and the immediately succeeding resolution, Fascicle III. has the following additional entries: 'That the absence or presence of members of the Assembly shall be read weekly in the Assembly by the scribes every Friday after 12 o'clock.' 'That the absence or presence of the members of

Sess. 757. Dec. 15, 1646. Catechism.

Ordered—That the Committee for the Articles of Religion do meet this afternoon.

The Assembly proceeded in debate of the commandments; and upon debate it was *Resolved* upon the Q., '*Q.* What doth the first commandment require? *A.* The first commandment requires us to know, acknowledge, obey, worship, and glorify the one only true God, as God, and as our God, with our whole man for ever.'

Sess. 758.—*December* 16, 1646.—*Wednesday morning.*

Report was made from the Committee for the Catechism concerning the first and second commandment[s]; and the Assembly did debate it; and upon debate it was

Resolved upon the Q., There shall be an addition to the affirmative part. *Resolved* upon the Q., This shall be added, 'And accordingly, to love and fear Him, and rest upon Him as our God.' *Ordered*—These words to be added, 'with the whole man all the days of their lives'—after the words 'serve God.' *Resolved* upon the Q., This answer to stand, '*Ans.* The first commandment requires us to know, acknowledge, love, fear, trust in, obey, worship, and glorify the one only true God, as God, and as our God.' *Resolved* upon the Q., That somewhat be added about calling upon God. Mr. Palmer enters his dissent to that of calling upon God.

Sess. 759.—*December* 17, 1646.—*Thursday morning.*

Resolved upon the Q., Mr. Bankes shall be examined.

Upon a debate about some members of the Assembly

the Assembly be reckoned according to the order of both Houses of Parliament, they meeting at 9 and sitting till 12. An account to be given of this weekly every Friday, before the rising of the Assembly, by the scribes.' The two are but different versions of one proposal, and the immediately succeeding resolution perhaps shows that they were not adopted. In the same Session, the following entry occurs:—'Mr. Hodges went away, and was called by the Prolocutor, and would not return.' It was no doubt in consequence of this that the Resolution entered in Fascicle III., under date Decr. 17, was proposed:—'*R.* In case any member of the Assembly go out of the Assembly during the sittings of it, and be called to stay by the Prolocutor, and do not stay or give reason of his going out, to be approved by the Assembly, then he shall be reckoned as absent for the day.' But this also appears to have been waived.

going out and dissolving of the Assembly, some things were offered for the preventing of it for the time to come; but it was *Resolved* upon the Q., There shall be no question put about this business. Sess. 759. Dec. 17, 1646.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., These words, 'called upon,' shall be added after those words, 'trusted in,' in the former answer.

Resolved upon the Q., '*Q.* What sins are forbidden by the first commandment?'

Resolved upon the Q., '*A.* The sins forbidden in the first commandment are denying that there is a God, imagining more Gods than one, not giving to the only true God that worship and glory that is due to Him, or giving it or any part of it to any other thing whatsoever.'

Sess. 760.—*December* 18, 1646.—*Friday morning.*

Mr. Langley, Mr. Scudder, were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., Mr. Hawkins shall have his certificate.

Ordered—Mr. Gilbert Seabrooke bring a better testimonial, and the causes of his remove attested by others. *Ordered*—Mr. Troy have a certificate. *Ordered*—Mr. Jackson be certified insufficient.

Resolved upon the Q., That the members of this Assembly do promise not to publish and make known to the parties concerned, or any other, the names of any members of the Assembly that shall at any time speak their consciences in the Assembly concerning any minister in question before them, unless the Assembly give leave. *Ordered*—That those that are stopped in the Assembly do repair to the scribe to receive an account of it, and to this end the scribe is to certify the party concerned of the reason of his stop. Promise required of members of Assembly.

The Assembly proceeded in the debate of the Catechism; and upon debate it was Debate of Catechism resumed.

Ordered—'*Q.* Which is the second commandment? *A.*

Sess. 760. Dec. 18, 1646. The second commandment is contained in these words, "Thou shalt not make unto thee, etc."'

Resolved upon the Q., 'Q. What sins are forbidden in the second commandment? *A.* The sins forbidden in the second commandment are all devising, using, approving any religious worship not appointed by God Himself, and particularly all representing and worshipping Him by any image or resemblance, and neglecting any of that worship which He hath enjoined.' *Resolved* upon the Q., The former words be altered thus, 'and particularly all representing Him by any image or resemblance, or worshipping it or Him by it, and neglecting, etc.'

Ordered—Mr. Drake have a certificate upon his former ordination.

December 21, 1646.—*Monday morning.*

Ordered—That Mr. Coppin be approved upon his ordination. *Ordered*—Mr. Shingle be approved upon his former ordination.

Ordered—Mr. Harrison be approved upon his former examination.

Sess. 761.—*December* 24, 1646.—*Thursday morning.*

Ordered—That Mr. Cuffe be respited till the reason of his remove be certified, according to the order of the Assembly.

Ordered—That Mr. Hitche be approved without coming up to be examined.

Ordered—That Mr. Malthouse be examined upon his testimonial now brought in. *Ordered*—That Mr. Hore be approved upon his former ordination. *Ordered*—That Mr. Smith be approved upon his former ordination.

Ordered—That Mr. Roberts be respited for a while. *Ordered*—That Mr. Moore bring a testimonial.

Mr. Gillespie informed the Assembly that some of their number are about to return to Scotland, and they desire to deliver a paper unto the Grand Committee; and therefore they desire they may meet to-morrow in the afternoon; whereupon notice was given accordingly.

Upon a debate about Mr. Launce, it was

Sess. 761. Dec. 24, 1646.

Resolved upon the Q., There shall be a Committee to consider of the whole business concerning Mr. Launce.[1] *Ordered*—That Mr. Ley, Mr. Wilson, Dr. Gouge, Mr. Walker, Mr. Raynor, Mr. Byfield, Mr. Seaman, Mr. Palmer, and Mr. Whitakers shall be this Committee; they are to meet this afternoon.

Sess. 762.—December 25, 1646.—Friday morning.

Mr. Gibson and Mr. Dury were appointed to pray with the Lords and Commons for the week following.

Ordered—Mr. Samon be approved upon his former examination. *Ordered*—Mr. Cranadge[2] be approved without coming up to be examined. *Ordered*—Mr. Mosier[3] be approved upon his former ordination. *Ordered*—Mr. Streete be approved upon his former ordination.

Report was made concerning Mr. Launce that they were not satisfied concerning his fitness for that place; and there was some debate about it, and upon debate it was

Resolved upon the Q., That the former Committee shall admit of Mr. Launce to have conference with him upon the whole business, and they are to consider of the whole business. *Resolved* upon the Q., The Committee do not meet on Thursday next in the afternoon. *Resolved* upon the Q., The Committee to meet on Friday next.[4]

Earl of Loudon takes leave of the Assembly.

The Lord Chancellor of Scotland came into the Assembly to take his leave of the Assembly before his return into Scotland, being commanded thither by the Parliament of Scotland to render an account of their negotiation; and gave thanks to the Assembly for their great zeal, piety, and indefatigableness in the work of the Lord now in their hands, and also for the respects of the Assembly to their nation; and he did signify that if the Assembly had any commands to lay upon them, they were ready to serve them.

[1] In Fascicle III., '*R.* $\frac{26}{2}$. A Committee to consider of the whole business, etc.'

[2] Or Cramidge.

[3] Or Mesier.

[4] In Fascicle III. this is entered—'*R.* $\frac{17}{17}$ cast by Prolocutor, Friday next.'

Sess. 762. Dec. 25, 1646.

Baillie takes leave.

Mr. Baillie, one of the Commissioners from the Church of Scotland, being to return to the Church of Scotland, he did also thankfully acknowledge the favours and respect of this Assembly, promising to make mention of this Assembly in his prayers, both public and private.

The Prolocutor, by order of the Assembly, did return the thankful acknowledgment of the Assembly of the great encouragement and assistance the Assembly hath always found from those noble and worthy Commissioners, and of their faithfulness in the public service they have been employed in.[1]

Sess. 763.—*December* 28, 1646.—*Monday morning.*

Ordered—That Mr. John Seabrooke be respited upon exceptions from Colonel Puresey.[2] *Ordered*—Mr. Watts be respited for a further time.

Mr. Palmer made report of a paper from the Commissioners of the Church of Scotland, and read it. It is as followeth.[3] . .

Ordered—The Committee for drawing up the Articles and Proofs formerly passed the Assembly do meet this afternoon, and make report on Wednesday come sevennight next, and Mr. Gower and Mr. Profitt be added to the Committee.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., Nothing shall be added to the negative part of the [2d] commandment.

[1] Notes of the speeches of the Commissioners and of the Prolocutor are given in Fascicle III.

[2] Or Purefoy.

[3] It is given at length in the Journals of the House of Lords (vol. viii. pp. 630, 631), and urges, *inter alia*, the speedy ratification of the Confession of Faith, the approval of Rouse's amended metrical version of the Psalms, the more complete establishment of the presbyterial government, and the suppression of heresies and scandalous pamphlets 'against magistracy and ministry, and particularly against the authority of Parliament, against the Reverend Assembly of Divines, against the Covenant and the Public National Reformation, against the union of the two Kingdoms, against the Church and Kingdom of Scotland and all the Reformed Churches; yea, against Jesus Christ Himself and the sacred Word of God.'

Sess. 764.—*December* 31, 1646.—*Thursday morning.* SESS. 764. Dec. 31, 1646.

Ordered—Mr. Robert Cassinghurst be respited for two weeks. *Resolved* upon the Q., Mr. Gilbert Seabrooke have his testimonial.

Upon another order from the Committee for the county and city of Worcester concerning Mr. Tuppe, discharging him from the articles against him, and desiring a further examination of him by the Assembly, it was ordered that this return be made to the said Committee: 'That in regard of other informations from other places and persons concerning the conversation of Mr. Tuppe, the Assembly is not satisfied concerning his fitness for a ministerial charge.'

Ordered—That Mr. Cuffe be approved upon his former examination.

Ordered—That Mr. Marshall, Mr. Salway, Dr. Temple, and Mr. Maynard, be added to the Committee for Mr. Launce.

Ordered—That Mr. Slaney do bring a testimonial of his conversation and the reasons for his removal from Lincolnshire, where he so long exercised his ministry.

The Assembly proceeded in the debate of the Catechism; and upon debate it was Catechism —third command-ment.

Resolved upon the Q., '*Q.* Which is the third commandment? *A.* The third commandment is contained in these words, "Thou shalt not take, etc."'

Resolved upon the Q., '*Q.* What doth the third commandment require? *A.* The third commandment requires the reverent and right using of God's titles, attributes, word, ordinances, and works.'

Resolved upon the Q., These words, 'and other,' shall not be added before the word, 'ordinances.'

Sess. 765.—*January* 1, 1646.—*Friday morning.*

Mr. Cawdry and Mr. Bond were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Herbert do bring a better testimonial. *Resolved* upon the Q., That Mr. Tuppe shall not have a copy of his testimonials. *Ordered*—That Mr. Simonds be approved.

Sess. 766. Jan. 4, 1646.

Sess. 766.—*January* 4, 1646.—*Monday morning.*

Ordered—That Mr. John Ny be approved upon his former examination. *Ordered*—That Mr. Robert Smith be approved upon his former examination.

Catechism—fourth commandment.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., 'Q. Which is the fourth commandment? *A.* The fourth commandment is contained in these words, "Remember, etc."'

There were two questions propounded by the Committee, viz. 'What doth the fourth commandment require?' and, 'What is the chief time which God hath appointed for His solemn worship?' and upon debate it was *Resolved* upon the Q., To reduce these two questions and answers into one.

Resolved upon the Q., 'Q. What doth the fourth commandment require? *A.* The fourth commandment requires that one whole day of seven be in all ages kept holy to the Lord, which day under the Old Testament was the last day of the week, and under the New Testament is the first, called the Lord's day.'

Sess. 767.—*January* 5, 1646.—*Tuesday morning.*

Ordered—That Mr. William How be approved upon his former examination. *Resolved* upon the Q., Mr. Wm. Whitting be examined.

Old English Articles.

The Old Articles and the Scriptures for the proof of them were read and examined in part. The remaining part was respited till the next day.

Sess. 768.—*January* 6, 1646.—*Wednesday morning.*

Ordered—Mr. Newberry have his examination.

Resolved upon the Q., Mr. Whitting shall have his certificate. *Ordered*—That Mr. Thomas Warren be approved upon his former examination.

The remaining part of the old Articles and the Scriptures for the proof of them were read and examined; and it was *Ordered*—That they be transcribed to be sent up to the House of Commons.

Ordered—That Mr. Wilson, Mr. Byfield, Mr. Gower, be

a Committee to prepare Scriptures for the[1] Confession of Faith. Sess. 768. Jan. 6, 1646.

Sess. 769.—January 7, 1646.—Thursday morning.

Ordered—That Mr. Moore be certified to the Committee as not giving satisfaction to the Assembly in his testimonial.

Report was made of the Scriptures for the Proof of the first chapter of the Confession of Faith, concerning 'the Holy Scriptures.' Scripture proofs for Confession.

Ordered—That the Members of the Assembly do bring their books of the Confession of Faith, whilst the Scriptures are in debate.

The Assembly entered upon the debate of the Scriptures for the proof of the first chapter, 'of the Holy Scriptures,' and agreed on the proofs for the first paragraph. The said proofs are inserted in the margin of the Confession of Faith, in the book appointed for the votes of the Assembly thereupon; to which we do refer throughout the whole Confession. Debate of Scripture proofs.

Sess. 770.—January 8, 1646.—Friday morning.

Mr. Strickland and Mr. Connant were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Herbert be approved.

The business of Mr. Malthus[2] was debated; and upon debate he was approved by the Assembly, and so certified to the Committee for Plundered Ministers.[3]

Mr. Wilson made report of the Scriptures for the proof of the 2d chapter, 'of God and of the Holy Trinity.'

The Assembly proceeded in debate of the Scriptures for the proof of the first chapter, concerning 'the Holy Scriptures,' and agreed upon the Scriptures for the proof of the 2d paragraph of that chapter, as they are entered in the margin of the said book.

[1] It does not seem quite clear whether in this case an original *a* is meant to be changed into *the*, or an original *the* into *a*. In Fascicle III., *the* only is found.

[2] In Session 761, Malthouse.

[3] In Fascicle III. the entry is added, '*R.* Nothing shall be spoken of this business.'

Sess. 771. Jan. 11, 1646.

Sess. 771.—*January* 11, 1646.—*Monday morning.*

An order was brought from the Committee for Berkshire for Mr. Spinnage, to approve of him without any place assigned. Upon debate it was

Ordered—That he should be informed that the Assembly cannot give any approbation except they know the place he is assigned unto.

Proofs for part of ch. i. agreed to.

The Assembly proceeded in debate of the Scriptures for the proof of the first chapter concerning 'the Holy Scriptures;' and agreed upon the Scriptures for the proof of the 3d, 4th, and part of the 5th paragraphs of that chapter, as they are entered in the margin of the said book.

Sess. 772.—*January* 12, 1646.—*Tuesday morning.*

Ordered—That this Return be made to the Right Hon. the Commissioners for the Great Seal, that this Assembly is not satisfied with the testimonial for Mr. Lukey.

Ordered—That Mr. Cooper be approved upon his former examination. *Ordered*—That Mr. Casinghurst be respited till Tuesday come fortnight, if there be need.

Ordered—That return be made to the Committee for the County of Berks concerning Mr. Spinnage, that the Assembly doth not use to certify the fitness of any man for the ministry without a place designed.

The Assembly proceeded in the debate of the Scriptures for the proof of that chapt[er] 'of the Scriptures,' and agreed to the proofs for the remaining part of the 5th paragraph, as they are entered in the margin of the said book.

Earl of Lauderdale takes his leave.

The Earl of Lauderdale,[1] one of the Commissioners from the Church of Scotland, took his leave of the Assembly, being the next morning to set forwards towards Scotland; and the Prolocutor, in the name of the Assembly, gave him thanks for his great respect unto the Assembly.

Sess. 773.—*January* 13, 1646.—*Wednesday morning.*

There was an Order brought from the Committee for

[1] Lotherdale in MS. In Fascicle III. he is designated by his old title of Lord Maitland, and notes of his speech and the Prolocutor's address are given.

Plundered Ministers for Mr. Sidrach Simpson to be approved of for to preach in the afternoon at the Chapel in Somerset House. It was debated, and upon debate it was Sess. 773. Jan. 13, 1646.

Ordered—That there shall be a Committee to consider what answer is fit to be returned to this order. *Ordered*—That Dr. Temple, Mr. Bond, Mr. Seaman, Mr. Wilson, Dr. Smith, Dr. Burges, Mr. Sedgwicke, Mr. Vines, Mr. Cawdry, Mr. Ny, Mr. Hodges, shall be a Committee for this purpose, or any five of them. They are to meet on Monday in the afternoon.

Ordered—That Mr. Fetherstone be respited for a time.

Report was made by Mr. Wilson of Scriptures for the proof of the 3d chapter of the Confession of Faith concerning the Decrees.

Sess. 774.—*January* 14,[1] 1646.—*Thursday morning.*

Upon a motion made by Mr. Vines, it was *Ordered*—'That the Committee for the Catechism do prepare a draught of two Catechisms, one more large and another more brief, in which they are to have an eye to the Confession of Faith, and to the matter of the Catechism already begun.' Two Catechisms to be prepared.

The Assembly proceeded in the debate of the Scriptures for the proof of the first chapter of the Confession of Faith concerning 'the Holy Scriptures,' and agreed to the Scriptures for the proof of the 6th and 7th paragraphs, as they are entered in the margin of the said book.

Sess. 775.—*January* 15, 1646.—*Friday morning.*

Mr. Dury and Mr. Maynard were appointed to pray with the Lords and Commons the week following.

Upon a debate about Mr. Fetherstone, it was

Resolved upon the Q., Mr. Fetherstone shall pass without coming up to the Assembly. Upon a motion concerning the said business, it was *Resolved* upon the Q., The question shall be put again. *Resolved* upon the Q., Mr. Fetherstone shall not pass without coming up to be examined.[2]

[1] In MS. 15, by an error of the scribe.

[2] In Fascicle III. there are the following additional entries, which perhaps

Sess. 775. Jan. 15, 1646.

Ordered—That Mr. Griffith be approved upon his former examination.

Mr. Wilson made report of the Scriptures for the proof of the 4th chapter—'of Creation.'

Proofs for rest of ch. i. agreed to.

The Assembly proceeded in debate of the Scriptures for the proof of the first chapter of the Confession of Faith concerning 'the Scriptures,' and agreed to the Scriptures for the proof of the remaining paragraphs of that chapter, as they are entered in the margin of the said book.

Sess. 776.—January 18, 1646.—*Monday morning.*

Ordered—That Mr. Dod be approved upon his former approbation.

Scripture proofs for ch. ii. agreed to.

The Assembly debated the Scriptures for the proof of the 2d chapter of the Confession of Faith concerning 'God and the Holy Trinity;' and agreed to the Scriptures for the proof of that chapter, as they are entered in the margin of the said book.

Sess. 777.—January 19, 1646.—*Tuesday morning.*

Ordered—That Mr. Richard Edwards be approved upon his former examination. *Ordered*—That Mr. Sagge be approved without coming up to be examined. *Ordered*—That Mr. Richard Spinnage be approved upon his former examination. *Ordered*—That Mr. Warren his business be respited for a month, till Mr. Salway inform himself concerning him. *Resolved* upon the Q., Mr. Fetherstone be approved without coming up to be examined.

Part of proofs of ch. iii. agreed to.

The Assembly debated the Scriptures for the proof of the three first paragraphs of the 3d chapter of the Confession of Faith concerning God's Eternal Decrees;[1] and agreed to them as they are entered in the margin of the Confession of Faith.

explain the resolution adopted by the Assembly at a subsequent session :—'That none shall pass this Assembly without coming up to be examined except a testimonial be brought. That Mr. Fetherstone do send a testimonial from the next classis; or from the ministers at York of his ordination, and of his fitness for the ministry.'

[1] *Sic* in MS.

Sess. 778.—*January* 20, 1646.—*Wednesday morning.* SESS. 778. Jan. 20, 1646.

Ordered—That Mr. Debanke be approved upon his former examination.

The Assembly debated the Scriptures for the proof of the 4th, 5th, and 6th paragraphs of the 3d chapter[1] concerning 'God's Eternal Decrees;' and they were agreed unto as they are entered in the margin of the Confession of Faith. Further proofs for ch. iii. agreed to.

Sess. 779.—*January* 21, 1646.—*Thursday morning.*

Ordered—That Mr. Seth Elcocke be approved without coming up to be examined.

Mr. Wilson made report of the Scriptures for the proof of the 7th chapter of the Confession of Faith.

The Assembly proceeded in the debate of the Scriptures for the proof of the 7th and 8th paragraph[s] of the 3d chapter; and of the first and part of the 2d paragraph of the 4th chapter, 'of Creation;' and upon debate they were agreed to, as is set down in the margin of the Confession of Faith. Proofs for ch. iii. and iv. in part agreed to.

January 22, 1646.—*Friday morning.*

Mr. Salway and Mr. Vines were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., That Mr. Sinckler be approved without coming up to be examined.

Resolved upon the Q., That Mr. Smelt[2] shall send up a testimonial of his conversation from his neighbour ministers such as shall be approved of by the Assembly.

January 25, 1646.—*Monday morning.*

Ordered—That Mr. Saxby be approved upon his former examination. *Ordered*—That Mr. Collins be respited till Mr. Wilson comes.

Sess. 780.—*January* 28, 1646.—*Thursday morning.*

Resolved upon the Q., Mr. Casinghurst have his certificate.

[1] Here and often after in MS. 'chapt.'

[2] Or Snell.

Sess. 780. Jan. 28, 1646.

Mr. Whitakers made report concerning Mr. Launce, 'That they were not satisfied in conscience to give him their approbation for any place in the city.'

Because this report was general, he was *Ordered*—To make report of the particular reasons inducing them to that resolution.

Proofs for parts of ch. iv. and v. agreed to.

The Assembly proceeded in the debate of the Scriptures for the proof of the remaining part of the 4th chapter, 'of Creation,' and of the 1st and 2d para[gra]phs of the 5th chapter, 'of Providence;' and upon debate, they were assented to, as is set down in the margin of the Confession of Faith.

Sess. 781.—*January* 29, 1646.—*Friday morning.*

Mr. Simpson and Mr. Burges were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Pettit and Mr. Roberts be approved.

Further proofs for ch. v. agreed to.

The Assembly proceeded in debate of the Scriptures for the proof of the 3d and part of the 4th paragraph, 'of Providence;' and upon debate they were assented to, as is set down in the margin of the Confession of Faith.

Sess. 782.—*February* 1, 1646.—*Monday morning.*

Ordered—That Mr. Burney be respited till this day sevennight. *Ordered*—That Mr. Neale[1] be respited till he bring a better testimonial of his former conversation.

Further proofs for ch. v.

The Assembly proceeded in debate of the Scriptures for the remaining part of the chapter, 'of Providence;' except the latter part of the 5th paragraph, which was recommited. The proofs are entered in the margin of the Confession of Faith.

Sess. 783.—*February* 2, 1646.—*Tuesday morning.*

Resolved upon the Q., Mr. Carpenter shall not be admitted to examination. *Resolved*—That an answer shall be drawn up to be sent to the patron, to signify that the Assembly is not satisfied concerning his conversation, and so concerning his fitness for a ministerial charge.

[1] Or Nevile.

Mr. Whitakers made report concerning Mr. Launce. It was debated and voted as followeth:—'They cannot in conscience give Mr. Launce his approbation as fit for Edmund's, Lombard Street, London, upon these reasons: 1. Because we find him sequestered by the Committee for Plundered Ministers upon diverse articles, from Michael's Querne, London; and [he] yet still continueth under the said sequestration. 2. Upon sight and consideration of diverse things much unbeseeming a minister of the gospel objected against him during the time of his title to Harrow Hill; and having heard his personal answer thereunto, in which, notwithstanding his protesting to speak as in God's presence the truth only, the Committee finds upon enquiry from persons of undoubted credit, that in this his answer, instead of that ingenuity and truth which might be expected from a minister of Christ, he hath added to his former miscarriages diverse words of falsehood.' Sess. 783. Feb 2, 1646. Report concerning Mr. Launce.

Resolved upon the Q., This shall be transcribed and sent up to the Hon^ble House of Lords.

Mr. Wilson made report of the Scriptures for the 9th chapter of the Confession of Faith.

The Assembly debated the Scriptures for the proof of the 6th chapter in the Confession of Faith, 'of the Fall of Man, of Sin, and the Punishment thereof.' They were assented unto, and are entered in the margin of the Confession of Faith. Proofs for ch. vi. agreed to.

Sess. 784.—*February* 3, 1646.—*Wednesday morning.*

Report was made by Mr. Wilson of the Scriptures for the proof of the 10th chapter in the Confession of Faith.

The Assembly debated the proofs of the four first paragraphs of the 7th chapter, 'of God's Covenant with Man;' and upon debate they were assented unto, as they are entered in the margin of the Confession of Faith. Proofs for part of ch. vii. agreed to.

Ordered—That Mr. Bound[1] bring a better testimonial.

Ordered—That Mr. Collins be examined.

Resolved upon the Q., The Old Committee shall stand

[1] Or Brand.

Sess. 784. Feb. 3, 1646. for the distribution of the money. *Resolved* upon the Q., There shall be no addition to this Committee.

Sess. 785.—*February* 4, 1646.—*Thursday morning.*

Ordered—Mr. Neale be examined. *Resolved* upon the Q., Mr. Allen shall be again examined by the Committee.

Examinees to be asked whether they be presbyters.

Ordered—That the Chairman of the Committee for examination of ministers do specially enquire of all the ministers that come for approbation from the Assembly whether they be presbyters or no; and that at the report he gives to the Assembly of his approbation he do inform the Assembly that he is a presbyter.

Ordered—That Mr. Bound be examined.

Ordered—That Mr. Smelt have an approbation upon his former examination.

Mr. Wilson made report of the Scriptures for the proof of the 11th chapter.

Report was made from the Committee of the business of Mr. Simpson's preaching at the Chapel of Somerset House, in answer to the Order of Committee of the House of Commons; and some debate was upon it, but respited for further consideration.

Ordered—That Mr. Bennet be respited till a better testimonial.

Sess. 786.—*February* 5, 1646.—*Friday morning.*

Mr. Greenhill and Mr. Pickering were appointed to pray with the Lords and Commons for the week following.

Mr. Wilson made report of the Scriptures for the proof of the 12th, 13th, and 14th chapters of the Confession of Faith.

Ordered—That Mr. Beane be excused from coming up.

Remaining proofs for ch. vii. agreed to.

The Assembly proceeded in the debate of the Scriptures for the proof of the remaining part of the 7th chapter, 'of God's Covenant with Man;' and upon debate they were assented to, as they are entered in the margin of the Confession of Faith.

The answer to the House of Lords concerning Mr.

Launce was read and assented to. It is as followeth[1] . . . Dr. Smith and Mr. Whitakers were ordered to carry it up. Sess. 786. Feb. 5, 1646.

Another certificate was read and assented to concerning Mr. Carpenter; to be sent to Mr. Jennings, the patron.

Ordered—Mr. Shaw be respited for a fortnight.

Sess. 787.—*February* 8, 1646.—*Monday morning.*

Resolved upon the Q., Mr. Allen shall have his certificate. *Ordered*—Mr. Chudsley be approved upon his former examination. *Ordered*—Mr. Howes[2] be respited for ten days.

The Assembly debated the Scriptures for the proof of the 8th chapter, 'of Christ the Mediator;' and upon debate it was assented to, as it is entered in the margin of the Confession of Faith. Proofs for ch. viii. agreed to.

Ordered—Mr. Christopher Wright be approved upon his former examination.

Sess. 788.—*February* 9, 1646.—*Tuesday morning.*

Ordered—That Mr. Floyd be respited. *Resolved* upon the Q., Mr. Samford[3] be approved upon his former examination.

Report was made of the distribution of money, and it was assented to.

Ordered—That Mrs. Ny and Mrs. Hall, widows of two members of this Assembly, 'deceased,' shall be considered in the next distribution.

Resolved upon the Q., The Scribes do weekly give an account of the names of the members of the Assembly, their presence and absence.

The Assembly debated the Scriptures for the proof of the 9th chapter, 'of Free Will;' and of the 10th chapter, 'of Effectual Calling;' and upon debate it was assented to, as it is entered in the margin of the Confession of Faith. Proofs for ch. ix. and x. agreed to.

[1] Lords' Journals, vol. ix. p. 15. 'After all due means to inform themselves concerning him, they cannot in conscience give him their approbation as fit to be minister in the said place.'

[2] Or Hawes.

[3] In Fascicle III., Sanford.

Sess. 789. Feb. 10, 1646.

Sess. 789.—*February* 10, 1646.—*Wednesday morning.*

Ordered—That Mr. Burney be respited till he bring a better testimonial.

Proofs for part of ch. xi. agreed to.

The Assembly debated the Scriptures for the proof of the two first paragraphs of the 11th chapter, 'of Justification;' and upon debate it was assented to, as it is entered in the margin of the Confession.

The Assembly had some debate of the Report concerning Mr. Simpson; and after some debate it was

Ordered—To proceed in the debate on Tuesday next.

Ordered—That Mr. Reimes be approved upon his former examination. *Ordered*—That Mr. Hall be respited till he bring a better testimonial.

Sess. 790.—*February* 11, 1646.—*Thursday morning.*

Ordered—That the inhabitants of Thaxstead have a fortnight's time to produce their exceptions against Mr. Hall.

Ordered—That the Chairman of the Committee for [the] examination of ministers do not henceforward examine any ministers till the Scribe deliver unto him the names of those ministers that are to be examined, and the place they are designed to.

Ordered—That Mr. Bond be approved without coming up to be examined.

Ordered—That it be certified to the Commissioners of the Great Seal that the Assembly is not satisfied concerning the fitness of Mr. Lloyd for that place that he is designed unto.

Resolved upon the Q., That Mr. Clopton have his certificate upon his former examination.

Proofs for ch. xi. and xii. agreed to.

The Assembly proceeded in the debate of Scriptures for the proof of the remaining part of the 11th chapter, and the 12th chapter of the Confession of Faith concerning 'Adoption.' Upon debate they were assented unto, as they are entered in the margin of the Confession of Faith.

Sess. 791.—*February* 12, 1646.—*Friday morning.*

Dr. Temple and Mr. Ash were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Bound and Mr. French be approved upon their ordination. Sess. 791. Feb. 12, 1646.

The Assembly debated the Scriptures for the proof of the 13th chapter, 'of Sanctification;' and of the 14th chapter, 'of Saving Faith;' and of the 15th chapter, 'of Repentance unto Life.'

Ordered—That Mr. Fisher be approved upon his former examination.

Sess. 792.—*February* 15, 1646.—*Monday morning.*

Resolved upon the Q., That Mr. [Newall][1] be examined upon his testimonial. *Ordered*—That Mr. Thomas Spendlow be approved upon his ordination.

The Assembly debated some informations brought in against Mr. Warren; and after some debate it was

Ordered—That Mr. Warren's business be respited till Thursday next.

Ordered—That there be a Committee to prepare something to be presented to the House of Lords to prevent the coming in of scandalous ministers by institution and induction; and that there may be a Registry to which men may resort to find who is instituted and inducted. *Ordered*—That Dr. Burges, Mr. Cawdry, Mr. Strong, Mr. Ley, Dr. Stanton, and Dr. Gouge, or any three of them, be that Committee; and they are to meet this afternoon. Committee to prevent coming in of scandalous ministers.

The Assembly debated the Scriptures for the proof of the 16th chapter, 'of Good Works;' and upon debate they were assented to, as they are entered in the margin of the Confession. Proofs for ch. xvi. agreed to.

Sess. 793.—*February* 16, 1646.—*Tuesday morning.*

Ordered—That Mr. Walwin be approved without coming up to be examined. *Ordered*—That Mr. Thomas Watts be respited till Monday.

Ordered—That Mr. Bosse bring the reasons of his remove. *Resolved* upon the Q., That his examination be respited for three weeks, that the Assembly may be better satisfied concerning the reasons of his remove.

[1] A blank is left in MS. here, but in Fascicle III. Newell or Newall is the name given.

Sess. 793. Feb. 16, 1646.

Dr. Burges made report of a Petition to be sent to the Right Hon^ble House of Peers about a Registry, and the trial of the fitness of ministers to be admitted to institutions by some fit persons appointed thereunto. It was debated, and upon debate it was recommitted.

Petition to House of Peers recommitted.

Upon Mr. Simpson's desire, by reason of his necessary absence, it was

Ordered—That Mr. Simpson's business be respited till Thursday come sevennight.

Sess. 794.—*February* 17, 1646.—*Wednesday morning.*

Resolved upon the Q., Mr. Garthwaite be excused from coming up.

Some complaints being brought against Mr. Fetherstone, who lately had the approbation of the Assembly, it was

Ordered—That this information against Mr. Fetherstone be returned to the Committee of Plundered Ministers.

New Commissioner from Scotland.

An Order was brought into the Assembly from the Lords and Commons for admitting Mr. Winrham, a Commissioner from the Church of Scotland, to sit in the Assembly. It was read and is as followeth[1] . . . He was brought into the Assembly by some[2] members appointed thereunto, and the Prolocutor, by order of the Assembly, did congratulate his admission into the Assembly.

The Assembly debated the proofs of Scripture for the 17th chapter, 'of Perseverance of the Saints;' and the two first paragraphs of the 18th chapter, 'of Assurance of Grace and Salvation;' and upon debate they were assented to, as entered in the margin of the Confession of Faith.

[1] The following Order was passed by the House of Lords on 10th February: '*Ordered*—That this House appoints Mr. George Winraham to be admitted of this Assembly as the other Commissioners from Scotland were; and that the concurrence of the House of Commons be desired herein.' Their concurrence was given on February 14. Winraham's commission is inserted at length in the Journals of the House of Lords, vol. viii. pp. 716, 719. It is from the Commissioners of the General Assembly, and authorizes him, 'in absence of the said Lord Balmerino, and of any other formerly designed and appointed in his Lordship's place, or in the absence of the said Lord Warriston, to join with the remanent Commissioners at London in prosecuting the treaty of uniformity with the Honourable Houses of the Parliament of England, and the Reverend Assembly of Divines there, or with Committees from them.'

[2] In Fascicle III., 'the commissioners and two members of the Assembly.'

Ordered—That Mr. Clarke be approved upon his former ordination. Sess. 794. Feb. 17, 1646.

Sess. 795.—*February* 18, 1646.—*Thursday morning.*

Ordered—That the Committee for [the] examination of Ministers do speak with Mr. Fetherstone to hear him before return be made to the Committee for Plundered Ministers.

The Assembly debated the business of Mr. Warren; and upon debate it was

Resolved upon the Q., Mr. Warren shall not have the approbation of this Assembly. *Ordered*—That this shall be certified to the Committee of Worcester.

Report was made by Mr. Wilson of the Scriptures for the proof of the 21st and 22d chapters of the Confession of Faith.

Resolved upon the Q., Mr. Howes be admitted to his examination.

The Assembly proceeded in debate of the Scriptures for the proof of the remaining part of the 18th chapter, concerning 'Assurance of Grace and Salvation;' and upon debate it was assented to, as it is entered in the margin of the Confession of Faith. Proofs for remainder of ch. xviii. agreed to.

Sess. 796.—*February* 19, 1646.—*Friday morning.*

Mr. Mew, Mr. Carter of Dinton, appointed to pray, the week following, with the Lords and Commons.

Ordered—Mr. Edmund Thorpe be approved upon his former examination. *Ordered*—Mr. Ainsworth be approved upon his former examination.

The Assembly debated the Scriptures for the proof of the four first paragraphs of the 19th chapter, 'of the Law of God;' and upon debate they were assented to, as they are entered in the margin of the Confession of Faith. Proofs for part of ch. xix. agreed to.

Report was made by Dr. Burges of the Petition recommitted to be sent to the Lords. It was read and debated, and upon debate assented to.

Resolved upon the Q., That this shall be transcribed and sent to the House of Lords. Mr. Carter, jun., entered his

Sess. 796. Feb. 19, 1646.

dissent. Mr. Hodges entered his dissent to all except the third paragraph. The Petition is as followeth[1] . . .

Ordered—That Mr. Burney be not admitted to examination.

Sess. 797.—*February* 22, 1646.—*Monday morning.*

Resolved upon the Q., Mr. Watts be respited till Mr. Guibon comes.

Proofs for rest of ch. xix. agreed to.

The Assembly debated the Scriptures for the proof of the remaining part of the 19th chapt[er] of the Confession of Faith, 'of the Law of God;' and upon debate it was assented to, as is entered in the margin of the Confession of Faith.

Sess. 798.—*February* 25, 1646.—*Thursday morning.*

Ordered—Mr. Francis Merricke be respited till this day sevennight. *Resolved* upon the Q., Mr. Wood shall have no approbation till he come up to be examined. *Resolved* upon the Q., Mr. Sellinger[2] shall be examined.

Ordered—Mr. Simpson's business be debated on Tuesday next peremptorily.

Proofs for §§ 1, 2, 3 of ch. xx. agreed to.

The Assembly debated the Scriptures for the proof of the three first paragraphs of the 20th chapter, 'of Christian Liberty and Liberty of Conscience;' and upon debate it was assented to, as it is entered in the margin of the Confession of Faith.

Ordered—Mr. Burt be examined.

Sess. 799.—*February* 26, 1646.—*Friday morning.*

Mr. Spurstow and Mr. Hodges were appointed to pray with the Lords and Commons for the week following.

Ordered—Mr. Lawry be examined. *Ordered*—Mr. David Floyd be examined. *Ordered*—Mr. Thomas Brewer be examined.

Ordered—Mr. Freeman be approved upon his former examination. *Ordered*—Mr. Gilbert Seabrooke be approved upon his former examination. *Ordered*—Mr. John Newham be approved upon his former examination.

[1] Journals of House of Lords, vol. ix. p. 31. [2] Or, as in Sess. 810, Jellinger.

Resolved upon the Q., There shall be a Committee to consider of a way concerning the examination of ministers to be settled and approved in Wales. *Ordered*—Mr. Salway, Mr. Greene, Mr. Gower, Mr. Lightfoot, Mr. Spurstow, Dr. Temple, Mr. Mew, Mr. Ley, Mr. Case, to be this Committee; [and] the care of the meeting of this Committee be referred to Dr. Temple. Sess. 799. Feb. 26 1646. — Committee to consider of way of examination of ministers for Wales.

The Assembly proceeded in the debate of the Scriptures for the proof of the 4th paragraph of the 20th chapter, 'of Christian Liberty and Liberty of Conscience;' and upon debate they were assented to, as they are entered into the margin of the Confession of Faith. Proofs for part of § 4 of ch. xx. agreed to.

Report was made concerning Mr. Fetherstone.

Ordered—That Mr. Richard Williams be approved upon his former examination. *Ordered*—That Mr. Ward be approved upon his former examination.

Sess. 800.—*March* 1, 1646.—*Monday morning.*

Ordered—That Mr. Cappage be examined.

Ordered—Mr. Hinton be approved upon his former examination. *Ordered*—Mr. Gaiton be approved.

Resolved upon the Q., Mr. Fetherstone's approbation shall not be recalled. *Ordered*—Mr. Samuel Jones be approved. *Ordered*—That Mr. William Davis be respited till Mr. Wilson come.

Resolved upon the Q., Mr. James shall have his certificate.

Ordered—Mr. Francis Merricke do bring a better testimonial of his conversation from some ministers or others known to the Assembly, and the reasons of his remove.

Sess. 801.—*March* 2, 1646.—*Tuesday morning.*

Resolved upon the Q., Mr. Congham[1] be respited for three weeks, and do bring a better testimonial of ministers, and a certificate of his taking the Covenant, and his orders.

Ordered—Mr. Browne be approved upon his former approbation.

Ordered—Mr. Simpson's business be respited till he be so well as to come to the Assembly, and then a day to be

[1] Or Longham.

Sess. 801. March 2, 1646. set by the Assembly for the hearing of it. *Resolved* upon the Q., There shall not[1] be Committee appointed to give reasons to the Committee of Plundered Ministers of the delay of Mr. Simpson's business in this Assembly.

The Assembly proceeded in the debate of the Scriptures for the proof of part of the 4th paragraph of the 20th chapter of the Confession of Faith.

Sess. 802.—*March* 3, 1646.—*Wednesday morning.*

Ordered—That Mr. Herbert Hackwell be examined.

Ordered—Mr. Robert Stansby be approved without coming up to be examined.

Resolved upon the Q., Mr. Nesbitt be admitted to examination upon those certificates now brought in.

Mr. Tabor brought a copy of an order from the Committee for Plundered Ministers to the Assembly for the examination of the said Mr. Tabor, signed by the Registrar's[2] hand of the 7th Classis. Upon some debate about it, it was

Resolved upon the Q.,[3] That 'no question shall be put concerning this business.'

An order was brought from the Committee for Plundered Ministers for Mr. Carre and Mr. Worley for Chigwall. After some debate of it, it was

Ordered—Mr. Worley have a week's time to bring in a testimonial of his conversation.

Resolved upon the Q., Mr. Carre shall be admitted to examination upon the certificate brought in.

Ordered—That there be a Committee to consider what the Assembly shall do with those ministers that are sent for approbation of the Assembly, and come out of enemies' quarters. *Ordered*—That Mr. Palmer, Mr. Raynor, Mr. Sedgwicke, Mr. Wilson, Mr. Byfield, Dr. Temple, Mr. Scudder, Mr. Seaman, Mr. Case, Mr. Calamy, Mr. Valentine, or any five of them, to meet to-morrow in the afternoon. The care of this is referred to Mr. Raynor.

[1] In Fascicle III. the entry is—'*R.* $\frac{18}{15}$ *neg.*' [2] In MS. Register's.

[3] In Fascicle III. the entry is—'*R.* $\frac{16}{16}$ cast *neg.* by the Prolocutor.'

Ordered—That Mr. Walway[1] be approved upon his former ordination. Sess. 802. March 3, 1646.

Report was made of the Scriptures for the proof of the 23d, 24th, 25th, 26th chapters of the Confession of Faith.

The Assembly proceeded in debate of the Scriptures for the proof of the 4th paragraph of the 20th chapter of the Confession of Faith. Debate of proofs of § 4, ch. xx.

Sess. 803.—*March* 4, 1646.—*Thursday morning.*

Resolved upon the Q., Mr. Tabor be approved upon his ordination.

Resolved upon the Q., Mr. Garthwaite shall be approved without coming up to be examined.

Resolved upon the Q., Mr. Lea shall have a certificate without coming up to be examined.

Resolved upon the Q., That Mr. Daniel Evans shall have the certificate of this Assembly upon the knowledge that they have of him.

Ordered—That Mr. Whitsey be approved upon his ordination.

An order was published for Mr. Dicks for Tiverton. Upon debate of it, by reason of the desire of his parishioners in Bride's, London, it was

Resolved upon the Q., There shall be a Committee to consider of Mr. Dickes his business. *Ordered*—That Dr. Gouge, Mr. Seaman, Mr. Wilson, Mr. Ash, Mr. Bond, Mr. Hicks, Mr. Strickland, Mr. Hardwicke, Dr. Temple, and Mr. Vines shall be a Committee to consider of this business. They are to meet on Monday in the afternoon. The care of this business is referred to Dr. Gouge.

Ordered—Mr. Paine be respited for a better testimonial. *Ordered*—Mr. Meredith be examined. *Ordered*—Mr. Merricke's business be respited till Monday. *Ordered*—Mr. Gone[2] and Mr. Bacon's order be respited till to-morrow sevennight.

The Assembly proceeded in the debate of the Scriptures for the proof of the 4th paragraph of the 20th chapter of the Confession of Faith.

[1] Or Walley.

[2] Or Gore or Gove.

Sess. 804. March 5, 1646.

Sess. 804.—*March* 5, 1646.—*Friday morning.*

Mr. Perne and Mr. Price were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Bond be excused from his attendance for a time, upon the desire of the gentlemen of the county for his assistance in the county of Devon, for the settling of the Government.

Examinees to be asked if they have taken the Covenant.

Resolved upon the Q., That the Chairman of the Committee for examination of Ministers shall examine those that come before them whether they have taken the Covenant, and make report of it to this Assembly.

Report was made of the Scriptures for the proof of the 29th, 30th, 31st, 32d, 33d chapters of the Confession of Faith.

Thanks given to Committee on Scripture proofs.

Ordered—That thanks be returned to the Committee for the Scriptures, for their great pains and diligence in that business; which was accordingly done by the Prolocutor.

Committee to revise the proofs.

Ordered—That Mr. Burges, Dr. Smith, Mr. Calamy, Mr. Palmer, Mr. Seaman, Mr. Strickland, Mr. Spurstow, Mr. Case, Mr. Scudder, and Dr. Hoyle, or any three of them, shall be a Committee to join with the Committee for the Scriptures, to review the Scriptures. They are to meet on Thursday next in the afternoon. The care of this Committee is referred to Mr. Scudder.

Ordered—That Mr John Leare be respited till Monday.

Ordered—That Mr. Drayton be approved upon his former examination.

Further debate of proofs of § 4.

The Assembly proceeded in the debate of the 4th paragraph of the 20th chapter of the Confession of Faith.

Sess. 805.—*March* 11, 1646.—*Thursday morning.*

Ordered—That Mr. Hill be examined.

Ordered—Mr. John Twisse be approved upon his ordination. *Ordered*—Mr. John Masy be approved upon his former examination.

Resolved upon the Q., Mr. William Watts be admitted to examination. *Resolved* upon the Q., Mr. Merricke be examined.

Ordered—That Mr. Henry Goodyere be approved upon

his former approbation. *Ordered*—Mr. William Davis be examined. *Ordered*—That Mr. Leere do bring a better testimonial. Sess. 805. March 11, 1646.

The Assembly proceeded in the debate of the Scriptures for the proof of the 4th paragraph of the 20th chapter of the Confession of Faith. Debate resumed.

Sess. 806.—*March* 12, 1646.—*Friday morning.*

Mr. Wilkinson, jun., and Mr. Hodges were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Richard Saunders be approved upon his ordination.

Ordered—Mr. John Hill be examined. *Ordered*—Mr. Samuel Hall be respited for a week. *Ordered*—That Mr. Gone be examined in the afternoon.

Ordered—That the Committee for Mr. Dickes do meet this afternoon. *Ordered*—Mr. Paine be approved upon his former examination.

Resolved upon the Q., That the names shall be called.[1]

Resolved upon the Q., Mr. Halifax shall be examined.

The Assembly proceeded in the debate of the Scriptures for the proof of the 4th paragraph of the 20th chapter of the Confession of Faith; and the Scriptures were assented to as in the margin of the Confession. Mr. Carter enters his dissent to the proofs about the Civil Magistrate. Proofs of ch. xx. § 4 agreed to. Carter's dissent.

Sess. 807.—*March* 15, 1646.—*Monday morning.*

Upon some debate about Mr. Bacon, a testimonial being produced for him, it was

Resolved upon the Q., The testimonial for Mr. Bacon is not satisfactory.

Ordered—That the whole business concerning Mr. Bacon be referred to a special Committee to speak with him, as they shall see cause, and to consider of his testimonial. Committee on Bacon's business.

Ordered—That Mr. Seaman, Mr. Ley, Dr. Gouge, Dr. Smith, Mr. Gower, Mr. Scudder, Mr. Palmer, Mr. Calamy,

[1] In accordance with the Resolution adopted in Sess. 721. In Fascicle III. this is inserted after the memorandum of the debate of the Scripture proofs.

Sess. 807. March 15, 1646. Mr. Burges, Mr. Byfield, Mr. Walker, Dr. Temple, Mr. Prophet, Dr. Hoyle, Mr. Sedgwicke, and Mr. Young shall be this Committee, or any five of them. They are to meet on Wednesday at 2 of the clock in the afternoon. The care of it is referred to Mr. Ley.

Ordered—That the Committee for Mr. Dickes do meet this afternoon at 2 of the clock, and that Mr. Gibson, Mr. Thorrowgood, Mr. Wilkinson, jun., be added to this Committee.

Ordered—That Mr. Bolch and Mr. Simner be examined.

Sess. 808.—*March* 16, 1646.—*Tuesday morning.*

An order was brought from the House of Peers for examining of Ministers that offer themselves upon presentations. It was as followeth.[1] . . .

Resolved upon the Q., Mr. Waite[2] shall have an approbation without coming up to be examined.

Ordered—That Mr. Dickes be respited till Tuesday.

An order was brought from a Committee of the House of Lords concerning Mr. Launce. It is as followeth[3] . . . *Ordered*—That the Committee for Mr. Launce do meet this afternoon, and prepare something to report to the Assembly to-morrow morning, to be presented to the Committee of the House of Peers according to their order.

Ordered—Mr. Archibald Simner be approved upon his former examination.

Ordered—That Mr. Mapleden be approved upon his former examination.

Resolved upon the Q., Mr. Allen shall be examined.

Order about Luther's last discourses. An order was brought from the House of Peers about a translation of Dr. Martin Luther's Last Discourses. It is as followeth[4] . . . *Ordered*—That Mr. Dury, Mr. Hodges, Dr. Temple, Mr. Palmer, Dr. Smith, Mr. Delmy, Mr. De la March, Mr. De la Place, shall [be] a Committee to consider of this order. They are to meet on Thursday at 2 of the clock. The care of this business is referred to Mr. Palmer.

Report was made concerning the business of Mr. Dickes

[1] Not discovered in Journals of House of Lords.
[2] Or Waile.
[3] Journals of House of Lords, vol. ix. p. 75.
[4] Ibidem.

his remove, and debated and assented to as followeth. . . . *Ordered*—That the Committee do draw up an answer to the Committee of Plundered Ministers in answer to their order concerning Mr. Dickes. Sess. 808. March 16, 1646

Sess. 809.—*March* 17, 1646.—*Wednesday morning.*

Upon a debate about an order concerning Mr. Reading and Mr. Vintnor, both recommended to one place, it was

Resolved upon the Q., Mr. Reading shall not be admitted to examination for Weston. *Ordered*—That Mr. Vintnor be admitted to examination.

Ordered—Mr. Cresswell Wheatley be approved upon a presentation.

Resolved upon the Q., Mr. Allen shall be admitted to examination. *Ordered*—That Mr. Shaw do bring a better testimonial. *Ordered*—That Mr. Burney be certified as unfit.

Report was made of the answer to the Committee concerning Mr Dix.[1]

Report was made by Mr. Whitakers concerning the business of Mr. Launce. It was debated and resolved, and is as followeth . . .

Sess. 810.—*March* 18, 1646.—*Thursday morning.*

Ordered—That Mr. Thomas Jesop be certified to the Committee for Plundered Ministers to have passed the approbation of the Assembly formerly, but by reason of the long distance of time and some informations concerning him, it is desired that he may be examined again.

Ordered—That Mr. Jellinger be examined again.

Resolved upon the Q., Mr. Thomas Bowes be examined.

Resolved upon the Q., That the examination of Mr. Vintnor shall stand as sufficient. *Resolved* upon the Q., Mr. Ventnor shall have his certificate upon this examination. *Ordered*—That the Committee do draw up reasons why they do not examine Mr. Reading to be sent with this certificate.

[1] *i.e.* Dickes.

Sess. 810. March 18, 1646.

Mr. Worley[1] having, according to the order of the Assembly, produced a better testimonial, it was

Resolved upon the Q., Mr. Worley shall be admitted to examination.

Resolved upon the Q., Mr. Allen shall have his certificate now. *Resolved* upon the Q., Mr. Shaw shall not be admitted to examination for Appleby. *Resolved* upon the Q., Mr. Jonadab Birch shall not be admitted to examination upon these testimonials for Esington in Yorkshire.

Sess. 811.—*March* 19, 1646.—*Friday morning.*

Mr. Newcomen and Mr. Good were appointed to pray with the Lords and Commons the week following.

Ordered—That the Committee for Plundered Ministers be certified concerning Mr. Jesop that he was duly examined, and the Assembly is fully satisfied concerning his sufficiency.

Report was made of the answer to the Committee about Mr. Vintner and Mr. Reading; and it was debated and agreed to, and is as followeth . . . *Ordered*—Dr. Smith and Mr. Ley do carry it up.

Resolved upon the Q., There shall be a Committee of seven to consider of a way of expediting the examination of ministers. *Ordered*—Mr. Newcomen, Dr. Burges, Dr. Smith, Mr. Ny, Mr. Raynor, Mr. Seaman, and Mr. Valentine shall be this Committee; and the care of it is referred to Mr. Seaman. They are to meet on Monday afternoon, and make report on Wednesday.

Report was made about Mr. Bacon and Mr. Gone. *Resolved* upon the Q., Mr. Bacon is not fit to officiate the cure of[2] Andrew's Wardrobe. *Resolved* upon the Q., It shall be added, 'nor for any other ministerial employment in regard of his erroneous and dangerous opinions.'

Sess. 812.—*March* 22, 1646.—*Monday morning.*

Ordered—Mr. Batchelor be respited till Monday next. *Ordered*—Mr. Robert Congham be examined.

Mr. Tate moved the Assembly by order of the Com-

[1] Or Morley, as in Lords' Journals, vol. ix. p. 232. [2] Or 'at.'

mittee of the House of Commons for the examination of those that preach without ordination, that they would appoint some members of the Assembly to confer with one Mr. Tiffin according to his own desire to that Committee. Sess. 812. March 22, 1646.

Ordered—That Mr. Hall do bring a better testimonial of his good conversation from ministers known unto the Assembly.

Ordered—Mr. Palmer, Mr. Young, be added to the Committee for the consideration of the Examination of Ministers.

Ordered—Mr. Boyer be approved upon his former ordination. *Ordered*—Mr. Luke Saunders be approved upon his former ordination.

Ordered—Mr. Chase be respited because 'sequestered,' and the Assembly not satisfied concerning his testimonial.

Ordered—That Mr. Seaman and Mr. Burges do speak with Mr. Kiffin[1] according to his desire to speak with some members of the Assembly.

Sess. 813.—*March* 23, 1646.—*Tuesday morning.*

Resolved upon the Q., Mr. Congham be returned as insufficient. *Resolved* upon the Q., Mr. Merricke be returned as insufficient.

Upon a debate about Mr. Dicke,[2] against whom some exceptions are brought in by the inhabitants of Croydon, it was

Ordered—That Mr. Raynor, Dr. Smith, Mr. Byfield, Dr. Temple, Dr. Stanton, Mr. Thorrowgood, Mr. Good, Mr. Johnson, shall be a Committee to consider of this business; and the care of this business is referred to Mr. Byfield.

Ordered—Mr.[3] bring a better testimonial of his conversation for a longer time.

Resolved upon the Q., That Mr. Wood shall not be examined here.

Ordered—That in case Mr. Worley do not come in by

[1] K or R in this place, though T before.
[2] Or Picke.
[3] Blank in MS. Perhaps Dickes, or, as in Fascicle III., Daux.

Sess. 813. March 23, 1646. Friday next to be examined, then Mr. Carre shall have his testimonial.

Ordered—Mr. Deacon be approved upon his former examination. *Ordered*—Mr. William Swain be examined.

Ordered—That Mr. Seaman make report to-morrow morning the first thing.

Sess. 814.—*March* 24, 1646.—*Wednesday morning.*

Mr. Seaman made report of the way for expediting of the Examination of Ministers. It was read, debated, and assented to, and is as followeth . . .

Ordered—Mr. Swain be approved. *Resolved* upon the Q., Mr. Benjamin Bell be excused from coming up to be examined.

Ordered—Mr. Isham[1] (?), Mr. Hall, Mr. Harwood, be respited till the afternoon.

Ministerial suitableness. Upon a motion to consider of the business of Mr. Hall presently, because there was no expectation of an Assembly in the afternoon, it was *Resolved* upon the Q., To go on upon Mr. Hall's business; and upon debate of it, it was *Resolved* upon the Q., Mr. Hall shall not be examined. *Resolved* upon the Q., This answer shall be returned, that this Assembly is not satisfied concerning his fitness for Thaxstead in Essex. *Resolved* upon the Q., There shall be no addition concerning his fitness or unfitness for any other place.

Sess. 815.—*March* 25, 1647.—*Thursday morning.*

A testimonial was brought for Mr. Chase, and respited. *Ordered*—Mr. Cheshire be respited till afternoon on Monday. *Ordered*—Mr. Watnough be excused from coming up to be examined.

Sess. 816.—*March* 26, 1647.—*Friday morning.*

Mr. Hardwicke and Mr. Young were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Lawry be approved upon his former examination. *Ordered*—Mr. Stephen Mun be approved upon his former ordination. *Ordered*—Mr. James Orton be approved upon his former ordination.

[1] So also in Lords' Journals, vol. ix. p. 122.

Sess. 816. March 26, 1647.

Ordered—Mr. John Orton be respited till Mr. Burges do speak with Mr. Roberts, and make report on Monday morning. *Ordered*—Thomas Gilbert be examined.

Gillespie refers to warfare in Scotland, and asks prayers of the Assembly.

Mr. Gillespie informed the Assembly that the fire in their kingdom is not yet quenched; their army is now gone forth, and they desire the prayers of the Assembly for their army, both publicly and privately.

Ordered—Mr. John Taylor be examined. *Ordered*—Mr. Richard Farrer be examined. *Ordered*—Mr. George Smith be examined if he bring a testimonial.

Sess. 817.—*March* 29, 1647.—*Monday morning.*

Mr. Burges informed the Assembly concerning Mr. Orton that he is a great malignant. *Ordered*—That Mr. John Orton be certified as one of whose fitness for that sequestration the Assembly is not satisfied.

Ordered—That Mr. Byfield, one of the Scribes, have leave from this Assembly to go into the country upon his necessary occasions for eight or ten days.[1]

Resolved upon the Q., Mr. Isham (?) shall be examined.

Upon debate of the return to the Committee concerning Mr. Dix, it was *Resolved* upon the Q., This answer shall be returned to the Committee of Plundered Ministers. It is as followeth . . .

Upon debate about Mr. Collyer, it was *Resolved* upon the Q., Mr. Collyer shall not be returned as fit for Blockley.

Upon debate about Mr. Chase, it was *Resolved* upon the Q., Mr. Chase shall not be admitted to examination.

[1] Accordingly, from 2d to 9th April, the penmanship and phraseology of the minutes, as given in the primary or original scroll, contained in the 3d fascicle of vol. iii. of the MS. in Dr. Williams' library, are markedly different from what they are under the preceding and subsequent dates; while again in the revised scroll, of which the present is a copy, some of the phraseology of these entries is altered, so as seemingly to make it more nearly conformable to what preceded and followed, and the penmanship throughout is obviously by the same hand. All these circumstances seem to confirm the prevalent belief, that certainly the whole of the 2d fascicle, and all but the whole of the others, are the work of Adoniram Byfield, the chief Scribe of the Assembly.—S.

Sess. 818. April 1, 1647.

Sess. 818.—*April* 1, 1647.—*Thursday morning.*

Mr. Samuel Bolton admitted a member of Assembly.

An order was brought into the Assembly from the Lords and Commons for the admitting of Mr. Bolton into the Assembly as a member thereof. It was read, and is as followeth.[1] . . . Mr. Bolton came into the Assembly, and took the protestation; and Mr. Johnson and Mr. Bolton took the Covenant.

Ordered—Mr. Woodward be examined. *Ordered*—Mr. Isham be approved.

Ordered—That Mr. Davis his business be respited to be considered in the Assembly on Monday afternoon. *Ordered*—Mr. Hall's business be referred till Monday next in the afternoon. *Ordered*—Mr. Death be respited till Monday next afternoon.

Ordered—Mr. Baker be approved upon his former ordination.

Ordered—Mr. Welding[2] be respited till Monday next. *Ordered*—Mr. Foyson be examined. *Ordered*—Mr. Palmer's business be respited till Monday next.

An order was brought for to return Mr. Harwood his testimonial to the Committee for Plundered Ministers. *Ordered*—That Mr. Harwood's business be respited till Monday next.

Sess. 819.—*April* 2, 1647.—*Friday morning.*

Ordered—Mr. Samuel Smith be respited. *Ordered*—Mr. Jonathan Boole be approved upon his ordination by the first classis.

Report concerning Mr. Dickes.

Mr. Richard Byfield made report from the Committee about Mr. Dicke,[3] that there were diverse things charged upon him, and he appointed a time to clear himself, but did not appear; whereupon it was *Resolved*—That a return be made that the Assembly is not satisfied concerning Mr. Dicke, and it be signified that he appeared not to answer exceptions against him upon notice given, and that a particular Committee was appointed for it.

[1] Journals of House of Lords, vol. viii. p. 719; and Journals of House of Commons, vol. v. p. 121.

[2] Or Wilding.

[3] Or Picke.

Mr. Bridge and Mr. Valentine were appointed to pray with the Lords and Commons the week following.[1] Sess. 819. April 2, 1647.

Sess. 820.—*April* 5, 1647.—*Monday morning.*

Ordered—That Mr. Ward's business be respited, because his order is out of date.

The Confession was finished.[2]

Upon a motion by Mr. Seaman that something be annexed by way of caution to show how the proofs are to be applied, it was

Resolved upon the Q.,[3] There shall be no further debate about cautions to be added about the proofs of Scripture. *Resolved* upon the Q., That the Review of the Confession of Faith be considered of by the three Committees of the Assembly. *Ordered*—That the Committees appointed for the Review of the Confession make report to-morrow morning what they have done about it.

Afternoon.

Resolved upon the Q., To return a negative about Mr. Hall.

Ordered—That Mr. Randolph Davies be examined. *Ordered*—That Mr. Death do bring a better testimonial. *Ordered*—That Mr. Samuel Smith be approved upon his ordination by the first classis of London.

Resolved—That Mr. Thomas Palmer be examined. *Resolved*—That Mr. Wm. Wilding be examined. *Resolved*, etc.—That Mr. Simon Linch be examined. *Resolved*, etc. —Mr. Thomas Cheshire do bring a better testimonial.

Sess. 821.—*April* 6, 1647.—*Tuesday morning.*

Upon a report by Mr. Palmer from the Committee of Review for the business of Ministers, it was *Ordered*—That Mr. Collier be approved upon former examination. *Ordered*

[1] In Fascicle III. there is the following additional entry in this Session: 'Proofs voted for chap. 30 and 31 of Confession.'

[2] Between this and the previous entry a blank space is left in the MS. In Fascicle III. the entry is: 'Proofs voted for chap. 32, 33, and the Confession finished.'

[3] '*R.* $\frac{12}{18}$. No further debate,' etc. Fascicle III.

Sess. 821. April 6, 1647.

—Mr. Broome[1] be approved upon his former examination.

Upon a letter from Mr. Proud and Mr. Bradley, who were desired to confer with Mr. Wood, and to certify the Assembly, it was

Ordered—That Mr. Wood be approved without coming up to be examined.

Mr. Scudder made report of the Review of the proofs of the Confession of Faith for the seven first chapters and part of the 8th; and upon debate of it, it was assented to as the proofs are entered in the margin of the Confession of Faith.

Ordered—That the rest of the 8th chapter, and chapt[ers] 9th to the 17th be referred to the First Committee to review; and from chapter 8th to the 25th to the Second Committee, and from chapter 26th to the end of the Confession to the Third Committee.[2]

Sess. 822.—*April* 7, 1647.—*Wednesday morning.*

Ordered—That a return be made to the Committee for Plundered Ministers that the Assembly is not satisfied with, nor do approve of Mr. Burney as sufficient.

Ordered—That Mr Brian be approved upon his ordination by the 7th classis of London. *Ordered*—That Mr. Hewet be examined; and Henry Cooke approved, without coming up.

Upon Mr. Ley's report that it was not clear that Mr. Wetherhead had taken the Covenant, it was

Ordered—That he be respited till he bring a testimonial of his taking the Covenant.[3]

Mr. Palmer made report from the First Committee of

[1] Or Brome, for Brougham.

[2] In the rough scroll contained in Fascicle III. the minute of this Session, which is written by another than the ordinary scribe, is worded somewhat differently from the extended minute given above, and in this extended minute there are one or two things omitted as being seemingly not deserving of a place in the more permanent record. The following are the additional entries:—'Mr. Ley publ. certif. for Tho. Palmer; Randolph Davies; Presentation of Ambrose Wethered. *Ordered*—That he be examined. Present. of Edw. Brome; approved upon former examination.'—S.

[3] In Fascicle III. the entry is: 'Mr. Ley reported that upon examination of Ambrose Wethereld, he seemed to hold bishops distinct from presbyters

the review of the Scriptures of the residue of the 8th chapter, and it was debated and assented to, as it is entered in the margin. Sess. 822, April. 7, 1647.

Mr. Young reported from the 2d[1] Committee the Scriptures reviewed for the 18th chapter. It was debated and assented to as it is entered in the margin.

Mr. Prophet reported from the 3d Committee the review of the 26th chapter, which was debated and voted as it is entered in the margin of the Confession of Faith.

Sess. 823.—*April* 8, 1647.—*Thursday morning.*

Ordered—Mr. Samuel Glover be approved upon his ordination by the 7th classis of London. *Resolved* upon the Q., Mr. John Leer be examined. Upon testimony that Mr. Wetherhead had taken the Covenant, it was

Resolved upon the Q., That Mr. Wetherhed be examined.

Dr. Gouge reported from the First Committee a review of chap[ters] 9, 10, 11, 12, 13, 14, 15, 16, 17, which were debated and voted as they are entered in the margin of the Confession of Faith.

Sess. 824.—*April* 9, 1647.—*Friday morning.*

Dr. Hoyle and Mr. Case were appointed to pray with the Lords and Commons the week following.

Report was made from the Second and Third Committees of the Review, and they were debated and voted as they are entered in the margin of the Confession of Faith.

Ordered—That the Committee for the Catechism make report on Monday morning of what they have done.

Ordered—Mr. David James be approved upon his former ordination if he bring a copy of his testimonial.

Sess. 825.—*April* 12, 1647.—*Monday morning.*

Ordered—Mr. Foulkes be respited for a while. Mr. Robert Andrews and Mr. Haward are to be examined.

jure divino, and that it was not clear that he had taken the Covenant. It was respited till he brought a testimonial of his taking the Covenant.'

[1] Apparently 3d in MS., but the report of the 3d Committee follows. In Fascicle III. it is distinctly 2d.

Sess. 825. April 12, 1647.

Mr. Young made report of the review of the 22d and 23d chapters, and they were debated and assented to.[1]

Ordered—That Mr. Wetherhed have an approbation.

Ordered—That there be a Committee to consider of something to be presented to the House of Commons, together with the former votes of the old Articles. *Ordered*—That Dr. Burges, Mr. Palmer, Dr. Temple, Mr. Gower, Mr. Calamy, Mr. Greene, Mr. Bridge, Mr. Seaman, Dr. Smith, Mr. Sedgwicke, and Mr. Ny shall be this Committee. The care of it is referred to Mr. Gower. They are to meet in the afternoon.

Sess. 826.—*April* 13, 1647.—*Tuesday morning.*

Ordered—Mr. Silverwood be approved upon his former examination. *Ordered*—Mr. Fen be approved upon his former ordination.

An order was brought for Mr. Hall, and upon debate of it, it was

Ordered—That there shall be a Committee to consider of an answer to this order concerning Mr. Hall; and that Dr. Temple, Mr. Sedgwicke, Dr. Smith, Mr. Gower, Mr. Seaman, Mr. Salway, Mr. Young, Mr. Good, Mr. Johnson, Mr. Greene, Mr. Cawdry, to[2] be this Committee. They are to meet this afternoon.

Mr. Prophet made report from the Third Committee of review of the Scriptures for the 31st chapter, and it was debated and assented to.

Mr. Gower made report of the Preface to the old Articles.

Sess. 827.—*April* 14, 1647.—*Wednesday morning.*

Ordered—That Mr. Kent be examined. *Ordered*—That Mr. Foulkes be respited till Monday next.

Report was made of the answer to the Committee of the House of Commons for Plundered Ministers concerning Mr. Hall. It was read and debated, and upon debate voted, and is as followeth. . . . *Ordered*—To be carried up

[1] In Fascicle III. the following entry immediately succeeds the above :—'Mr. Prophet made report of Scriptures for 31st chapt., and reported just nothing.'

[2] *Sic* in MS.

by the Committee, and (that) Mr. Lightfoot, Mr. Corbet, Mr. Bolton, Mr. Scudder, Mr. Ny, and Mr. Prophet be added to that Committee. Sess. 827. April 14, 1647.

Resolved upon the Q., Mr. James be approved upon his former approbation.

The Assembly debated the Report about the Preface to the 39 Articles, and upon debate it was recommitted.

Report was made from the Committee for the Catechism, of some part of the Larger Catechism by Dr. Stanton.

Ordered—Mr. Clark be approved upon his ordination. *Ordered*—That a return be made concerning Mr. Burney, that the Assembly do not think him fit for any ministerial employment. *Ordered*—To debate the Catechism to-morrow.

Sess. 828.—*April* 15, 1647.—*Thursday morning.*

Dr. Smith made report from the Committee for Plundered Ministers that the Committee did concur with the Assembly in both their requests.

Ordered—That Mr. Wilson, Mr. Gower, and Mr. Wallis do draw up, in the margin of two books of the Confession of Faith, the Scriptures, to be presented to the Parliament.

Ordered—That the Scribes do write out what is done upon the old Articles, and insert the Scriptures in the margin to be presented to the Parliament.

The Assembly entered upon debate of the Larger Catechism; and upon debate it was Debate of Larger Catechism.

Resolved upon the Q., *Q.* What is the chief and highest end of man? *A.* Man's chief and highest end is to glorify God, and fully to enjoy Him for ever.

Resolved upon the Q., *Q.* How doth it appear that there is a God? *A.* The very light of nature in man, and the works of God, declare plainly that there is a God; but His word and Spirit only do sufficiently and effectually reveal Him unto men for their salvation.

Resolved upon the Q., *Q.* What is the word of God? *A.* The Holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience.

[1] *i.e.* Scripture-proofs.

Sess. 828. April 15, 1647. Larger Catechism.

Resolved upon the Q., *Q.* How doth it appear that the Scriptures are the word of God? *A.* The Scriptures manifest themselves to be the word of God by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation.

Upon debate about the next question, 'What is able fully to persuade the heart the Scriptures are indeed the word of God?' and the answer to it, it was *Resolved* upon the Q., Not to stand in two answers. *Resolved* to stand in one answer. *Resolved* upon the Q., This addition shall be made unto the former answer: 'But the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.'

Ordered—Q. What do the Scriptures principally teach? *A.* The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Resolved upon the Q., *Q.* What do the Scriptures make known of God? *A.* The Scriptures make known what God is, His properties, the persons in the Godhead.

Sess. 829.

Resolved upon the Q., It shall be added, 'His decrees, and the execution of them.'

Ordered—Q. What is God? *A.* God is a Spirit, infinite in being and perfection.

Ordered—Q. Are there more Gods than one? *A.* There is but one only, the living and true God.

Resolved upon the Q., *Q.* What are the properties of God? *A.* God is almighty, all-sufficient, eternal, unchangeable, everywhere present, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.

(*Sic*) *R.*

Resolved upon the Q., *Q.* How many persons are there in the Godhead? *A.* There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, equal in substance, power, and glory.

Resolved upon the Q., *Q.* What is proper to each of

these persons? *A.* It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity. Sess. 828. April 15, 1647.

Ordered—Mr. Whelpdale bring a better testimonial.

Sess. 829.—*April* 16, 1647.—*Friday morning.*

Dr. Gouge and Mr. Sedgwicke were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Arnaker[1] be examined. *Ordered*—Mr. Chetwin be approved upon his ordination. *Ordered*—Mr. Foulkes be examined. *Ordered*—Mr. Yaxley[2] be approved upon his former approbation.

The parts of the translation of Martin Luther's last Discourses were delivered to the several members of the Assembly to read over, and to certify their thoughts of them to the Assembly on Thursday next. Luther's last discourses.

Ordered—That Mr. Sedgwicke and Mr. Strong do visit Mr. Perne in the name of the Assembly.

The Assembly proceeded in the debate of the Catechism, and upon debate it was *Resolved* upon the *Q.*, *Q.* What are the decrees of God? *A.* God's decrees are the wise, free, and holy acts of the counsel of His will, whereby, from all eternity, He hath for His own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men. Larger Catechism.

Upon a debate about adjourning, the question was put, for 8 and 9 o'clock on Monday morning, and carried negative; and then the question was put for ten o'clock, and carried affirmative.

April 19, 1647.—*Monday morning.*

Ordered—That Mr. Deane be examined.

April 20, 1647.—*Tuesday morning.*

[A blank here, and in Fascicle III.]

April 21, 1647.—*Wednesday morning.*

Ordered—Mr. Packwood be approved. *Ordered*—Mr. Ward be examined.

[1] Arwaker in Lords' Journals, vol. ix. p. 146.

[2] Or Yasley.

Sess. 829. April 21, 1647.

Ordered—Mr. Estrop be respited till to-morrow morning, and inquiry be made of the Order of the House of Commons.

Ordered—That the former vote for the sitting of the Assembly and debating no business of ministers in the morning session till the Confession of Faith be finished, shall be observed till the finishing of the Catechism.

The several members that had read over the parts of the translation of Martin Luther's last Discourses made report of what they observed in the books read by them, to this purpose, that 'they did not think them fit to be published, though some good things were in them, yet many things are unworthy of him.'

Sess. 830.—*April* 22, 1647.—*Thursday morning.*

Ordered — Mr. Worthington[1] be approved without coming up to be examined. *Resolved* — Mr. Withers shall not come up to be examined. *Resolved* upon the Q., Mr. Watson be excused from coming up to be examined.

Ordered—Mr. Clark bring a better testimonial. *Ordered* —Mr. Crosse be approved upon his former ordination. *Ordered*—Mr. Giles be approved upon his former examination.

An Order was brought from the House of Commons about the Articles and Confession of Faith. It was read, and is as followeth[2] . . .

The Assembly proceeded in the debate of the Catechism concerning the decrees concerning angels and men; and

[1] Perhaps Worthington, Fellow of Emmanuel College, Cambridge, who had gone, like Sprigge (Sess. 639), to the Bishop of Lincoln for ordination, and had been chosen as one of the University preachers. See his 'Diary,' pp. 26, 27.

[2] *Resolved, etc.*—That the Assembly be required to send into this House, according to former order, the former Articles of the Church of England, so far as they have proceeded in them, with the texts of Scripture to them; and that they be sent in by Tuesday next.

Resolved, etc.—That on this day sevennight the House do take into consideration the Confession of Faith, presented from the Assembly of Divines, and that the Assembly be required in the meantime to send in the texts of Scripture to them so far as they have proceeded in them.—*Journals of House of Commons*, vol. v. p. 151.

upon debate the Question and Answer concerning the said decrees were

Sess. 830. April 22, 1647.

Resolved upon the Q., Not to stand as brought in; and *Resolved* upon the Q., To be recommitted.

The return to the Order of the Hon^ble^ House of Peers concerning the Translation of Martin Luther's last divine Discourses was debated and assented to, and is as followeth[1] . . .

Sess. 831.—*April* 23, 1647.—*Friday morning.*

Mr. Ny and Dr. Smith were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Withers be approved without coming up to be examined. *Ordered*—Mr. Simpkins be approved upon former examination. *Ordered*—Mr. Richard Ward be approved upon his former examination. *Ordered*—Mr. Edmund Hall be examined. *Ordered*—Mr. Robert Cocke be examined.

The Assembly debated the Preface to the old Articles, and upon debate it was recommitted; and some to withdraw and alter some things in it.

The Assembly proceeded in debate of the Catechism concerning the decrees of God concerning angels and men; and upon debate it was respited to further consideration.

Report was made of the alterations in the Preface to the old Articles; and upon debate it was assented to and ordered to be transcribed, and is as followeth[2] . . .

Resolved upon the Q., Mr. Battell be examined.

[1] As usual, the return is wanting in the MS., but has been inserted in the Journals of the House of Lords (vol. ix. p. 175).

'The Assembly of Divines . . . do humbly certify that they have perused the translation of the said Luther's Discourses (a man whose praise is throughout all the churches of Christ), and do find in them many good things, the most whereof are extant in his known and approved works; but withal there are very many passages contrary to such gravity and modesty, so as we humbly conceive they are very unfit for public use, notwithstanding the great pains of the translator.'

The book appears, notwithstanding this unfavourable opinion of the Assembly, to have been published in 1651.

[2] Not inserted in MS. nor in Journals of either House of Parliament.

Sess. 832. April 26, 1647.

Sess. 832.—*April* 26, 1647.—*Monday morning.*

Ordered—That Dr. Smith, Mr. Greene, Mr. Gibson, Mr. Corbet, Mr. De la Place, Mr. Salway, Mr. De la March, Mr. Gower, Mr. Dury, shall be a Committee to carry up the Scriptures for the Confession of Faith and the old Articles to both Houses of Parliament.[1]

The Assembly debated the Catechism about the Decrees; and upon debate it was

Larger Catechism.

Resolved upon the *Q.*, *Q.* What hath God decreed concerning angels and men? *A.* God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and hath in Christ chosen some men to eternal life, and the means thereof: and also, according

[1] They were presented to both Houses on 29th April. The Journals of the House of Lords simply bear that 'a message was brought from the Assembly of Divines by Dr. Smyth, etc., to present the proofs of Scripture upon which every Article of the Confession of Faith is grounded.' The Journals of the House of Commons contain the following more detailed account of the business:—'The House being informed that, according to the Order on Tuesday last, divers of the divines of the Assembly were at the door; They were called in, and Dr. Smyth acquainted the House that, according to two Orders that the divines of the Assembly had received from this House, he was commanded to present to this House the texts of Scripture applied to the Articles of the Confession of Faith, and the proceedings they have made upon the Nine-and-thirty Articles. *Resolved, etc.*—That on Wednesday next come sevennight the first business, and nothing to intervene, the House do take into consideration the Confession of Faith, with the places of Scripture annexed, and the proceedings the divines have made in the Nine-and-thirty Articles. *Ordered*—That six hundred copies, and no more, of the Advice of the Assembly of Divines concerning the Confession of Faith, with the quotations and texts of Scripture annexed, presented to this House, and likewise six hundred copies of the proceedings of the Assembly of Divines upon the Nine-and-thirty Articles of the Church of England, be forthwith printed for the service of both Houses and of the Assembly of Divines; and the printer is enjoined at his peril not to print more than six hundred copies of each, or to divulge or publish any of them. It is further *Ordered*—That no person presume to reprint, divulge, or publish the said Advice or proceedings, or any part of them, till further order be taken by both or either of the Houses of Parliament. *Ordered*—That thanks be given to the Assembly of Divines for their great pains in these services. The divines of the Assembly were called in, and Mr. Speaker, by the command of the House, did accordingly give them thanks for their great pains in these services, and did acquaint them that this House had appointed a day to take into consideration the matters now presented, and had made an Order for their printing six hundred of each with all speed as may be' (vol. v. p. 156).

to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth), hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice. Sess. 832. April 26, 1647. Larger Catechism.

Ordered—Q. How doth God execute his decrees? *A.* God executeth his decrees in his works of creation and providence.

Ordered—Q. What is the work of creation? *A.* The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.

Resolved upon the Q., *Q.* How did God create the angels? *A.* God created all the angels spirits, holy, immortal, mighty in power, to execute his commandments, and to praise his name, yet subject to change.

Resolved upon the Q., *Q.* How did God create man? *A.* God on the sixth day formed man's body of the dust of the ground, breathed into it a living, reasonable, and immortal soul, made him after his own image in knowledge, righteousness, and holiness, with dominion over the creatures, yet subject to fall.

Ordered—Q. What are God's works of providence? *A.* God's works of providence are his most holy, wise, and powerful preserving and governing of all his creatures, ordering them, and all their actions, to his own glory.

Resolved upon the Q., *Q.* What is God's providence towards the angels? *A.* God by his providence permitted some of the angels to fall irrecoverably into sin and damnation, established the rest in holiness and happiness, employing them all at his pleasure in the administrations of his power, mercy, and justice.

Resolved upon the Q., *Q.* What is the providence of God towards man? *A.* The providence of God towards man is the preserving, governing, and ordering him in his several estates.

Sess. 833. April 29, 1647.

Sess. 833.—*April* 29, 1647.—*Thursday morning.*

Ordered—That Mr. Dickenson be examined. *Ordered*—Mr. Bayley be examined. *Ordered*—Mr. Higgenbotham be respited till he bring a better testimonial from Mr. West.

Larger Catechism.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What was the providence of God towards man in his first estate? *A.* The providence of God towards man in his first estate was placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help: in affording him communion with himself, instituting the Sabbath, entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge, and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death.

Dr. Smith informed the Assembly that they had delivered the Confession of Faith with Scriptures, and the old Articles, to both Houses of Parliament; and that the House of Commons had appointed the Assembly to print 600 copies of them both.

The Earl of Lauderdale[1] came into the Assembly, and presented a letter from the Parliament of Scotland to the Assembly. It was read, and is as followeth[2] . . . Upon the reading of the letter, the Prolocutor, in the name and by the order of the Assembly, declared to that noble Lord how thankfully the Assembly doth take the great honour the Parliament of Scotland hath been pleased to put upon this Assembly in writing to them; and that what is want-

[1] In MS., Lotherdaile. The notes of the Prolocutor's address, found in Fascicle III., are even more brief than the summary given above.

[2] Not in printed proceedings of Scotch Parliament of 1647. Probably it was of the same tenor as the letter to the English Parliament inserted in the Journals of the House of Lords on 27th April 1647. This letter intimates that the Commissioners of the Scotch Parliament are authorized to join with those of the English in urging forward a treaty of peace, and expresses the earnest desire of the former, 'that reformation of religion and uniformity, which was the chief ground of our engagement in the cause, may be speedily settled and put in practice.'

ing in our return shall be supplied in our prayers for them, and in our endeavours for expedition in the work that is before us. Sess. 833. April 29, 1647.

Upon a testimonial for Mr. Higgenbotham from Mr. West, it was

Ordered—That Mr. Higgenbotham be examined.

Sess. 834.—*April* 30, 1647.—*Friday morning.*

Mr. Guibon and Dr. Burges were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., Mr. Higgenbotham be respited till Wednesday next. *Ordered*—Mr. Dickenson be respited till the next afternoon.

Ordered—A return be made concerning Mr. Wilson, that the Assembly hath already passed another for the same place by a presentation.

Ordered—That Mr. Gone be respited till satisfaction concerning the reasons of his remove.

A letter was brought from Utrecht concerning Mr. Remington; it was read, and is as followeth . . . *Ordered* —That Dr. Burges, Mr. Johnson, Dr. Gouge, and Dr. Smith, shall be a Committee to prepare an answer to this letter.[1]

Ordered—That a return be made to the Committee for Plundered Ministers that Mr. Ward is not a presbyter, and so the Assembly cannot examine or approve the fitness of the said Mr. Ward for the cure mentioned in the Order of that Committee.

Sess. 834.—*May* 3, 1647.—*Monday morning.*

Ordered—Mr. Lawson be approved upon his former examination. *Ordered*—Mr. Greene be respited till the Assembly be better satisfied with his testimonial. *Ordered* —Mr. Crabb be approved upon his ordination.

The Assembly proceeded in debate of the Catechism; and upon debate it was

[1] In Fascicle III., the following additional entry is made: 'Upon a motion from the Committee for expediting the work of Assembly [*R.*]; the said Committee do meet and consider of this business, and make report on Wednesday next.'

Sess. 834. May 3, 1647. Larger Catechism.

Resolved upon the Q., *Q.* How did man fall from that first estate of innocency? *A.* Our first parents being left to [the] freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit, and thereby fell from the state of innocency.

The Answer to the next question, viz. 'Did all mankind fall in that first transgression?' was recommitted.

Ordered—Mr. Rees[1] Price be respited till a better testimonial from ministers. *Ordered*—Mr. Smith be approved upon his former ordination.

Ordered—Mr. Gere[2] be respited till satisfaction about his taking of the covenant.

Ordered—Mr. Higgenbotham be approved. *Ordered*—Mr. Chaplyn be approved upon his former examination.

Sess. 835.—*May* 4, 1647.—*Tuesday morning.*

Ordered—That Mr. Lloyd, Mr. Greene, Mr. Clarke be examined.

The Assembly proceeded in debate of the Catechism, and upon debate it was

Resolved upon the Q., *Q.* What estate did the fall bring mankind into? *A.* The fall brought mankind into an estate of sin and misery.

Resolved upon the Q., *Q.* What is sin? *A.* Sin is any want of conformity unto, and[3] transgression of, the law of God, given as a rule to the reasonable creature.

Resolved upon the Q., *Q.* Wherein consisteth the sinfulness of that estate whereinto man fell? *A.* The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called Original Sin, and from which do proceed all actual transgressions.

Altered Sess. 839.

Resolved upon the Q., *Q.* How is original sin conveyed from our first parents unto their posterity? *A.* Original

[1] Or Rice. [2] Or Gore. [3] *Sic* in MS.

sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin. Sess. 835. May 4, 1647.

Larger Catechism.

Ordered—Q. What misery did the fall bring upon mankind? *A.* The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

Ordered—Q. What are the punishments of sin in this world? *A.* The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments, together with death itself.

Resolved upon the Q., *Q.* What are the punishments of sin in the world to come? *A.* The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments, without intermission, in hell-fire for ever.

Resolved upon the Q., *Q.* Doth God leave all mankind to perish in the estate of sin and misery? *A.* God doth not leave all mankind to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the Covenant of Works, but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.

Resolved upon the Q., *Q.* With whom was the covenant of grace made? *A.* The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.

Resolved upon the Q., *Q.* How is the grace of God manifested in the second covenant? *A.* The grace of God is manifested in the second covenant, in that freely offering life and salvation to sinners by Jesus Christ, and requiring of them faith in him and obedience to him, he giveth to

Sess. 835. May 4, 1647.

all the elect his Holy Spirit to work in them that faith, which he requireth, and all other graces accompanying salvation.

Ordered—That Dr. Stanton, Mr. Arrowsmith, Mr. Tuckney, and Mr. Ash be added to the Committee for expedition of the business of the Sacrament.

Sess. 836.—*May* 5, 1647.—*Wednesday morning.*

Ordered—Mr. Price be examined. *Resolved* upon the Q., Mr. Nevill be examined.

Larger Catechism.

The Assembly proceeded in debate of the Catechism; and considering the question and answer recommitted [in] sess[ion] 834, it was *Resolved* upon the Q., *Q.* Did all mankind fall in the first transgression? *A.* The covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Ordered—Q. Was the covenant of grace always administered after one and the same manner? *A.* The covenant of grace was differently administered under the Old Testament and under the New.

Resolved upon the Q., *Q.* How was the covenant of grace administered under the Old Testament? *A.* The covenant of grace was administered under the Old Testament by promises, prophecies, sacrifices, circumcision, passover, and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

Resolved upon the Q., *Q.* How was the covenant of grace administered under the New Testament? *A.* Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper; in which grace and salvation is held forth in more fulness, evidence, and efficacy, to all nations.

Sic.

Resolved upon the Q., *Q.* Who is the Mediator of the

covenant of grace? *A.* The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, for ever. Sess. 836. May 5, 1647. Larger Catechism.

Resolved upon the Q., *Q.* How doth it appear that Jesus Christ is the very and true God? *A.* The Scriptures manifest that Jesus Christ is the very and true God, ascribing to him such names, attributes, works, and worship as are proper to God only.[1]

Resolved upon the Q., *Q.* How did Christ, being the Son of God, become man? *A.* Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.

An order was made authorizing Mr. Byfield, one of the Scribes, to receive the Revenues of the Archbishopric of Canterbury from the Trustees of London for the use of the Assembly. It is as followeth . . .

Dr. Stanton made report of some alterations in the Catechism committed.

Ordered—Mr. Dickenson be approved.

Sess. 837.—*May* 6, 1647.—*Thursday morning.*

Resolved upon the Q., Mr. Rees Price have his certificate upon the testimonial of his taking the covenant.

Resolved upon the Q., Mr. Clarke shall be examined again.

The Assembly debated the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* Why was it requisite that the Mediator should be God? *A.* It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, give worth and efficacy to his sufferings, obedience, and intercession, and so satisfy God's justice, procure his favour, purchase a peculiar people, give his Spirit to them,

[1] Subsequently included in the answer to Q. 11.

Sess. 837. May 6, 1647.

conquer all their enemies, and bring them to everlasting salvation.

Larger Catechism.

Resolved upon the Q., *Q.* Why was it requisite that the Mediator should be man? *A.* It was requisite that the Mediator should be man, that he might advance the nature of man, perform obedience to the law, suffer and intercede for us in our nature, have a fellow-feeling of our infirmities, that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace.

Resolved upon the Q., *Q.* Why was it requisite that the Mediator should be God and man in one person? *A.* It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied upon by us, as the works of the whole person.

Ordered—Q. Why was our Mediator called Jesus? *A.* Our Mediator was called Jesus, because he saveth his people from their sins.

Ordered—Q. Why was our Mediator called Christ? *A.* Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so set apart, and fully furnished with all authority and ability, to execute the offices of prophet, priest, and king of his church, in the estate both of his humiliation and exaltation.

Resolved upon the Q., *Q.* How doth Christ execute the office of a prophet? *A.* Christ executeth the office of a prophet, in his revealing to the church, in all ages, by his Spirit and word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

A letter was brought into the Assembly by the Committee to be sent to the Classis of Utrecht, in answer to their letter concerning Mr. Remington. It was debated and assented to, and is as followeth . . .

Sess. 838.—*May* 7, 1647.—*Friday morning.* SESS. 838. May 7, 1647.

Resolved upon the Q., That the Assessors be excused from praying [with the Lords and Commons].

Ordered—Mr. Lightfoot and Mr. Raynor were appointed to pray with the Lords and Commons, the week following.

Mr. Assessor Palmer, notwithstanding the former vote,[1] tendered himself to pray with the House of Commons the week following, and accordingly he supplied Mr. Raynor's turn.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* How doth Christ execute the office of a priest? *A.* Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people, and by making continual intercession on their behalf. Larger Catechism.

The next question, How doth Christ execute the office of a priest?[2] and the answer to it, was recommitted.

Sess. 839.—*May* 10, 1647.—*Monday morning.*

Ordered—Mr. John Hanley[3] be respited. *Ordered*—Mr. Robert Powell be examined. *Ordered*—Mr. Newman be approved upon his former ordination and examination.

An order was brought from the Committee for Plundered Ministers to certify the causes of the Assembly's refusing to approve of Mr. Warren; and upon debate it was

Resolved upon the Q., There shall be a Committee to consider of an answer; but upon further debate it was *Ordered*—That the information received now in the hands of Mr. Gower be drawn up by Mr. Gower against to-morrow morning.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What was the state of Christ's humiliation? *A.* The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him

[1] *i.e.* the vote exempting the Assessors from taking their turn with other members in praying with the Lords and Commons.

[2] Put by a clerical error for 'king,' as appears from minute of Sess. 841.

[3] Or Stanley, as in Sess. 849, and Lords' Journals, vol. ix. p. 209.

Sess. 839. May 10, 1647. the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.

Larger Catechism. *Resolved* upon the Q., *Q.* How did Christ humble himself in his conception and birth? *A.* Christ humbled himself in his conception and birth, in that, being the Son of God from all eternity, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her with divers circumstances of more than ordinary abasement.

Resolved upon the Q., *Q.* How did Christ humble himself in his life? *A.* Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Sess. 840.—*May* 11, 1647.—*Tuesday morning.*

Ordered—Mr. John Bennet be approved upon his former examination and ordination. *Ordered*—Mr. Bankes be approved upon his former ordination. *Ordered*—Mr. Smalwood be approved upon his former approbation.

Mr. Gower reported the reasons of the refusal of Mr. Warren. It was debated and assented to.

Resolved upon the Q., That this be transcribed and sent to the Committee. It is as followeth . . .

Upon Mr. Hodges his suggestion that he had some letters at home that would serve to the clearing of Mr. Warren, it was *Ordered*—That Mr. Hodges do bring his letters to clear Mr. Warren to-morrow morning if he have any.

Sess. 841.—*May* 12, 1647.—*Wednesday morning.*

Ordered—Mr. Mawdit be approved upon his ordination. *Ordered*—Mr. Gladman be approved upon his former examination.

Mr. Scudder had leave to go into the country.

Mr. Hodges being desired to produce any letters that he had in behalf of Mr. Warren, he said he had before de-

livered the letters and testimonial to the party whom it did concern. Sess. 841. May 12, 1647.

The Assembly proceeded in debate of the Catechism; and upon debate of the former question about the kingly office of Christ formerly recommitted, it was Larger Catechism.

Resolved upon the Q., *Q.* How doth Christ execute the office of a king? *A.* Christ executes the office of a king, in calling out of the world a people for his name, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, or obey not the gospel of Jesus Christ.

Mr. Ny and Mr. Simpson enter their dissent to these words, 'by which he visibly governs them.' Ny and Simpson's dissent.

Resolved upon the Q., *Q.* How did Christ humble himself in his death? *A.* Christ humbled himself in his death, in that, having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors, having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God's wrath, he laid down his life an offering for sins, enduring the painful, shameful, and cursed death of the cross.

Resolved upon the Q., *Q.* Wherein consisted Christ's humiliation after death? *A.* Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, *He descended into hell.*

Mr. Ny enters his dissent. Ny's dissent.

Sess. 842.—*May* 13, 1647.—*Thursday morning.*

Ordered—That Mr. Gale be approved upon his ordination.

Upon an order for approbation of Mr. Crosse, a member of this Assembly, for a sequestration, it was

Sess. 842. May 13, 1647.

Ordered—That[1] it be signified to Mr. Crosse that he is a member of the Assembly, and the Assembly doth desire his presence, and then they shall speak with him about the business.

Upon a debate concerning Mr. Wilson, ordered by the Committee for Plundered Ministers, to be examined, it was

Resolved upon the Q., That a return be sent to the Committee for Plundered Ministers, That the Assembly had approved another for the same place upon a presentation before their order for Mr. Wilson was received.

Larger Catechism.

The Assembly proceeded in debate of the Catechism, and upon debate it was *Resolved* upon the Q., *Q.* What was the estate of Christ's exaltation? *A.* The estate of Christ's exaltation comprehends his resurrection, ascension, sitting at the right hand of God[2] the Father, and his coming again to judge the world.

Resolved upon the Q., *Q.* How was Christ exalted in his resurrection? *A.* Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held), and having the very same body in which he suffered, with the essential properties thereof (but without mortality, and other common infirmities belonging to this life), really united to his soul, he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, to be Lord of quick and dead: all which he did as a publick person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Resolved upon the Q., *Q.* How was Christ exalted in his ascension? *A.* Christ was exalted in his ascension, in that having often appeared unto and conversed with His apostles, speaking to them of the things pertaining to the

[1] In MS. 'that that.'

[2] In MS. the word 'God' had originally stood before 'the Father,' but it seems to have been erased by a stroke of the pen.

kingdom of God, and giving them commission to preach the gospel to all nations, forty days after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and is to continue till his second coming at the end of the world. Sess. 842. May 13, 1647. Sess. 846, 847.

Resolved upon the Q., *Q.* How is Christ exalted in his sitting at the right hand of God? *A.* Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to [the] highest favour with God the Father, with all fulness of joy, glory, authority[neg.1] and power over all things in heaven and earth; and doth gather and defend his church, and subdue their enemies; furnisheth his ministry and people with gifts and graces, and maketh intercession for them. Sess. 873, 846, 847.

Sess. 843.—*May* 14, 1647.—*Friday morning.*

Mr. Greene and Mr. Rayner were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Floate and Mr. Eve[2] be approved upon their former examination.

The Assembly proceeded in debate of the Catechism, and upon debate it was *Resolved* upon the Q., *Q.* How doth Christ make intercession? *A.* Christ makes intercession, by his appearing in our name[3] continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; answering all accusations against them, procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services. Larger Catechism.

Resolved upon the Q., *Q.* How is Christ to be exalted

[1] Neg. or negative, *i.e.* the vote was not to retain 'authority' in the Answer, and the word authority was struck out in one of the Sessions named on the margin.

[2] See Lords' Journals, vol. ix. p. 197.

[3] *Sic* in MS.

Sess. 843. May 14, 1647. — Larger Catechism.

in his coming again to judge the world? *A.* Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in the full manifestation of his great power and glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

Resolved upon the Q., *Q.* How do we come to be made partakers of the benefit[s] which Christ hath purchased for us? *A.* We are made partakers of the benefits which Christ hath purchased for us by the application of them to us, which is the work especially of God the Holy Ghost, the very and true God.

Resolved upon the Q., *Q.* How doth it appear that the Holy Ghost is God? *A.* The Scriptures manifest that the Holy Ghost is God, the very and true God, ascribing to him such names, attributes, works, and worship as are proper to God only.[1]

Sess. 844.—*May* 17, 1647.—*Monday morning.*

Ordered—Mr. Marshall be approved upon his former ordination.

Resolved upon the Q., Mr. Browne be excused from coming up to be examined. *Ordered*—Mr. Hanly[2] be respited till Wednesday.

Ordered—The two assessors and scribes do consider how much money hath been received by the Assembly, and what is due in arrear to the Assembly. *Ordered*—That there be another Committee to audit the accounts of the Assembly for all the members of it.[3] *Ordered*—That Dr. Smith, Mr. Seaman, Mr. Rayner, Mr. Spurstow, Mr. Hickes, Mr. Palmer, Mr. Price, Mr. Prophet, Mr. Good, shall be this Committee, and the care [of it] to be referred to Mr. Seaman.

[1] Subsequently embraced in the Answer to Question 11.

[2] Or Stanly. See note 3, p. 363.

[3] Fascicle III. here adds, 'See Mr. Robrough's book,' which seems to show the scribes had other books than those still extant in Byfield's handwriting.

The Assembly proceeded in debate of the Catechism, and upon debate it was

Sess. 844. May 17, 1647.

Resolved upon the Q., These two questions and answers, Larger Catechism.

'*Q.* Do all men equally partake of the benefits of Christ? *A.* Although from Christ some common favours redound to all mankind, and some special privileges to the visible church, yet none partake of the principal benefits of his mediation but only such as are members of the church invisible.

'*Q.* What common favours redound from Christ to all mankind? *A.* Besides much forbearance and many supplies for this life, which all mankind receive from Christ as Lord of all, they by him are made capable of having salvation tendered to them by the gospel, and are under such dispensations of providence and operations of the Spirit as lead to repentance,'—

shall stand for debate in order to the Catechism.

Dr. Burges made report of the arrears to be certified to the Treasurers; and it was assented to, and is as followeth . . .

Ordered—Mr. Esthorpe be approved and his approbation certified to the Hon^ble^ House of Commons.

Sess. 845.—*May* 18, 1647.—*Tuesday morning.*

The order of the Assembly for Mr. Byfield to receive the money from the Trustees had some alterations in it, and it was assented to by the Assembly.

The Assembly proceeded in debate of the Catechism, and upon debate it was

Resolved upon the Q., The two former questions and answers shall be recommitted;[1] and the Commissioners from the Church of Scotland are desired to be present.

Ordered—Mr. Miles be respited. *Ordered*—Mr. Wilson be approved upon his former examination.

An Order was brought from the House of Lords concerning Mr. Hall. It is as followeth[2] . . . . The former Committee were appointed to prepare an answer.

[1] Fascicle III. adds, 'Mr. Delmy, Mr. Raynor, Mr. Bridge, Mr. Guibon, Mr. Strong, Dr Gouge the Committee.'

[2] Printed in the Journals of the House of Lords, vol. ix. p. 192.

Sess. 846. May 19, 1647.

Sess. 846.—*May* 19, 1647.—*Wednesday morning.*

An answer to the Lords of an Order concerning Mr. Hall was read, and upon debate[1] ordered to be sent to the House of Lords. *Ordered*—That Dr. Smith, Dr. Burges, Mr. Gower, and Mr. Greene shall carry it up.[2]

Ordered—That Mr. Batchelor be certified as one whom the Assembly cannot approve of, because they have received from the Committee of Kent his name as[3] one who was a principal actor and abettor of the insurrection in Kent.

Ordered—Mr. Burrell be approved upon his former examination.

Sess. 847.—*May* 20, 1647.—*Thursday morning.*

Ordered—Mr. Latham be approved upon his former ordination. *Ordered*—Mr Hopkins approved upon his former ordination. *Ordered*—Mr. Vaughan be respited from examination for the present for a better testimonial.

Larger Catechism.

The Assembly proceeded in debate of the Catechism, and upon debate it was *Resolved* upon the Q., *Q.* What is effectual calling? *A.* Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto) he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit, savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed in it.

Resolved upon the Q., *Q.* Are the elect only effectually called? *A.* All the elect, and they only, are effectually called, although others may be, and often are, outwardly called by the ministry of the word, and have some common operations of the Spirit, who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come unto Jesus Christ.

Resolved upon the Q., *Q.* What is the communion in

[1] In MS. 'debated.'

[2] Given at length in the Journals of the House, vol. ix. pp. 201 and 202.

[3] In MS. 'as as,' or 'as of.'

grace which the members of the invisible church have with Christ? *A.* The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else in this life manifests their union with him. Sess. 847. May 20, 1647. — Larger Catechism. Sess. 855.

Resolved upon the Q., *Q.* What is justification? *A.* Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.

Resolved upon the Q., *Q.* How is justification an act of God's free grace? *A.* Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, [and] did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

Resolved upon the Q., The old Committee shall stand for the distribution of the money now received for the use of the Assembly. *Resolved* upon the Q., This Committee shall proceed according [to] the late rules for distribution. *Ordered*—The Committee to meet this afternoon.

Ordered—Mr. Whelpdale be examined.

Sess. 848.—*May* 21, 1647.—*Friday morning.*

Mr. Hickes and Mr. Gower were appointed to pray with the Lords and Commons.

Ordered—That Mr. Mell[1] be approved upon his former examination.

A letter was brought into the Assembly from the Churches of Switzerland.[2] It was read, and is as fol-

[1] So also in Lords' Journals, vol. ix. p. 203.

[2] In Fascicle III., 'the divines of Tigurine,' *i.e.* Zurich, town or canton, or perhaps East Switzerland generally.

Sess. 848. May 21, 1647.

loweth . . . *Ordered*—That Mr. Marshall, Mr. Seaman, Dr. Burges, Mr. Palmer, Mr. Arrowsmith, and Mr. Sedgwick, or any 3 of them, shall be a Committee to consider of this letter, and to give an account of it on Friday next. Mr. Marshall is to take care of it.

Ordered—Mr. Blichard[1] be approved upon his former ordination.

Sess. 849.—*May* 24, 1647.—*Monday morning.*

Resolved upon the Q., Mr. Stanly be examined.

Larger Catechism.

The Assembly proceeded in debate of the Catechism, and upon debate it was *Resolved* upon the Q., *Q.* What is justifying faith? *A.* Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby he, being convinced of his sin and misery, and of the disability of himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin, and for accepting and accounting of his person righteous in the sight of God for salvation.

Sess. 850.—*May* 27, 1647.—*Thursday morning.*

Mr. Burney brought an order for the certificate of his examination to be returned. The order did bear date March 25. *Ordered*—That Mr. Byfield, one of the scribes, do acquaint Mr. Burney that the Assembly doth take it ill, that he should thus abuse them and trouble them with an order of so old a date, after a return hath been made from this Assembly concerning him.

Ordered—That the Assembly do constantly sit at 9 o'clock; and that the scribes do [see] to that, and attend to call names.

Ordered—That the former Order of the Assembly be observed, to debate no business concerning ministers in the morning session, but only the Catechism till it be finished.

The Assembly proceeded in debate of the Catechism;

[1] Blickard in Journals of House of Lords, vol. ix. p. 208.

and upon debate it was *Resolved* upon the Q., *Q.* How doth faith justify a sinner in the sight of God? *A.* Faith justifieth a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works which are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness. Sess. 850. May 27, 1647. Larger Catechism.

Resolved upon the Q., *Q.* What is adoption? *A.* Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.

Sess. 851.—*May* 28, 1647.—*Friday morning.*

Mr. Delmy and Mr. Johnson were appointed to pray with the House[s] of Lords and Commons the week following.

Ordered—Mr. Burton be excused from coming up to be examined. *Ordered*—Mr. Nehemiah Holmes be approved upon his former examination. *Ordered*—Mr. Ringwood be excused from coming up. *Ordered*—Mr. Tompson be respited.

The Assembly proceed upon debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is sanctification? *A.* Sanctification is the work of God's grace, whereby all those that are justified, having, in their effectual calling and regeneration, received the seeds of all graces, are, through the powerful operation of the Spirit dwelling in them, and applying the death and resurrection of Christ unto them, further renewed in the whole man after the image of God, and have all their graces so quickened, strengthened, and increased, as that they die unto sin and live unto righteousness, perfecting holiness in the fear of God. (Sic.)

Upon further consideration of this question and answer,

Sess. 851. May 28, 1647. Larger Catechism.

it was in session 852 recommitted; and something instead of it was offered session 853; and afterwards, upon further debate in[1] session 855,[2] it was

Resolved upon the Q., This answer to the former question shall stand instead of the former answer—'Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of the Holy Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God, having the seeds of all saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.'

Sess. 852.—*May* 31, 1647.—*Monday morning.*

Ordered—Mr. Congham[3] be examined. *Ordered*—Mr. Humphry Lloyd and Mr. Knoles be examined.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* Wherein doth justification and sanctification differ? *A.* Although sanctification be inseparably joined with justification, and is the evidence thereof, yet they differ, in that justification is by righteousness imputed, sanctification by grace inherent; in the one sin is pardoned, in the other it is subdued: the one is equal in all believers, and perfect in this life; the other, not being equal in all believers, groweth up in every one of them by degrees unto perfection.

Resolved upon the Q., *Q.* Are any of the regenerate perfectly sanctified in this life? *A.* As all the regenerate

[1] Mr. Thompson says the MS. has here 'on' instead of 'in.'

[2] The account here given regarding the amendment of the answer to the foregoing question, plainly shows that these extended MS. Minutes must have been drawn up at some short distance of time, possibly a week or two, after the brief scroll contained in 3d fasciculus of vol. iii., which may have been taken during session. It would appear also that the author of these extended MS. Minutes must have had in his possession reports of committees, or other separate and full details of the conclusions arrived at in each debate; inasmuch as the brief scroll already referred to contains simply the remark under the sessions mentioned, 'The Catechism debated.'—S.

[3] So also in Journals of House of Lords, vol. ix. p. 352, though Cougham, p. 267.

are not equally, so none of them are perfectly sanctified in this life; but through the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit,[1] they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God. Sess. 852. May 31, 1647.

Resolved upon the Q., *Q.* May not true believers, by reason of their imperfection and the many temptations and sins they are ó́vertaken with, fall away from the state of grace? *A.* True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

Resolved upon the Q., *Q.* Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation? *A.* Such as truly believe in Christ, and endeavour to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded [upon] the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the state of grace, and shall persevere therein to salvation.

Resolved upon the Q., *Q.* Are all true believers at all times assured of their present being in the state of grace, and that they shall be saved? *A.* Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it; and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.

[1] *Sic* in MS. and in early editions of the Catechism.

Sess. 853. June 1, 1647.

Sess. 853.—*June* 1, 1647.—*Tuesday morning.*

Ordered—Mr. Hawkins be approved upon his former examination. *Resolved* upon the Q., Mr. Tompson be approved upon former examination. *Ordered*—Mr Congham be approved.

Sess. 854.—*June* 2, 1647.—*Wednesday morning.*

Ordered—Mr. Rolt be approved upon his ordination by the 5th classis.

Larger Catechism.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is the communion in glory which the members of the invisible church have with Christ? *A.* Besides the sense of God's love, peace of conscience, and joy in the Holy Ghost communicated from Christ to the saints as the first-fruits of glory in this life, their souls immediately after death enter into a state of eternal happiness and glory with Christ in heaven, to be further completed in the glorification of the whole man at the resurrection.

Resolved upon the Q., *Q.* What are the outward and ordinary means whereby Christ communicates to his church the benefits of his mediation? *A.* The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation.

The Committee for the Catechism made further report of it.

Ordered—Mr. Clarke be respited for a day or two. *Ordered*—Mr. Watts come up to be examined.

Sess. 855.—*June* 3, 1647.—*Thursday morning.*

An order was brought from the Lords concerning Mr. Hall. It is as followeth . . . *Ordered*—That Mr. Marshall, Dr. Smith, Mr. Ny, and Mr. Gower shall be a Committee for this business.

Ordered—Mr. Laite have his order back again, because not directed to the Assembly.

The Assembly proceeded in the debate of the Catechism;

and upon debate it was *Resolved* upon the Q., *Q.* How is the word made effectual to salvation? *A.* The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his image and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holiness and comfort through faith unto the coming of the Lord. Sess. 855. June 3, 1647. Larger Catechism.

Mr. Wilson, Mr. Rayner, Dr. Hoyle, dissent to that of 'reading.' Dissents.

Mr. Marshall made report of the answer to the Order of the Lords concerning Mr. Hall. It was read and debated, and assented to, and is as followeth[1] . . . *Ordered*—Mr. Becke be respited for a fortnight. *Ordered*—Mr. Estman be approved upon his ordination by the 5th classis, only he is to bring a copy of his testimonial from the classis.

Sess. 856.—*June* 4, 1647.—*Friday morning.*

Mr. Clayton and Mr. Foxcroft were appointed to pray with the Lords and Commons the week following.

Resolved upon the Q., To proceed to the work of the day; and upon debate it was *Resolved* upon the Q., *Q.* Is the word of God to be read by all? *A.* Although all are not to be permitted to read the word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families: to which end the holy Scriptures are to be translated out of the original into vulgar languages.

Ordered—Q. How is the word of God to be read? *A.* The holy Scriptures are to be read with an high and reverent esteem of them, with a firm persuasion that they are the very word of God, and that he only can enable us to understand them, with desire to know, believe, and obey the will of God revealed in them, with diligence, and attention to the matter and scope of them, with meditation, application, self-denial, and prayer.

[1] They offer to make good their exceptions against Mr. Hall. A Committee is appointed to hear them.—*Lords' Journals*, vol. ix. p. 236.

Sess. 856. June 4, 1647. Larger Catechism.

Resolved upon the Q., *Q.* By whom is the word of God to be preached? *A.* The word of God is to be preached only by such as being sufficiently gifted are duly approved and called unto that office.

Resolved upon the Q., *Q.* How is the word of God to be preached by those that are called thereunto? *A.* They that are called to labour in the ministry of the word are to preach sound doctrine, diligently, in season and out of season; plainly, not in the enticing words of man's wisdom, but in demonstration of the Spirit, and power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of their hearers; zealously, with fervent love to God and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Resolved upon the Q., *Q.* What is required of those that hear the word preached? *A.* It is required of those who hear the word preached, that they attend upon it with diligence, preparation, and prayer, examine what they hear by the Scriptures, receive the truth with faith, love, meekness, and readiness of mind, as the word of God, meditate, and confer of it, hide it in their hearts, and bring forth the fruit of it in their lives.

Sess. 857.—*June* 7, 1647.—*Monday morning.*

Ordered—Mr. Clarke be examined.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Ordered*—*Q.* How do the sacraments become effectual means of salvation? *A.* The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.

Resolved upon the Q., *Q.* What is a sacrament? *A.* A sacrament is a holy ordinance instituted by Christ in his church, to signify and seal unto those that are in the covenant of grace, the benefits of his mediation to strengthen and increase their faith, and all other graces, to oblige

them to obedience, to testify and cherish their love and communion one with another, and to distinguish them from those that are without. Sess. 857. June 7, 1647.

Larger Catechism.

Sess. 858.—*June* 8, 1647.—*Tuesday morning.*

The Assembly proceeded upon debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What are the parts of a sacrament? *A.* The parts of a sacrament are two, the one an outward and sensible sign, used according to Christ's own appointment, the other an inward and spiritual grace thereby signified.

Resolved upon the Q., *Q.* How many sacraments hath Christ instituted in his church under the New Testament? *A.* Under the New Testament, Christ hath instituted in his church only two sacraments, baptism and the Lord's Supper.

Resolved upon the Q., *Q.* What is baptism? *A.* Baptism is a sacrament of the New Testament, wherein Christ hath ordained washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood and regeneration by his Spirit, of adoption, and resurrection unto everlasting life, and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Resolved upon the Q., There shall be no addition.

Resolved upon the Q., *Q.* How is our baptism to be improved by us? *A.* The needful but much neglected duty of improving our baptism is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements; by growing up to assurance of pardon of sins, and of all other blessings Sess. 874.

Sess. 858. June 8, 1647. Larger Catechism.

sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin and quickening of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given their names to Christ; and to walk in brotherly love, as being baptized by the same Spirit into one body.

Ordered—Mr. Williams be examined. *Ordered*—Mr. Gone[1] be approved upon his former examination.

Sess. 859.—*June* 10, 1647.—*Thursday morning.*

The Assembly proceeded upon the debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is the Lord's Supper? *A.* The Lord's Supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace, have their union and communion with him confirmed, testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Resolved upon the Q., *Q.* How hath Christ appointed bread and wine to be given and received in the sacrament? *A.* Christ hath appointed the ministers of the word, in the administration of the sacrament, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer: to take and break the bread, and to give both the bread and the wine to the communicants; who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

Resolved upon the Q., *Q.* How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein? *A.* As the body and blood

[1] Perhaps should be read Gore, for in Fascicle III. it is written Gower.

of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner, yet truly and really, whilst by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Sess. 859. June 10, 1647. Larger Catechism.

Sess. 860.—*June* 11, 1647.—*Friday morning.*

Mr. Calamy and Mr. Gipps were appointed to pray with the Lords and Commons the week following.

Ordered—That Mr. Hackesworth[1] bring a better testimonial.

Mr. Tuckney made report of the Catechism concerning 'The Lord's Supper.' The Assembly proceeded in the debate of it; and upon debate it was *Resolved* upon the Q., *Q.* How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it? *A.* They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants, of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong, of their desires after Christ, and of their new obedience; and by the renewing of the exercise of these graces, by serious meditation and fervent prayer. *Vide* Sess. 876 and 877.

Sess. 861.—*June* 14, 1647.—*Monday morning.*

Ordered—Mr. Addams be approved without coming up to be examined.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is required of them that receive the sacrament in the time of the administration of it? *A.* It is required of them that

[1] Or Huckesworth; in Fascicle III. Hawkesworth.

Sess. 861. June 14, 1647. Larger Catechism.

receive the sacrament, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to an actual exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merit, rejoicing in his love, giving thanks for his grace, in remembering of their covenant with God, and love unto all saints.

An Order was brought from the Lords' Committees[1] about Mr. Hall. It is as followeth . . .

Ordered—That the Committee for Mr. Hall do attend the Committee of the House of Peers according to the former instructions.

Sess. 862.—*June* 15, 1647.—*Tuesday morning.*

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is the duty of Christians after they have received the sacrament of the Lord's Supper? *A.* The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfil their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament, in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

Resolved upon the Q., That something be expressed concerning the keeping of unworthy persons from the sacra-

[1] *Sic* in MS. Next paragraph shows the purport of this Order.

ment of the Lord's Supper.[1] *Resolved* upon the Q., That it be referred to the Committee to bring in somewhat concerning keeping away of persons unworthy from the sacrament. Sess. 862. June 15, 1647. — Larger Catechism.

Resolved upon the Q., *Q.* Wherein do the sacraments of baptism and the Lord's Supper agree? *A.* The sacraments of baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel, and none other, and to be continued in the church of Christ until his second coming.

Resolved upon the Q., There shall be no addition about their succeeding the sacraments of the Old Testament.

Resolved upon the Q., *Q.* Wherein do the sacraments of baptism and the Lord's Supper differ? *A.* The sacraments of baptism and the Lord's Supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,[2] and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Ordered—Mr. Ward, Mr. Calamy, Dr. Temple, Mr. Seaman, be added to the Committee concerning Mr. Hall.

Ordered—Mr. Wilmot bring the reasons of his remove.

Sess. 863.—*June* 16, 1647.—*Wednesday morning.*

Ordered—Mr. Richardson be examined.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is prayer? *A.* Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit, with

[1] In Fascicle III. the entry is: 'Upon a motion whether there should be a question about the persons that are to be admitted to the sacrament, and the Officers and censures. *R.*—That something be expressed concerning keeping of unworthy persons from the sacrament by the Officers.'

[2] The transcriber thinks this word had been at first 'son' in the MS., and that an 'l' had been added afterwards as if to turn it into soul.

Sess. 863. June 16, 1647. confession of our sins, and thankful acknowledgment of his mercies.

Dissent. Larger Catechism. Mr. Palmer enters his dissent to these last words.

Resolved upon the Q., *Q.* Are we to pray unto God only? *A.* God only being able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all, and only to be believed in, and worshipped with religious worship; prayer, which is a special part thereof, is to be

Sess. 864.[1]

made by all to him alone, and to none other.

Ordered—Mr. Wilmot be approved upon his former examination.

Sess. 864.—*June* 17, 1647.—*Thursday morning.*

Ordered—Mr. Corbet of Norfolk be approved for Croydon. *Ordered*—Mr. Duncan be examined. *Ordered*—Mr. Pettit be respited till Friday morning.

Informations were brought into the Assembly against Mr. Becke; and upon debate of them it was

Resolved upon the Q., That it be certified to the Committee for Plundered Ministers that the Assembly is not satisfied concerning the fitness of Mr. Becke for this or any other ministerial charge.

Mr. Tuckney made report of some addition,[2] and moved for the Ten Commandments to be considered by those of the Committee that reside about Westminster; and it was ordered.

Upon some debate about Mr. Burney, it was *Ordered*—That Mr. Wi[l]son be written to about Mr. Burney, to make a return against to-morrow sevennight.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What is it to pray in the name of Christ? *A.* To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

[1] *i.e.* The words 'by all' were added in Sess. 864. [2] See previous note.

Ordered—*Q.* Why are we to pray in the name of Christ? *A.* The sinfulness of man, and his distance from God by reason thereof being so great, as that we can have no access into his presence without a mediator, and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only. Sess. 864. June 17, 1647. Larger Catechism.

Ordered—*Q.* How doth the Spirit help us to pray? *A.* We not knowing what to pray for as we ought, the Spirit helpeth our infirmities by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons and at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance [of] that duty.

Ordered—*Q.* For whom are we to pray? *A.* We are to pray for the whole Church of Christ upon earth, for magistrates and ministers, for ourselves, our brethren, yea, our enemies, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those that are known to have sinned the sin unto death.

Ordered—*Q.* For what things are we to pray? *A.* We are to pray for all things tending to the glory of God, the welfare of the Church, our own or others' good, but not for anything that is unlawful.

Resolved upon the Q., There shall be no addition.

Sess. 865.—*June* 18, 1647.—*Friday morning.*

Mr. Johnson and Mr. Pickering were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Precious bring a better testimonial from the ministers about York.

Mr. Tuckney made report concerning the Lord's Prayer.

Ordered—Mr. Malins be approved upon his former examination.

The Assembly proceeded upon debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* How are we to pray? *A.* We are to pray with an awful apprehension of the majesty of God, and deep sense of our own

Sess. 865. June 18, 1647. — Larger Catechism.

unworthiness, necessities, and sins; with penitent, thankful, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will.

Resolved upon the Q., *Q.* What rule hath God given for our direction in the duty of prayer? *A.* The whole Word of God is of use to direct us in praying, but especially the rule of direction is that form of prayer (commonly called the Lord's Prayer) which our Saviour Christ taught his disciples.

Sess. 866.—*June* 21, 1647.—*Monday morning.*

Mr. Tuckney made report of the Catechism.

Ordered—Mr. Martin and Mr. Eldred be approved upon former examination.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* How is the Lord's Prayer to be used? *A.* The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Resolved upon the Q., *Q.* Of how many parts doth the Lord's Prayer consist? *A.* The Lord's Prayer consists of three parts, a preface, petitions, and a conclusion.

Resolved upon the Q., *Q.* What doth the preface of the Lord's Prayer teach us? *A.* The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven*) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein, with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others.

Resolved upon the Q., There shall be no[1] division of the petitions.

[1] In MS., as generally, 'noe.' The meaning of the resolution probably is, there shall be no classifying or grouping of the petitions, as into, 1*st*, Those

Resolved upon the Q., *Q.* What do we pray for in the first petition? *A.* In the first petition (which is, *Hallowed be thy name*), acknowledging the utter insufficiency and indisposition that is in ourselves and all men to honour God aright, we pray that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatever he is pleased to make himself known by, and to glorify him in thought, word, and deed; that he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonourable to him; and, by his overruling providence, direct and dispose of all things to his own glory. Sess. 866. June 21, 1647.

Sess. 867.—*June* 22, 1647.—*Tuesday morning.*

Ordered—Mr. Stephens be approved upon his former examination. *Ordered*—Mr. Goldsmith be approved without coming up to be examined.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What do we pray for in the second petition? *A.* In the second petition (which is, *Thy kingdom come*), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in, the Church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate; that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our

having more immediate reference to God; 2*d*, Those having more immediate reference to ourselves. In the Catechism or 'Body of Divinity,' which circulated under the name of Archbishop Ussher, the answer to the question, *How many petitions are there in the Lord's Prayer?* is, 'Six (equally divided as it were into two tables, whereof three do concern God, as doth the first table of the law; three do concern ourselves and our neighbours, as doth the second table).'

Sess. 867. June 22, 1647. — Larger Catechism.

reigning with him for ever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Resolved upon the Q., *Q.* What do we pray for in the third petition? *A.* In the third petition (which is, *Thy will be done on*[1] *earth, as it is in heaven*), acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh and of the devil, we pray that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart, and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.

Resolved upon the Q., There shall be no addition.

Sess. 868.—*June* 23, 1647.—*Wednesday morning.*

Ordered—That the several commandments shall be considered of by several Committees:—

Mr. Simpson and Mr. Greenhill for the first commandment.

Mr. Burges and Mr. Calamy for the second commandment.

Mr. Profit and Mr. Gower for the third.

Mr. Palmer and Mr Cawdry for the fourth.

Dr. Hoyle and Mr. Green for the fifth.

Mr. Corbet of N[orfolk] and Mr. Gibson for the sixth.

Mr. Sedgewick and Mr. Good for the seventh.

Mr. Bolton, Mr. Strong, Mr. Perne, for the eighth.

Mr. Maynard and Mr. Gippes for the ninth.

Mr. Delmy, Mr. Salway, Dr. Smith, for the tenth.

The general rules for expounding the commandments to Dr. Gouge and Mr. Walker; and Report to be brought in to-morrow sevennight to the Committee, of whom Mr. Tuckney is in the chair.

[1] *Sic* in MS. and in early editions of the Catechism.

The Assembly proceeded upon the debate; and upon debate it was *Resolved* upon the Q., *Q.* What do we pray for in the fourth petition? *A.* In the fourth petition (which is, *Give us this day our daily bread*), acknowledging that in Adam, and by our sins, we have forfeited our right to all the outward blessings of this life, and deserved not only to be wholly deprived of them by God, but to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully: we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort. Sess. 868. June 23, 1647. Larger Catechism.

Sess. 869.—*June* 24, 1647.—*Thursday morning.*

Ordered—Mr. Roswell be approved upon his former examination. *Ordered*—Mr. Lambe be respited.

The Assembly being informed of an order for £300 for the Assembly, it was

Ordered—That the former Committee do consider of the disposal of it according to the former rule; they are to meet this afternoon.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What do we pray for in the fifth petition? *A.* In the fifth petition (which is, *Forgive us our debts, as we forgive our debtors*), acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt: we pray for ourselves and others, that God of his free grace would acquit us both from the guilt and punishment of sin, through the obedience and satisfaction of Christ, appre-

Sess. 869. June 24, 1647. hended and applied by faith, accept us in his Beloved, continue his favour and grace to us,

Sess. 870.—*June* 25, 1647.—*Friday morning.*

Mr. Walker and Mr. Carrill were appointed to pray with the Lords and Commons for the week following.

Upon debate about Mr. Jerom, it was

Resolved upon the Q., That Mr. Jerom shall not be examined and approved by this Assembly. *Resolved* upon the Q., This return shall be made, that the Assembly is not satisfied concerning his fitness for that place.

Larger Catechism. The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., These words shall be added to the former answer—'Pardon our daily failings, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness; which we are the rather emboldened to ask, and encouraged[1] to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.'

Resolved upon the Q., There shall be no addition.

Sess. 871.—*June* 28, 1647.—*Monday morning.*

Ordered—Mr. Wade be approved without coming up to be examined.

Report was made of the distribution of the money, and it was assented to.

Ordered—Mr. Brumshill shall have his certificate upon his examination. *Ordered*—Mr. Bigmore be approved upon his ordination.

Ordered—Mr. Prince bring reasons of his removal, and a better testimonial.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What do we pray for in the sixth petition? *A.* In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things that we may be assaulted, foiled, and

[1] In MS. 'incouraded.'

for a time led captive by temptations; that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness, and unwatchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them, and worthy to be left under the power of them: we pray that God would so overrule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted unto sin, or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement of it, that our sanctification and salvation may be perfected, Satan trod[den] under our feet, and we fully freed from sin, temptation, and all evil, for ever. Sess. 871. June 28, 1647. Larger Catechism.

Sess. 872.—*July* 1, 1647.—*Thursday morning.*

Ordered—Mr. Dingly be approved upon his former ordination. *Ordered*—Mr. Lambe be respited till this day sevennight.

Mr. Walker made report of the rules for the expounding of the Law. Dr. Smith made report of the tenth commandment. Both these reports were delivered to the Committee for the Catechism.

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What doth the conclusion of the Lord's Prayer teach us? *A.* The conclusion of the Lord's Prayer (which is, *For thine is the kingdom, the power, and the glory, for ever, Amen*) teacheth us to enforce our petitions with arguments, which are to be fetched, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotence, and glorious excellency; in regard whereof,

Sess. 872. July 1, 1647. — Larger Catechism. *Sic.*

as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfil our requests: and to testify this our desire and assurance, we say, *Amen.*

A question and answer was brought in concerning the order and connection of the petitions; and upon debate it was *Resolved* that this concerning the order and connection shall not stand.

Ordered—Mr. Mason be excused from coming up.

Sess. 873.—*July* 2, 1647.—*Friday morning.*

Mr. Seaman, Mr. Thorrowgood, were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Horne be approved upon his former ordination, in case he bring a testimonial of his conversation.

Mr. Sedgwick made report of the seventh commandment. Mr. Tuckney made report of the Catechism.

The Assembly proceeded in debate of some things recommitted concerning Christ and the Holy Ghost; and upon debate it was *Resolved* upon the Q., *Q.* What benefits hath Christ procured by his mediation? *A.* Christ, by his mediation, hath procured redemption, with all the benefits of the covenant of grace.

Ordered—Q. How do we come to be made partakers of the benefits which Christ hath procured? *A.* We are made partakers of the benefits which Christ hath procured, by the application of them to us, which is the work especially of God the Holy Ghost.

Ordered—Q. How doth it appear that the Holy Ghost is the very and true God? *A.* The Scriptures manifest that the Holy Ghost is the very and true God, ascribing to him such names, attributes, works, and worship as are proper to God only.

Ordered—Q. Who are made partakers of redemption by Christ? *A.* Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.

Resolved upon the Q., *Q.* Can they who, having never heard the gospel, do not know Jesus Christ, be saved by their living according to the light of nature? *A.* They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that religion which they profess; neither is there salvation in any other but Christ alone. Sess. 873. July 2, 1647. Larger Catechism.

Ordered—*Q.* Are all they saved by Christ who live within the visible church and hear the gospel? *A.* Although the visible church (which is a society made up of such as in all ages and places of the world do profess the true religion, and of their children) do enjoy many special favours and privileges whereby it is distinguished from other societies in the world, and the gospel where it cometh doth tender salvation by Christ to all, testifying that whosoever believes in him shall be saved, and excludeth none that come unto him; yet none do or can truly come unto Christ, or are saved by him, but only the members of the invisible church, which is the whole number of the elect that have been, are, or shall be, gathered into one under Christ their head.

Ordered—*Q.* What benefits are the elect made partakers of by coming unto Christ? *A.* The elect, by coming unto Christ, are made partakers of union and communion with him in grace and glory.

Ordered—*Q.* What is that union which the elect have with Christ? *A.* The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

Sess. 874.—*July* 5, 1647.—*Monday morning.*

Ordered—That the Committee for the distribution of the money do meet this afternoon, and dispose of the 192 pounds now brought[1] for the Assembly.

Ordered—Mr. Smith be approved without coming up to

[1] In Fascicle III., 'brought in.'

Sess. 874. July 5, 1647.

be examined. *Ordered*—Mr. John Eyre be approved upon his former examination.

Resolved upon the Q., Mr. Scott shall not have an approbation without coming up to be examined.

Mr. Gip[pe]s made report of the ninth commandment.

Ordered—That Dr. Gouge and Mr. Walker and Mr. Scudder do bring in something about the aggravations of sin.

Mr. Calamy made report of the second commandment.

Winrham to return to Scotland.

Mr. Winrham made report to the Assembly of his calling into Scotland, to return unto the Church of Scotland, and desired that the Assembly would give him their commands to the Church of Scotland. Upon debate, it was

Resolved upon the Q., There shall be a Committee to consider what is fit to be done by the Assembly to testify their respect to the General Assembly of the Church of Scotland, upon the return of the Hon^ble^ and learned Commissioner, Mr. Winrham, to the Church of Scotland. *Ordered*—Dr. Temple, Mr. Hodges, Mr. Thorrowgood, Mr. Hickes, Mr. Burges, Mr. Sedgwick, Mr. Good, shall be this Committee. The care of it is committed to Dr. Temple.

Mr. Tuckney made report of some thing[s][1] recommitted in the Catechism. The Assembly proceeded in the debate, and upon debate it was *Resolved* upon the Q., *Q.* How is baptism to be improved by us? *A.* The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein: by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism;

Sess. 875.—*July* 6, 1647.—*Tuesday morning.*

Ordered—Mr. Phillps be approved upon his former examination.[2]

[1] In Fascicle III., 'some recommittments.' See minute of Sess. 858.

[2] Fascicle III. adds here, 'Mr. Dodridge approved upon his ordination.'

Mr. Salway made report of the distribution of the £192, 11s., and it was approved. Sess. 875. July 6, 1647.

Report was made from the Committee appointed by the Assembly to consider what is fit to be done upon the return of Mr. Winrham to the Church of Scotland. It was read and assented to, and is as followeth[1] . . .

Dr. Hoyle made report of the fifth commandment.

Upon a debate about the money to be paid to the members of the Assembly last reported, it was

Resolved upon the Q., There shall be no further debate of this business.

Thanks returned to Winrham.

The Prolocutor, by order of the Assembly, did, in the name of the Assembly, give thanks to Mr. Winrham for his honouring of the Assembly so long with his presence and assistance, and did desire him to present the respects of this Assembly to the Commissioners of the Church of Scotland, assuring them of the constant resolutions of the Assembly to cleave unto their covenant.[2]

Larger Catechism.

Mr. Tuckney made report of an addition to the Catechism about the Sacrament.

The Assembly proceeded in debate; and upon debate it was *Resolved* upon the Q., These words shall be added to the former answer—'by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one body.'

Sess. 876.—*July* 7, 1647.—*Wednesday morning.*

Ordered—Mr. Precious have an approbation from the ministers of York before he be excused from coming up.

[1] Not in MS., but its purport is shown by the Prolocutor's speech.

[2] Fascicle III. states in addition, that 'Mr. Winraham spake acknowledging the great favours of this Assembly. . . . Though the face of the reformation be overclouded for a season, He will clear His work. . . . As I think it the greatest honour . . . so happiness to be a servant to' . . .

Sess. 876. July 7, 1647. Larger Catechism.

The Assembly proceeded in the debate; and upon debate it was *Resolved* upon the Q., *Q.* May one who doubteth of his being in Christ, or of his due preparation, come to the sacrament of the Lord's supper? *A.* One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof, and in God's account hath it, if he be truly affected with the apprehension of the want of it, and unfeignedly desireth to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labour to have his doubts resolved; and, so doing, he may and ought to come unto the Lord's supper, that he may be further strengthened.

Sess. 877.—*July* 8, 1647.—*Thursday morning.*

The Assembly proceeded in debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* May any who profess the faith, and desire to come unto the Lord's supper, be kept from it? *A.* Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from the sacrament, until they receive instruction, and manifest their reformation.

Resolved upon the Q., The word 'prophane' shall be left out. Mr. Simpson and Mr. Carter enter their dissent. Dissent.

Ordered—*Q.* What rules are to be observed for the right understanding and expounding of the ten commandments? *A.* For the right understanding and expounding of the ten Commandments, these rules are to be observed:

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.

Sess. 878.—*July* 9, 1647.—*Friday morning.*

Mr. Taylor and Mr. Wilson were appointed to pray with the Lords and Commons the week following.

Mr. Walker made report of 'the aggravations of sin.' Sess. 878. July 9, 1647.

The Assembly proceeded in debate of the Rules for expounding the Commandments; and upon debate it was

Resolved upon the Q., '1. That the law is perfect, and so bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto sincere, entire obedience for ever.'

Resolved—'3. That where a duty is commanded, the contrary sin is forbidden, and where a sin is forbidden, the contrary duty is commanded.'

Resolved upon the Q., 'That what God forbids is at no time to be done; what he commands is always our duty, but not to be done at all times.'

Ordered—'That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.'

Resolved upon the Q., 'That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others.'

Resolved upon the Q., 'That [in[1]] what is commanded to others, we are bound, according to our places, to be helpful to them; and to take heed of partaking with others in what is forbidden them.'

Sess. 879.—*July* 12, 1647.—*Monday morning.*

The Assembly proceeded in the debate of the Rules for expounding of the Commandments; and upon debate, some alterations were made on the former votes the former session, as followeth . . .

Ordered—'1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the highest pitch of every duty, and to forbid the least degree of every sin.'

[1] This word is said to have been added in the MS. in another hand, but it is necessary to the sense, and is in the earliest editions of the Catechism.

Sess. 879. July 12, 1647. — Larger Catechism.

'2. That it is spiritual,' etc.

Resolved upon the Q., '3. That one and the same thing, in divers respects, is commanded or forbidden in several commandments.'

Resolved upon the Q., '4. That as, where a duty is commanded, the contrary sin is forbidden; and where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and where a threatening is annexed, the contrary promise is included.'

Resolved upon the Q., '5. That what God forbids, is at no time to be done, what he commands, is always our duty, [and[1]] yet every particular duty not to be done at all times.'

'6. That under one sin,' etc.

'7. That what is forbidden or commanded to ourselves,' etc.

'8. That [in] what is commmanded to others,' etc.

Resolved upon the Q., Mr. Maison[2] be excused from coming up to be examined.

Sess. 880.—*July* 13, 1647.—*Tuesday morning.*

Ordered—Mr. Tulley be admitted to a special examination to-morrow morning.

Mr. Tuckney made report of the aggravations of sin; it was debated, and upon debate it was *Ordered*—*Q.* Are all sins equally heinous in themselves, and in the sight of God? *A.* Although every sin be very heinous, in that it is against the sovereignty, goodness, and righteous law of God, is the work of the devil, and deserves everlasting damnation, and cannot be expiated but by the blood of the Son of God; yet some sins by reason of several aggravations are more heinous in themselves, and in the sight of God, than others.

Sess. 881.—*July* 14, 1647.—*Wednesday morning.*

Resolved upon the Q., Mr. West shall be approved without coming up to be examined.

[1] 'And' wanting in MS. and in some early editions.

[2] In Fascicle III., Masson; in Lords' Journals, Musson.

Ordered—That Mr. Tulley do preach at Paul's the next Tuesday; and the members of the Assembly that reside thereabouts are desired to hear him; and he is to preach on that text, John iii. 36. Sess. 881. July 14, 1647.

Ordered—Mr. Rawlins be approved upon his former examination. *Ordered*—Mr. Richards be respited till to-morrow morning; and the scribes see what was done by this Assembly in the former business.

Mr. Simpson made report of the first Commandment.

Ordered—Dr. Temple and Dr. Gouge do bring in something of the sin against the Holy Ghost.

The Assembly proceeded in the debate; and upon debate it was *Resolved* upon the Q., *Q.* What are those aggravations which make some sins more heinous than others? *A.* Sins receive their aggravations,— Larger Catechism.

1. From the persons offending; if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others.

Ordered—'From the parties offended: if immediately against God, his attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, and men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many.'

Resolved upon the Q., 'From the nature and quality of the offence: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but breaks forth in words or actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, publick or private admonition, censures of the church, civil punishments; and our own prayers, purposes, promises, vows, covenants, and engagements to God and men: if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.'

Sess. 881. July 14, 1647. — Larger Catechism.

'From circumstances of time and place: if on the Lord's day, or other times of divine worship; or immediately before or after these, and other helps to prevent or remedy such miscarriages: if in public, in the presence of others, especially if before such who are thereby likely to be provoked and defiled.'

Sess. 882.—*July* 15, 1647.—*Thursday morning.*

Report was made from the Committee about Mr. Jerom; and upon debate it was

Ordered—That forasmuch as the Assembly perceives there is an evil fame doth follow him in all or most of those places where he hath lived, therefore the Assembly cannot recall their former vote; and the Committee for the Review have power to receive what informations shall be brought in concerning him, and make report unto the Assembly.

Additions to Committee on Catechism.

Ordered—That Mr. Burges, Mr. Sedgwick, Mr. Bond, Mr. Bolton, Mr. Chambers, be added to the Committee for the Catechism.

The Assembly proceeded in the debate, and upon debate it was

Resolved upon the Q., *Q.* What is the moral law? *A.* The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the whole disposition and frame of the soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Sess. 883.—*July* 16, 1647.—*Friday morning.*

Mr. Chambers and Mr. Gibson were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Richards be examined. *Ordered*—Mr. Greenwood be respited for a time.

Mr. Byfield made report from the Committee for Review concerning Mr. Waile. They conceive the business of Mr. Waile is weighty and worthy of the consideration of this

Assembly, if they think this matter to be before them; and upon debate it was *Resolved* upon the Q., Mr. Waile's business is not before the Assembly. Sess. 883. July 16, 1647.

Report was made by Mr. Tuckney about the moral law and the use of it, and the Assembly proceeded in debate of it; and upon debate it was *Ordered*—*Q.* What is the moral law? *A.* The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the whole disposition and frame of the soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man. Larger Catechism.

Resolved upon the Q., *Q.* To whom was the moral law first given? *A.* The moral law was first given to Adam in his estate of innocency, and in him to all his posterity, promising life upon the fulfilling and threatening death upon the breach of it.

Resolved upon the Q., *Q.* What is the use of the moral law after the fall? *A.* Although the moral law after the fall cannot give righteousness and life to any, yet by the working of the Spirit of God it is of great use.

Mr. Gillespie, a Commissioner from the Church of Scotland, took his leave of the Assembly, and by order of the Assembly the Prolocutor spake unto him; and it is as followeth[1] . . . Gillespie takes leave of the Assembly.

Sess. 884.—*July* 19, 1647.—*Monday morning.*

Ordered—Mr. Strut[2] be respited till this day sevennight.

A presentation of Mr. Richard Hunt was read; but because he had been sequestered, and the Parliament had made an Order none such should be admitted again without order of both Houses of Parliament, therefore they cannot approve him.

[1] No notes of this speech are given in the MS., though it was evidently intended to be recorded at length. Fascicle III., perhaps on this very account, merely states that 'Mr. Gelespi took leave of the Assembly.'

[2] Or Strat, or Street.

Sess. 884. July 19, 1647.

Report was made by Mr. Tuckney of the moral law; and the Assembly proceeded in the debate; and upon debate it was

Larger Catechism.

Resolved upon the Q., These words shall be added to the former answer, 'Unto all men, to inform them of the holy nature and will of God, and their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery, and thereby help them to a clearer sight of what need they have of Christ, and of the perfection of his obedience.'

Ordered—'Unto unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in their estate and way of sin, to leave them inexcusable, as continuing under the curse thereof.'

Ordered—'Unto believers, (although they be delivered from it as a covenant of works, so as thereby they are neither justified nor condemned, yet), besides the former general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse of it in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.'

Ordered—Q. Where is the moral law summarily comprehended? *A.* The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and after written by him in two tables of stone; the four first commandments containing our duty to God, and the other six our duty to man.'

Report was made by Dr. Gouge of the sin against the Holy Ghost; and upon debate of it, it was recommitted to Mr. Sedgwick, Mr. Woodcock, Mr. Prophet, Mr. Price, Mr. Thorrowgood; they are to consider of it, and make report on Friday morning.

Sess. 885.—*July* 20, 1647.—*Tuesday morning.* Sess. 885. July 20, 1647.

Ordered—Mr. Sam. Smith be approved without coming up to be examined.

Testimonial was given by diverse members of the Assembly in approbation of Mr. Tully, who preached this morning according to order of the Assembly. *Ordered*—Mr. Tully be approved by this Assembly.

Resolved upon the Q., Mr. Evans be approved without coming up to be examined.

The Assembly proceeded in the debate of the Catechism; and upon debate it was *Ordered*—*Q.* What is the first commandment? *A.* The first commandment is, *Thou shalt have no other gods before me.* Larger Catechism.

Ordered—*Q.* What are the duties required in the first commandment? *A.* The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honouring, adoring, choosing, loving, desiring, fearing of him, believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him, calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man, being careful in all things to please him, and sorrowful when in anything we offend him, and walking humbly with him.

Sess. 886.—*July* 21, 1647.—*Wednesday morning.*

Mr. Tuckney made report from the Committee concerning the first commandment, the negative; and the Assembly debated it, and upon debate it was *Resolved* upon the Q., *Q.* What are the sins forbidden in the first commandment? *A.* The sins forbidden in the first commandment are, atheism, in denying or not having a God; idolatry, in having and worshipping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false

Sess. 886. July 21, 1647. — Larger Catechism.

opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleness, insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God, using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness and deadness in the things of God; estranging and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures;

Sess. 887.—*July* 22, 1647.—*Thursday morning.*

Ordered—Mr. Abbot be approved upon his former examination.

Ordered—Mr. Byfield do attend the Commissioners of the Great Seal, and acquaint them with the forging and counterfeiting of the approbation of the Assembly for Mr. Cresswell.

Report was made by Mr. Palmer about the ways of partaking of other men's sins.

Report was made by Mr. Tuckney about the preface to the ten commandments.

The Assembly proceeded in the debate of the sins against the first commandment; and upon debate it was

Ordered—These words shall be added, 'All compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, or have, to fortune, idols, ourselves, or any other creatures.'

Sess. 888.—*July* 23, 1647.—*Friday morning.* SESS. 888. July 23, 1647.

Mr. Carter of London, and Dr. Stanton, were appointed to pray with the Lords and Commons, the week following.

Ordered—Mr. Lewis be approved upon his ordination.

The Assembly proceeded in the debate of the report concerning the preface to the ten commandments; and upon debate it was *Resolved* upon the Q., *Q.* What special things are we to consider in the ten commandments? *A.* We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them. Larger Catechism.

Ordered—Q. What is the preface to the commandments? *A.* The preface to the commandments is contained in these words: *I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage:* wherein God manifests his sovereignty, as being Jehovah, the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all his word[1] and works: and to be a God in covenant, as with Israel of old, so with all his people; who, as he hath brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Ordered—Q. Why are these words, 'before me,' added in the first commandment? *A.* These words, 'before me,' or before my face, are added in the first commandment to tell us that God, who seeth all things, takes special notice of, and is much displeased with, the sin of having any other god: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation; as also to persuade us to do as in his sight, whatever we do in his service.

Sess. 889.—*July* 26, 1647.—*Monday morning.*

Mr. Woodcock made report of the description of the sin against the Holy Ghost. It was read, but because not

[1] *Sic* in MS.

Sess. 889. July 26, 1647.

drawn up by the Committee, it was recommitted. The Committee are to meet this afternoon and to make report on Friday morning.

Larger Catechism.

Mr. Tuckney made report of the second commandment. It was read and debated; and upon debate it was *Ordered*—To begin with the affirmative in all the commandments.

Ordered—*Q.* Which is the second commandment? *A.* The second commandment is, *Thou shalt not make to thyself*,[1] etc.

Resolved upon the Q., *Q.* What are the sins forbidden in the second commandment? *A.* The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself,

Sess. 890.—*July* 29, 1647.—*Thursday morning.*

Ordered—Mr. Conningham be approved upon his ordination. *Ordered*—Mr. Martin Simpson be approved upon his former ordination.

The Assembly proceeded in debate of the Catechism; and upon debate it was

Ordered—These words shall be added to the former: 'and particularly the making of any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented or taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever; all neglect, contempt, hindering, and opposing of the worship and ordinances which God hath appointed.'

Resolved upon the Q., 'Tolerating a false religion' to be added as a breach of the second commandment.

[1] These words, and those in Sess. 899, seem to be taken from the Prayer-book version of the commandments.

Sess. 891.—*July* 30, 1647.—*Friday morning.* Sess. 891. July 30, 1647.

Resolved upon the Q., Mr. Scudder be excused from praying till his return. Mr. Young and Mr. Cawdry be appointed to pray with the Lords and Commons the week following.

The Assembly proceeded in debate of the Catechism; of the duties required in the second commandment. Larger Catechism.

Sess. 892.—*August* 2, 1647.—*Monday morning.*

Resolved upon the Q., That Mr. Carter's reasons of removal be admitted, and he approved.

Resolved upon the Q., There shall be a Committee to withdraw, and forthwith to present something to the Assembly to be fit to be presented to the Parliament, City, and Army, from this Assembly. *Ordered*—Mr. Palmer, Mr. Gower, Mr. Whitakers, Dr. Temple, and Mr. Ny to be this Committee.

Resolved upon the Q., Mr. Bath[1] bring the hands of some ministers known to this Assembly.

The Committee returned and made report of the message; and upon debate it was assented to, and is as followeth[2] . . . *Resolved* upon the Q., Mr. Assessor Palmer be desired to deliver this petition to the Lords and Commons assembled in Parliament.

Resolved upon the Q., Mr. Spurstow and Mr. Gower be desired to deliver the same to the Lord Mayor, Common Council, and Committee for Militia.

Ordered—Mr. Ny be desired to present the same to Sir Thomas Fairfax.

Sess. 893.—*August* 3, 1647.—*Tuesday morning.*

Mr. Palmer made report of the delivering of the petition to both Houses of Parliament, and that they had thanks from the House of Commons, and leave to present the same both to the City and Army; and thanks also from the House of Lords [for their good affection to the good and peace of the kingdom].[2]

[1] Batt in Fascicle III., but probably Bath of Rochdale, who had married Archbishop Laud's niece, is meant.

[2] Journals of House of Lords, vol. ix. p. 368. Do. of Commons, vol. v. p. 267.

Sess. 893. Aug. 3, 1647. —— Mr. Gower made report from the Common Council of the delivering of the same petition to them, and of their thankful acceptance of it.

Larger Catechism. The Assembly proceeded in the debate of the Catechism; and upon debate it was *Resolved* upon the Q., *Q.* What are the duties required in the second commandment? *A.* The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; particularly prayer and thanksgiving in the name of Christ, and as means to obtain good things; the reading, preaching, and hearing of the word; the administration and receiving of sacraments, church government and discipline; the ministry and maintainance thereof; religious fasting; swearing by God's name, and vowing unto him: as also the disapproving, detesting, and opposing all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Memorandum.—To consider of days of thanksgiving in the fourth commandment.

Sess. 894.—*August* 5, 1647.—*Thursday morning.*

Ordered—Mr. Dashfield be respited. *Ordered*—Mr. Sarson be approved upon his former approbation.

Mr. Marshall informed the Assembly that their petition to the General was delivered by Mr. Ny, and the General had desired him to acquaint the Assembly that he did take it very kindly and thankfully from the Assembly, and doth desire they would be assured it shall ever be acceptable to him to endeavour anything that shall be acceptable to the Assembly, and desires their constant prayers in perfecting of all things that may tend to peace.

An order was read from the House of Lords of thanks for their petition, and leave to present their petition to whom they shall think fit. It is as followeth[1] . . .

Resolved upon the Q., The Shorter Catechism shall be gone in hand with presently by a Committee now to be chosen. *Ordered*—Mr. Prolocutor, Mr. Palmer, Dr. Temple,

[1] Journals of House of Lords, vol. ix. p. 371.

Mr. Lightfoot, Mr. Green, Mr. Delmy, shall be this Committee; and they are to meet this afternoon; Mr. Palmer is to take care of it.[1] Sess. 894. Aug. 5, 1647.

Sess. 895.—*August* 6, 1647.—*Friday morning.*

Mr. Byfield and Mr. Maynard appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Dashfield be respited for a better testimonial.

Mr. Tuckney made report of the reasons to enforce the second commandment; and it was debated, and upon debate it was *Resolved* upon the Q., *Q.* What are the reasons annexed to the second commandment, the more to enforce it? *A.* The reasons annexed to the second commandment, the more to enforce it, contained in those words, *For I the Lord thy God am a jealous God*—are, besides God's sovereignty over us, and property[2] in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment his enemies and such as hate him, and therefore threatening judgment to them and their posterity to diverse generations; and esteeming the observers of it his friends and such as love him and keep his commandments, and accordingly promising mercy to them and their posterity to many generations. Larger Catechism.

Sess. 896.—*August* 9, 1647.—*Monday morning.*

The Assembly proceeded in debate of the Catechism; and upon debate it was *Ordered*—*Q.* Which[3] is the third commandment? *A.* The third commandment is, *Thou shalt not take the name of the Lord thy God in vain*, etc.

Resolved upon the Q., *Q.* What is the duty required in the third commandment? *A.* The duty required in the third commandment is the holy and reverent using of God's titles, attributes, ordinances, works, and whatever else he makes himself known to us by, in thought, meditation,

[1] That is, 'to be Convener of it.' [2] *Sic* in MS. and in early editions.
[3] 'What' has been altered into 'which,' or the reverse.

Sess. 896. Aug. 9, 1647. word, writing, holy profession, and answerable conversation, and particularly the word, sacraments, prayers, oaths, vows, and lots, and all to the glory of God and the good of ourselves and others.

Report of Shorter Catechism called for. *Resolved* upon the Q., There shall be a report of the Short Catechism; which was accordingly made by Mr. Palmer.

Ordered—Mr. Calamy and Mr. Gower be added to the Committee for the Catechism.

Ordered—Mr. Dashfield bring a better testimonial.

Sess. 897.—*August* 10, 1647.—*Tuesday morning.*

Ordered—Mr. Walker be respited till to-morrow sevennight.

Dr. Temple made report of the Lesser Catechism. Mr. Tuckney made report of the third commandment.

The Assembly proceeded in the debate of the third commandment; and upon debate it was

Resolved upon the Q., *Q.* What are the sins forbidden in the third commandment? *A.* The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our lawful oaths and vows, and fulfilling them, if of things unlawful; murmuring and quarrelling at, curious prying into, and misapplying of God's decrees and providences; misinterpreting, misapplying, or any way perverting the word, or any part of it, to profane jests, abusing it, or anything contained under the name of God, to charms, curious or unprofitable questions, vain janglings, or the maintaining of false doctrine, or sinful lusts and practices;

Sess. 898.—*August* 11, 1647.—*Wednesday morning.*

The Assembly proceeded in the debate of the sins against the third commandment; and upon debate it was

Resolved upon the Q., These words shall be added, 'The

maligning, scorning, reviling, or any wise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a shame to it, by unconformable, unwise, unfruitful, and offensive walking, or backsliding from it.' Sess. 898. Aug. 11, 1647. Larger Catechism.

Ordered—Q. What reasons are annexed to the third commandment? *A.* The reasons annexed to the third commandment, in these words (*The Lord thy God*, and, *For the Lord will not hold him guiltless that taketh his name in vain*), are, because he is the Lord and our God, and therefore his name is not to be profaned, or any way abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Sess. 899.—*August* 13, 1647.—*Friday morning.*

Mr. Salway and Mr. Simpson were appointed to pray with the Lords and Commons the week following.

Ordered—Mr. Mason be approved upon former examination.

Ordered—Mr. Whitfield be approved upon his ordination.

Ordered—The Committee for the money do meet this afternoon and make distribution of the £300 according to the former order of the Assembly.

Mr. Tuckney made report of the fourth commandment. *Ordered*—The Committee do omit the entering upon particulars in the fifth commandment.

Ordered—Mr. Harley be approved upon his former examination.

The Assembly proceeded in debate of the fourth commandment; and upon debate it was *Ordered—Q.* Which is the fourth commandment? *A.* The fourth commandment is, *Remember that thou keep holy the Sabbath day*, etc.

Resolved upon the Q., *Q.* What is required in the fourth commandment? *A.* In the fourth commandment is required of all men the sanctifying or keeping holy to God such set time as he hath appointed in his word, expressly

Sess. 899. Aug. 13, 1647. Larger Catechism.

one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lord's Day.

Sess. 900.—*August* 16, 1647.—*Monday morning.*

Mr. Seaman made report of the distribution of the £300, and it was ordered.

The Assembly proceeded in the debate; and upon debate it was *Resolved* upon the *Q.*, *Q.* How is the Sabbath or Lord's day to be sanctified? *A.* The Sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful, and making it our delight to spend the whole time (except so much of it as is to be taken in[1] in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to remember it before it come, in so preparing our hearts, and with such foresight, diligence, and moderation, disposing and seasonably dispatching our worldly businesses that we may be the more free and fit for the duties of that day.

NOTE.—This may be the most suitable place to relate the further proceedings of the two Houses, and those of the Scotch Assembly and Parliament, regarding the Confession of Faith.

It has been mentioned in the notes on pp. 291, 308, that on the 6th November 1646 the first nineteen chapters were passed by the House of Lords in the exact form in which they had been sent up by the Assembly of Divines. The Journals of that House (vol. ix. pp. 17 and 18) bear that on the 16th February 1646–7 'The Confession of Faith was read the second time; and the House was adjourned into a Committee during pleasure to read it in parts and

[1] *Sic* in MS. for up.

consider of it. The first Chapter, being in number 20th, was agreed to. The 21st, of Religious Worship and the Sabbath-day, was agreed to. The 22d, of Lawful Vows and Oaths, was agreed to. The 23d, of the Civil Magistrate, was agreed to. The 24th, of Marriage, agreed to. The 25th, of the Church, agreed to. The 26th, of the Communion of Saints, agreed to. The 27th, of the Sacraments, agreed to. The 28th, of Baptism, agreed to. The 29th, of the Lord's Supper, agreed to. The 30th, of Church Censures, agreed to. The 31st, of Synods and Councils, agreed to. The 32d, of the Resurrection, agreed to. The 33d, of the Day of Judgment, agreed to. The House was resumed; and the said Confession was read entirely, and *Resolved*—To pass upon the Question.' The same day 'a message was sent to the House of Commons by Dr. Aylett and Dr. Heath to deliver to them the residue of the Confession of Faith with this sense, "That the Lords sent part of the Confession of Faith long since to the House of Commons, and have now passed this; to both which the Lords desire their speedy concurrence in regard of the Fast appointed by both Houses for heresies and schisms, which is to be on the 10th of March next, and [it] would seem strange if before that time a Confession of Faith, agreed to by both Houses, be not published to the kingdoms." This message was delivered to the House of Commons on Saturday, the 20th of February, and was ordered to be taken into consideration on the Friday following; and on the 29th April, when the Scripture proofs for the Confession were presented, it was resolved, as mentioned on p. 354 (note), that on Wednesday next come sevennight the House should proceed to consider the Confession of Faith and the proceedings the Divines have made in the Nine-and-thirty Articles. But it was not till Wednesday, the 19th of May, that they were able to carry out this resolution. On that day 'the House, according to former Order, proceeded to the consideration of the humble Advice of the Assembly of Divines concerning a Confession of Faith, presented by the Assembly of Divines, with the texts of Scripture in the margin. The first paragraph of the first Chapter, concerning the Holy Scriptures,

and likewise the Sixth Article of the Nine-and-thirty Articles, were read.' Almost the whole of this session was occupied with the consideration of chapter i., which was discussed, and put to the question paragraph by paragraph. A separate question was even put, whether the words, 'those former ways of God's revealing his will unto his people being now ceased,' should stand. Apparently without a division, 'it passed with the affirmative,' both as regards these, and also the whole of the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 9th, and 10th paragraphs of this chapter. But the 8th paragraph was respited, and ordered to be taken into consideration at the next sitting of the House on this business. This was on Friday, 28th May, when it was referred to those members of the House that were of the Assembly of Divines 'to confer with the divines of the Assembly upon the said paragraph, and to report it on Wednesday next.' At the same sitting, chapters ii. and iii. of the Confession were considered paragraph by paragraph, and adopted apparently without division. Owing to the political disturbances of that summer, it was not till the 2d of October that the House resumed consideration of the Confession, passed chapter iv. and part of chapter v., and resolved to go on every Wednesday till the whole was ended. But no further entry occurs on the subject in their Journals till the 4th February 1647–8, when they proceeded to consider of the 4th paragraph of chapter xx., entitled 'of Christian Liberty and Liberty of Conscience,' and resolved that that paragraph should be again 'taken into consideration when the House comes to consider of the Thirtieth Chapter, concerning Church Censures.' At the same sitting the House adopted, paragraph by paragraph, chapters xxi. and xxii., and the first three sections of chapter xxiii. Before the 4th section of that chapter was adopted, the phrase, 'pay them tribute and other dues,' was changed into 'pay them their dues;' and the words 'magistrate's' into 'magistrates','him' into 'them,' and 'due' into 'just;' and the consideration of the clauses respecting the Pope's assumed power was deferred till the Thirtieth chapter should be considered. The first two sections of chapter

xxiv., 'of Marriage and Divorce,' were also approved at the same sitting. On the 11th February, before the 3d section of that chapter was adopted, the qualified proposition, 'It is lawful for all sorts of people to marry *who are able with judgment to give their consent*,' was exchanged for the general one, 'It is lawful for all sorts of people to marry.' On the 18th of February the 4th section of this chapter was discussed clause by clause. The two first clauses were agreed to. But 'the question being put for agreeing to the last clause of the 4th paragraph . . . viz. "the man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than her own," the House was divided. The *Yeas* went forth—

Sir Robert Pye, . . } Tellers for the Yea.
Sir Antony Irby, . } With the Yea, } 40.

Sir William Armyn, } Tellers for the No.
Mr. Knightley, . . } With the No, } 71.

So that the question passed with the Negative.' The House resumed consideration of this chapter on 3d March; and the question being put for agreeing to the 5th paragraph, it passed with the Negative; and the question being put for agreeing to the 6th paragraph, it passed also with the Negative. On 10th March the House took into consideration, and adopted paragraph by paragraph, chapters xxv., xxvi., xxvii., xxviii., xxix., xxxii., and xxxiii. On 17th March the House resumed consideration of the 8th paragraph of chapter i., and agreed to it as originally framed by the Assembly. They next considered of the title to be given to the book, and 'the question being propounded, that these words, "A Confession of Faith," be in the question, the question was put whether this question shall be put; the House was divided. The Noes went forth—

Sir Richard Houghton, } Tellers for the No.
Mr. Rous, ... } With the No, } 61.

Sir Walt. Erle, . . . } Tellers for the Yea.
Colonel Lee, ... } With the Yea, } 41.

So that the question passed with the Negative;' and it was resolved that this shall be the title, 'Articles of Christian Religion approved and passed by both Houses of Parliament, after advice had with the Assembly of Divines by authority of Parliament, sitting at Westminster.' Conference was then desired with the Lords, who had passed the whole of the Confession in its original form, and apparently more than one conference took place. At the first of these, held on 22d March 1847–8, Rushworth states (Hist. Coll. Pt. iv. p. 1035) that the Commons 'presented the Lords with the Confession of Faith passed by them, with some alterations, viz. That they do agree with their Lordships, and so with the Assembly, in the doctrinal part, and desire the same may be made public; *that this kingdom and all the Reformed Churches in Christendom may see the Parliament of England differ not in doctrine.* In some particulars there were some phrases altered, as in that of "tribute" being due to the magistrate, they put "dues;" to the degree of marriage they refer to the law established; particulars in discipline are recommitted; and for the title they make it not "*A Confession of Faith,*" because not so running *I confess* at the beginning of every section, but "*Articles of Faith agreed upon by both Houses of Parliament,*" as most suitable to the former title of the Thirty-nine Articles.' It was not till 3d June 1648 that the House of Lords sent a message to the Commons to let them know that 'they agreed to all the alterations in the Confession of Faith, excepting to that concerning marriage.' And it was only on 20th June that the House of Commons took this message into consideration, and '*Ordered*—That the *Articles of Christian Religion* sent from the Lords with some alterations, the which were this day read, and upon the question agreed unto, be forthwith printed and published.' Next day it was *Resolved*—That the texts of Scripture be printed with the *Articles of Faith.* This was accordingly done, and a copy of the authorized edition of these Articles is still to be found in the Library of the British Museum. It omits the whole of chapters xxx. and xxxi. of the Assembly's Confession, also the 4th paragraph of chapter

xx., and part of the 4th, and the whole of the 5th and 6th paragraphs of Chapter xxiv. The clause originally struck out of the 3d paragraph of that chapter by the Commons seems to have been the only one restored in consequence of the firmness of the House of Lords.

Nor was this the last word of an English House of Commons on the Confession of Faith. When the Long Parliament was restored in 1659, and the members who had been secluded in 1648 were recalled, a Committee on Religion was appointed, with Colonel Harley as Convener. This Committee, on 2d March 1659–60, reported, *inter alia*, 'the Confession of Faith presented from the Assembly of Divines by Dr. Burgess and others of the Assembly, the 25th September[1] 1646, which was read;' and it was thereupon 'resolved that this House doth agree to this public Confession of Faith contained in all the chapters except the 30th and 31st,' and also 'ordered that it be referred to the Committee which brought in this Confession of Faith to bring in an Act declaring and owning this to be the public Confession of Faith of the Church of England.'[2] It was further 'ordered that the 30th chapter, of Church Censures, and the 31st chapter, of Synods and Councils, be referred back to the same Committee that brought in the Confession of Faith to consider thereof, and to confer with such persons thereupon as they shall think fit, and present their opinion therein to the Parliament.'[1] On 5th March there was reported from the same Committee, 'An Act declaring the public Confession of Faith of the Church of England;' which having been read the first and second time, it was 'resolved that this Act be now read the third time. The said Act was read the third time accordingly, and upon the question passed, and ordered to be printed and published.' It was 'referred to Dr. Reynolds, Mr. Calamy, and Mr. Manton to examine the same at the press, and also to examine the Scriptures for proof of every

[1] Only the first nineteen chapters of the Confession were presented on 25th September. The whole was not presented till 4th December 1646. See notes on pp. 290, 308.

[2] Journals of House of Commons, vol. vii. p. 858.

article, and insert the same in the margin of the book.'[1] On 14th March a bill was passed for the Presbyterian government of the Church, according to the ordinance of Parliament in 1648, entitled 'The Form of Church Government to be used in England and Ireland.'[2] Thus presbytery may be said to have been re-established, while by the resolution of the House of 21st May 1659 a considerable amount of liberty was reserved to 'tender consciences' differing from the form established.[3]

The proceedings of the Assembly and Parliament of Scotland may be more shortly related. The Confession of Faith, as printed without proofs in January 1646–7, was brought down by Baillie the same month, along with Rouse's Psalter, and presented by him to the Commission of the General Assembly.[4] Some have supposed that it was forthwith printed and sent to the several presbyteries that they might report their opinion of it to the next General Assembly. I have not succeeded in finding any trace of such an edition, and I can hardly think that if copies had been issued and transmitted to presbyteries, the Assembly would have omitted to mention this fact in their Act, as explicitly as in the following year they mentioned the fact that the Larger Catechism had been so transmitted. In all probability they were induced to follow a more expeditious course than they otherwise would, by the assurances of their commissioners, that it would conduce much to ensure the adoption of the Confession in its entirety by the English Parliament, that it had been already received in this manner by the Assembly or Parliament of Scotland.[5] The edition of the Confession, with

[1] Journals of House of Commons, vol. vii. p. 862.

[2] *Ibid.* pp. 874, 875.

[3] *Ibid.* p. 662.

[4] *Baillie's Letters*, vol. iii. p. 2. For a full and interesting account of Rouse's and other versions of the Psalms in metre, see Appendix, p. 525.

[5] Accordingly an edition of the Confession, etc., as approved by the General Assembly of the Church of Scotland, was published in London in 1648. The publisher was called to account by the House of Commons, who at once divined why this had been done. This edition was allowed to be circulated with a new title page; but its origin may still be traced by its peculiar readings derived from the Scotch edition of 1647.

proofs, printed at London in May, was probably brought down to Scotland by Gillespie before the meeting of the Assembly in 1647, and in Session V. of that Assembly orders were given for printing 300 copies for the use of the members of the Assembly.[1] In Sessions IV., XV., and XIX.,[2] all who had doubts or objections regarding any head or article of the Confession of Faith, were invited to state them to a special Committee of Assembly. Thus the objectors were satisfied, and in the XXIII. Session the Act approving of the Confession of Faith was passed *nemine contradicente*.[3] This Act of Assembly, along with the Acts in approbation of the Larger and Shorter Catechisms passed in 1648, was ratified by the Scottish Parliament on 7th February 1649. That ratification of course was annulled by the general Act Rescissory of 1661; but a certain degree of deference continued to be given to the Confession in the episcopal times.[4] By Act V. of the Parliament of 1690 it was anew ratified and established as the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches, and by Act XXII. of Parliament 1693, the terms in which it was to be subscribed were appointed. A formula in the terms prescribed by this statute was adopted by the Assembly in 1694. In 1711 this was exchanged for the formula still in use. These Acts of Assembly and Parliament, or such parts of them as relate to the Confession of Faith, are subjoined, along with the formulæ of 1694 and 1711.

1. Act of Assembly 1647, Sess. 23, approving of the Confession of Faith :—

Assembly at EDINBURGH, August 27, 1647. Sess. 23.

A Confession of Faith for the Kirks of God in the three kingdoms,

[1] Peterkin's *Records of Kirk*, p. 480, No. 15. [2] *Ibid.* pp. 480, 481.

[3] *Baillie's Letters*, vol. iii. p. 20. Probably it was to satisfy these objectors that definite explanations of the sense in which the Assembly understood some things in the Confession were embodied in their Act.

[4] See preface to 'Case of Suffering Church of Scotland.' Burnet, in his *History of his Own Times*, says, 'The bishops had left it in possession, though the authority which enacted it was annulled.'

being the chiefest part of that uniformity in religion which, by the Solemn League and Covenant, we are bound to endeavour : And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland ; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publickly read over, examined, and considered ; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections, if they had any : And the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk : And, lastly, It being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times ; the General Assembly doth therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter ; (judging it to be most orthodox, and grounded upon the Word of God ;) and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three Kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge His great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms ; which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government : And that although, in such kirks, a synod of ministers, and other fit persons, may be called by the magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion ; and although, likewise, the ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled ; it being always free to the magistrate to advise with Synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata;* it being also free to assemble together synodically, as well *pro re nata* as at the

ordinary times, upon delegation from the churches, by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication. A. KER.

2. Act XVI. of Parliament 1649, anent the Catechisms, Confession of Faith, and Ratification thereof:—

At EDINBURGH, February 7, 1649.

The Estates of Parliament, now presently convened in this second Session of the second triennial Parliament, by virtue of an Act of the Committee of Estates, who had power and authority from the last Parliament for convening the Parliament, having seriously considered the Catechisms, viz. the Larger and Shorter ones, with the Confession of Faith, with three Acts of Approbation thereof by the Commissioners of the General Assembly, presented unto them by the Commissioners of the said General Assembly; do ratify and approve the said Catechisms, Confession of Faith, and Acts of Approbation of the same, produced as it is; and ordains them to be recorded, published, and practised.

3. Excerpt from Act V. of Parliament 1690, ratifying the Confession of Faith, and settling Presbyterian Church Government:—

Our Sovereign Lord and Lady, the King and Queen's Majesties, and Three Estates of Parliament, conceiving it to be their bounden duty, after the great deliverance that God hath lately wrought for this Church and kingdom, in the first place to settle and secure therein the true Protestant religion, according to the truth of God's Word, as it hath of long time been professed within this land: As also the government of Christ's Church within this nation, agreeable to the Word of God, and most conducive to the advancement of true piety and godliness, and the establishing of peace and tranquillity within this realm . . . Therefore their Majesties, with advice and consent of the said Three Estates, do hereby revive, ratify, and perpetually confirm all laws, statutes, and Acts of Parliament made against Popery and Papists, and for the maintenance and preservation of the true Reformed Protestant religion, and for the true Church of Christ within this kingdom, in so far as they confirm the same, or are made in favours thereof. Likeas they by these presents ratify and establish the Confession of Faith now read in their presence, and voted and approven by them, as the public and avowed Confession of this Church, containing the sum and substance of the

doctrine of the Reformed Churches (which Confession of Faith is subjoined to this present Act). As also they do establish, ratify, and confirm the Presbyterian government and discipline, that is to say, the government of the Church by kirk-sessions, presbyteries, provincial synods, and General Assemblies, ratified and established by the 114 Act, Ja. VI. Parl. 12, *anno* 1592, entituled *Ratification of the Libertie of the True Kirk*, etc.

4. Excerpt from Act XXII. of Parliament 1693, for settling the quiet and peace of the Church :—

Our Sovereign Lord and Lady, the King and Queen's Majesties, with advice and consent of the Estates of Parliament, ratify, approve, and perpetually confirm the fifth Act of the second session of this current Parliament, entituled, *Act ratifying the Confession of Faith* and settling *Presbyterian* Church government in the whole heads, articles, and clauses thereof: And do further statute and ordain, that no person be admitted or continued for hereafter to be a minister or preacher within this Church, unless that he . . . do also subscribe the Confession of Faith ratified in the aforesaid 5th Act of the second session of this Parliament, declaring the same to be the confession of his faith, and that he owns the doctrine therein contained to be the true doctrine, which he will constantly adhere to : As likewise, that he owns and acknowledges Presbyterian Church government, as settled by the aforesaid fifth Act of the second session of this Parliament, to be the only government of this Church, and that he will submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof, etc.

5. Formula authorized by the Assembly of 1694 :—

I, , do sincerely own and declare the above Confession of Faith, approven by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith, and that I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to ; as likewise, that I own and acknowledge Presbyterian Church government of this Church now settled by law, by kirk-sessions, presbyteries, provincial synods, and General Assemblies, to be the only government of this Church, and that I will submit thereto, concur therewith, and never endeavour, directly nor indirectly, the prejudice or subversion thereof ; and that I shall observe uniformity of worship and of the administration of all public ordinances within this Church, as the same are at present performed and allowed.

6. Formula enjoined by Act X., Assembly 1711 :—

I, , do hereby declare, that I do sincerely own and believe

the whole doctrine contained in the Confession of Faith approven by the General Assemblies of this national Church, and ratified by law in the year 1690, and frequently confirmed by diverse Acts of Parliament since that time, to be the truths of God; and I do own the same as the confession of my faith: As likewise I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian government and discipline now so happily established therein; which doctrine, worship, and Church government I am persuaded are founded on the Word of God, and agreeable thereto: And I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by kirk-sessions, presbyteries, provincial synods, and General Assemblies; and that I shall in my practice conform myself to the said worship, and submit to the said discipline and government, and never endeavour, directly nor indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present establishment in this Church, renouncing all doctrines, tenets, and opinions contrary to or inconsistent with the said doctrine, worship, discipline, or government of this Church.

Between Fascicles II. and III. is a torn sheet of paper not fastened into the book, containing a number of miscellaneous jottings by the Scribe—chiefly the names of presentees who were to be examined, and of those who were to examine them, or of those who had lodged caveats against them. Fascicle III. extends from f. 239 to 382 of the volume, and contains the scroll minutes or rough jottings of the Assembly's proceedings from Session 604 to Session 1163, when the sessions ceased to be numbered, and thence onward to March 25, 1652, when their sittings as an examining board also ceased. All is in the handwriting of Byfield, save the minutes of sessions at which he was not present. The facts that the minutes on these occasions are in another hand, as well as that the minutes of the earlier sessions in the Fascicle frequently contain extensive notes of the speeches delivered in the debates, seem to make it probable that these rough jottings were taken down during the several sessions, and along with the recollections of the Scribe were the source from which the more finished and generally fuller minutes in Fascicle II. were framed. It has not been deemed necessary, therefore, to give the minutes in this Fascicle from Sessions 604 to 900, save when they contain notes of speeches made in the debates, or some information not given in the previous Fascicle or the notes upon it. The minutes from Sessions 900 to 1163 are given in full. Folio 239, besides a number of miscellaneous jottings similar in character to those on the torn leaf which precedes it, and two or three partial lists of members of Assembly, or of Committees of Assembly, contains *in a later hand* the words 'SESSIONS 604 to 1164,' which were probably meant as a title to the Fascicle, though, as stated above, Session 1163 is the last which bears a number.

Sess. 604. Mar. 16, 1645.

Sess. 604.—*March* 16, 1645.—*Monday morning.*

Proceed in debate.

Mr. Coleman—The first thing offered was this: No jurisdictive power here expressed; proved by parallel scriptures. To those they answered Deut. xvii. 12. To this said: This did not do any such thing, be[cause] no mention who should put him to death. *A.* Two words following show it, 'you shall take away evil.' For 2 Thess. ii. 14, the power is placed in the Church, to this it was said: he yields excommunication. *A.* I speak here according to your opinion . . . Said it will not follow, no censure because no authority . . . Those texts Tit. and Pet. there is the word 'obey' and 'submit,' which is not in the other place . . . A doctrinal declarative power is granted . . . 2d arg. 'let him be to thee.' Said then a private person might have more privilege than a church wronged . . . *A.* This is denied . . . Here is no more power in the church over the per . . . 3d a[rg.] 'a publican and heathen.' This would not be an ecclesiastical censure. A publican was an Israelite, and admitted to the ordinances. Said the publicans were not admitted to the ordinances; another said, *de facto* they were admitted. When those [2] were agreed which they will stand to I will answer them. Said, they must not be taken disjunctive[ly] but copulatively; let them agree . . . Said the least weight put upon the word publican, but why less weight upon that . . . 4 [arg.] For the contradiction of this scripture to that in those . . . Said that was not formally excommunication . . . To reconcile the Scriptures said, excommunication major and minor . . . It is true something spoken concerning the matter that it was not civil but ecclesiastical. *A.* For the present I say only, this is not to the argument . . . Said all fathers (?)[1]

[1] Or persons (?). One word appears to be written over the other.

from the beginning of the world did interpret this place thus . . . But what if they did not, was not that too confident an if,[1] for some others interpret this of a particular person. Any particular person may bind and loose, and Augustine . . . 2. Some say this is a private injury, Theophylact on 18th of Matth. . . . this is only a ministerial power by preaching, Jerome upon Esa. lib. 6, cap. 14 . . . Tertullian, Act 2 (?). Sess. 604. Mar. 16, 1645.

Mr. Palmer—We did say the scope of our Saviour in this place is not to make a particular reparation, but to bring the party to repentance.

Mr. Coleman—Grant it for the present, that here is no authoritative power in case he did not repent . . .

Mr. Seaman—Only take up that that hath reference to that that concerns myself. He need not have searched

[1] The reference here is probably to Rutherford or Gillespie. At least assertions somewhat like that here commented on occur in their writings. As these will form a welcome supplement to the notes of their speeches, and give in a more complete form the authorities relied on by them and their friends, one or two of them are here subjoined :—

'I might cite Tertullian, Cyprian, Augustine, Chrysostom, Theophylact, Hieronymus, and all modern interpreters, both popish and orthodox, for this interpretation, not any of them dreaming of the insolent opinion of Erastus, who misapplieth Augustine and Theophylact for his own way, as Beza cleareth.' —*Rutherford's Divine Right of Church Government*, p. 237.

'That this power is juridical or forensical . . . I do the rather observe, because Erastus and Grotius allege some of the ancients for their exposition of Matth. xviii. 18, that this binding or loosing is by the offended brother. That which Augustine, Origen, and Theophylact say of one brother's binding or loosing is but spoken tropologically, and not as the literal sense of the text; yea, Theophylact, in that passage cited by Erastus and Grotius, doth distinguish between the ministerial or ecclesiastical binding and loosing and the party offended his binding and loosing : "*non enim solum quæ solvunt sacerdotes sunt soluta sed quæcunque et nos*," etc. Theophylact doth also find excommunication in that text. . . . I further appeal to Augustine himself, *Epist.* 75, where, speaking of excommunication and anathema, he distinguisheth it from corporal punishment; and after he hath spoken of the temporal sword, he addeth : "*Spiritualis autem pœna quâ fit quod scriptum est, quæ ligaveris in terra erunt ligata in cœlo animas obligat.*" . . . Again, in his 6th tome, lib. i., *contra adversarium legis et prophetarum*, cap. 17, he doth most plainly interpret Matth. xviii. 18 of church discipline and binding by censure. Hierome, both in his commentary on Matth. xviii. and in his [1st] epistle to Heliodorus, speaketh of this power of binding as a judicial forensical power belonging to the ministers or officers of the Church.'—*Gillespie's Aaron's Rod Blossoming*, B. III. ch. 6, pp. 409, 410. He refers for additional authorities to Bishop Bilson's *Perpetual Government of Christ's Church*.

Sess. 604. Mar. 16, 1645.

those authors. That which he should have proved is, that the censure of the Church is no other, but the same that a private person . . . If both the opinions of some of the members do militate against him, he should have answered both.

Mr. Coleman— . . .

Mr. Gillespie—Many things replied unto he hath not answered to . . . As for that no censure expressed. If that be all the reply, that [it] doth not express it; 'thou' is in Math. 18, but it is not said 'thou' is the judge or the civil magistrate . . . Said to thee . . . I replied . . . 1. This place must be understood of the judgment of the Church as well as of a single person, otherwise Christ would have contradicted judgments to be in the Church. 2. I answered by an argument that Erastus useth. He proves that the whole Church should forgive be[cause] commanded to one person. 3. By a necessary consequence from the text, if Christ laid so m[uch] weight in the case of a private offence—an offender being contumacious—then much more when the whole Church is offended. If he but grant that the Church hath as much power as one single person, then . . . For his third argument if any power of Church censure, then heathens and publicans were secluded from the public ordinances. I marvel he hath not brought a proof of it . . . For his testimonies he will gain little, if he will but stand to their testimonies we shall soon . . .

Mr. Coleman—For that of Deut. it is not fixed who is this 'thou.'

Mr. Gillespie—By xvii. of Deut. he makes the Sanhedrim at Jerusalem to have no more power, but doctrinally to admonish.

Mr. Coleman—They had in other cases.

Mr. Maynard—This a cause of great expectation and consequence. Let him answer what he thinks fit.

Mr. Gillespie—But the Q[uestion] is whether xvii. of Deut. do not prove the supreme power of the Sanhedrim; if it do prove the supreme authority of the Sanhedrim. . . .

Mr. Coleman—I do not bring this to prove the authority of the Sanhedrim, but of the inferior court. I acknowledge

the supreme power of the Sanhedrim, and in this place the supreme directive power. Sess. 604. Mar. 16, 1645.

Mr. Gillespie—If only a directive power, then he that will not hear the directive power then he must die.

Mr. Coleman—For that 2d 'to thee.' To this 2 things replied. To the first I answer, this supposeth the Q.... Otherwise, what inconvenience will follow from it, but, make what other course thou canst to get satisfaction without offence to the Church.

Mr. Coleman—I will prove that heathen and publican is not a Church censure, not ecclesiastical. 3 things: 1. Because in Math. and in Luke it is always said offend thee or sinned against thee. 2. It is a particular injury, be-[cause] the particular person hath power to forgive him. 3. Can this of 70 times 7 times hold good in an ecclesiastical censure?

Mr. Palmer—He doth not speak to that we desire he should speak to, that it is not to bring a man to repentance.

Dr. Gouge—Those of Luke and Matth[ew] are two stories, and not spoken at the same time to the same end.

Mr. Gillespie—The meaning of 'trespass against thee' is only if he scandal thee. There is nothing (?) in the xviii. of Matth. of private offences but of scandals ... 'Gain' is meant of gaining his soul. All that in Luke is another passage which this is not parallel unto.

Mr. Seaman—This argument is very good if he can make it out ... Suppose not of ecclesiastical then either moral proceeding betwixt man and man, or civil proceeding before civil judicatories ... He saith 'sin against thee.' That relates to that sin Christ speaks of in the chapter.

Mr. Coleman—All the answer is upon a positive interpretation of Scripture he himself gives. I desire him to make this out that the word 'to sin against thee' is interpretable this way.

Mr. Palmer—1 Cor. viii. 10, 11, 12.

Mr. Calamy—The words are preceptive. Christ hath not laid a command upon any to speak with the brother before he go to law with him, etc.

Mr. Gillespie—Will he deny but a scandalous sin is a

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trespass against a brother and his soul; if *scandalum* be *peccatum contra legem caritatis* . . . 2. We make the debate longer than we need to do. Let him prove that trespass is meant of private injuries.

Mr. Coleman—That place quoted hath such a sensible difference as that it cannot be parallel.

Mr. Maynard—xvii. of Luke is agreed to be of a particular injury, and yet the word is the same in both.

Mr. Vines—That which he did demand was where the phrase is so anywhere used. True the word may be so taken, yet in the very notation of the word there is some reference to God in which respect it is called a sin. The brethren of Joseph are said to have sinned against Joseph, Gen. xlii. 22, so Jonathan to David, 1 Sam. x.[1] . . . Though the matter be different, yet the phrase is the same, and that it must be the meaning in this text is very probable. Christ doth not here set up any political laws; he hath not ordinarily done so, but he sets up that that should obtain in his Church . . . The first word seems to be of some weight, but if thy brother;—17, 18, Christ speaks of those that give scandal, and having done with that he comes to speak of those that receive the scandal.

Dr. Temple—1 Cor. ix. 19; 1 Pet. iii. 1 . . . The fathers have all gone upon this in their interpretations of this place . . . Grotius is clear that this place proves an endeavour to bring a man to repentance.

Mr. Maynard—To propound my own doubts: I am at the same stay now both for the matter before you and for the manner of proceeding in it . . . all the weight of the argument for jurisdiction lies in the latter end of it . . . Observe to what end, in what sense, this brought in, whether this such a truth as to be an article of Faith. Then the question is whether proves it be such a truth as makes it to be an article of Faith . . . It's not enough to say this text may signify, but he must say it must signify a public scandal . . . There is much said to prove that it may signify otherwise . . . Said this was not so much giving a rule in the particular comparison directly as a

[1] *Sic* in MS., but probably 1 Sam. xix. 4, 5 is meant.

heathen or publican, but as we express it . . . So then it is not related to the condition of a heathen and publican, and so there is nothing of religion to be gathered from it . . . Some take this place as relating to civil injury. A heathen might not be sued by the Romans, nor a publican, being a privileged person . . . Others as a direction either [for] an injury or scandal; where it is a scandal, satisfaction as to a scandal, if not tell it more publicly . . . The last is the thing in question before you. For that of 'gained thy brother,' admit it do signify by repentance, must that drive it into a jurisdiction; as put a case, a man make a profession of religion and doth me some great injury . . . Said do we think that Christ had care of . . . It is not a good way of argument to say, Do we think that Christ would do so or so? we must think well of it,[1] Christ did . . . For that of the Corinthians . . . Taking the state of it to be this: taken as an article of Faith, it is rather you do not propound the Church hath this and this government, but it hath a government, and this is it. This rather a way of inquiry by dispute as an advantage, and the rather pressed to speak this to you. If you had set[2] before this, you mean by the Church this and by the government this . . . You seem to dig a sawpit, wherein both parties fight together, can never be reconciled . . . The rent that this will make . . . Those that do differ from you you cannot admit.

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Mr. Rouse—I think he hath not put you out of the way yet, nor will you turn out of the way you are in. Your work is to go forwards and examine by this and other texts whether there be a discipline or no in this text; you cannot carry many things to a civil court.

Mr. Maynard—He did oppose the opinion I did not hold. For that of politic ends . . . I think there's a Christian policy as well as Christian simplicity. If you should say it is not *jure divino*, I think it is something.

Mr. Palmer—Three things he is pleased to speak: 1. The difficulty of putting this question into the Confession of Faith . . . For the second, the thing that we have before us hath a double consideration . . .

[1] *i.e.* that which Christ did.

[2] Perhaps 'said.'

Sess. 605. Mar. 17, 1645.

Sess. 605.—*March* 17, 1645.—*Tuesday morning.*

Ordered—Mr. Tuckney, Mr. Wilson, visit the Prolocutor . . . Proceeded in the debate.

Sess. 606.—*March* 18, 1645.—*Wednesday morning.*

. . . . . .

The Assembly called to the order of the day. Mr. Coleman was not present.

Mr. Ley offered a scruple about binding and loosing . . .

[Blank space in MS.]

Mr. Ny—I speak if there be any terms obscure, we may have liberty to it.[1] You may assert an ecclesiastical jurisdiction and the kinds of church officers, and that *jure divino.*

Sir John Cooke—You say if any terms fit to be explained. This word church is of several senses: whether the visible Church, elected and not elected, and whether the Church reputed (?) be in the same sense? . . .

Mr. Gillespie—In divinity the word church may have many senses, but not here; it's a visible ministerial Church.

Sir John Cooke—I am satisfied . . . Whether Christ be in the New Testament named the king and head of a visible political ministerial Church?

Mr. Gillespie—That is a question worthy of debate[2] . . . The kingly office of Christ proved both in Old and New Testament; Christ is called the king of the house of Jacob . . . and head of the Church . . . In what relation is Jesus Christ a prophet in the Church, in the same relation he is a king; his kingly is to add efficacy to his prophetical . . . Christ is a prophet not only to [the] elect, but to the visible, political, and ministerial Church. There is a place in the Gospel which I think holds out this business: 'not see death till the kingdom of God come;' some interpret it of the government of the Church, and the sending forth the apost[les] and other ministers to rule the Church;

[1] Some word probably omitted before 'it,' as 'explain.'

[2] See his *Aaron's Rod Blossoming*, p. 292, etc.

and some of them did not see death till an order and policy in the churches were settled. Sess. 606. Mar. 18, 1645.

Dr. Burges—'King and head,' if we speak of [such] a head as hath an influence . . . but if we speak of a head as the New Testament doth, then though he be a head to the body, yet he is Head over all . . .

Mr. Seaman—He desires to know where Christ is called king and head of a political body. Christ is king and head of the Church as visible and as visibly political . . . That Christ is the king of his Church is express Zech. ix. 9: and he did truly act the part of a king without leave from the Roman empire; acted in the Temple . . . 'The kingdom of God is within you.' Some say this relates only to the internal kingdom, but it is clear, by all the force of the text, that it comes not by observation, be[cause] it is with you or amongst you, though you speak of it as yet to come. [He is prophesied of] as king to the Church of the Jews—'thy king cometh'—therefore king of the Church visible; so that 1 Cor. xi. 'Christ the head of every man.' This is understood politically, for the husband is not a natural head of the wife, but in reference to order . . . It is one of the great arguments against Popery and Prelacy. They were a power in the Church of Christ that did not flow from Jesus Christ [as king]. Go, 'teach and baptize.' That implies a policy; they cannot do it, but called to it . . . No man can exercise this office but by delegation from Jesus Christ; he is the *proton decticon* of all church power . . . under Jesus Christ.

Sir John Cooke—I intended not a dispute, but only to understand what you did intend about the Church.

Mr. Ny—Offered 'whether any Scripture;' I suppose there are 2 or 3 Scriptures; all those terms of relation between Christ and his Church as head and members, root and branch, foundation and building . . . Eph. ii. 21. 1 Cor. xii. 27.

Dr. Temple—One place more to add—Eph. iv. 12. This must be meant of the visible body of Christ. . . . I cannot take those words [1] in the sense of a visible Church; I take

[1] *i.e.* Eph. ii. 21, or perhaps Eph. i. 22.

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it in a larger sense ; over all the Church whether militant or triumphant ; Church in the second place must needs be restrained [to the visible Church], etc.

Mr. Gillespie—I offer this further for clearing that word. Some places that tell us of those that were types of Christ as king, if we compare the type with antitype [throw light on the nature of his kingdom], as David had a visible administration . . . so Solomon ; Eliakim a type of Christ as a ruler [1] . . . a parallel betwixt Christ and Moses, Heb. iii. ; 2 Cor. v. 20 if [ministers are] ambassadors for Christ to the visible Church, then Christ is a king to a ministerial Church . . . Rom. xii. ; 1 Cor. xii.—both these places show that the Church visible is the body of Christ ; he speaks of such a Church wherein there are divers administrations.[2]

Mr. Henderson—I remember one testimony of learned and judicious Bucer. He wrote 2 books, *de Regimine Christi.* He that is lawgiver is King, so is Christ . . . and . . .

To proceed in the debate.

Sess. 607.—*March* 19, 1645.—*Thursday morning.*

Ordered—That the Committee of Plundered Ministers be desired that the certificate given from this Assembly for Mr. Wood may be withdrawn.

Mr. Strickland, Mr. Ley, Mr. Valentine, to visit Mr. Coleman, and know when he will attend the debate.

Debate about asserting the *jus divinum* of Church government.

R. neg.—That there be a Committee to search the votes of the Assembly to find out what the Assembly hath asserted in point of Church government which is *jure divino.*

R.—This question shall be put.

R. — A Committee to prepare something for the Assembly to assert the *jus divinum* of Church censures ; and in whose hands *jure divino* those censures are.

R. neg.—This Committee to be but 5.

R. 7—and no more, or any three of them.

[1] Isa. xxii. 20 . . . 22.

[2] See his *Aaron's Rod*, p. 200.

Ordered—Mr. Vines, Mr. Palmer, Dr. Temple, Mr. Tuckney, Mr. Newcomen, Mr. Seaman, Mr. Reynolds, shall be this Committee, to meet to-morrow afternoon. Sess. 607. Mar. 19, 1645.

The Commissioners of Scotland are desired to be present at this Committee.

Sess. 608.—*March* 20, 1645.—*Friday morning.*

Mr. Prophet and Mr. Gibson do move the Committee of Plundered Ministers in behalf of Mr. Good of Bushey.

Mr. Greene, Mr. Gower, Mr. Tuckney [to pray].

Mr. Strickland informed [the Assembly] that he did visit Mr. Coleman, and finds him very ill. He is willing to dispute further, and therefore desires the Assembly to go upon something [else].

Mr. Marshall—It hath pleased the Hon^ble^ Houses of Parliament, after a long and serious debate, to put out an Ordinance for Church government, which now is [in] every man's hand, and I think ere long it will be put in execution . . . and expected that we that have had the honour to advise, that we should go before others in helping to put that [in execution] . . . Some things in the ordinance that will lie so heavy upon the consciences of many of our brethren . . . I am one of them—in my heart and spirit pressed in some things in the ordinance, though I bless God for the zeal in the two Houses . . . Consider whether anything further to be done. Parliament's Ordinance for Church Government.

Mr. Vines—The intention of that reverend brother was not to this purpose, as that if there were some things of a lesser nature and consequence in it that you should make a business of it . . . but that which presseth upon conscience [should be stated] . . . I beseech you to appoint a Committee to represent unto you some such things.

Mr. Seaman—I cannot but conceive[1] with those reverend brethren that have moved, and that there might be no great debate . . .

Ordered—Mr. Marshall, Mr. Vines, Mr. Seaman, Mr. Newcomen, to consider what point of conscience may press this Assembly to make their humble address to the

[1] Perhaps 'concurre.'

Sess. 608. Mar. 20, 1645.

Parliament by way of petition, and they are to prepare a petition to that purpose, and to make report to this Assembly . . . Debate of religious worship.

Mr. Marshall made report of a petition to be presented from this Assembly to the Hon^ble^ Houses of Parliament: it was read, [and after some few alterations agreed to].[1]

Sess. 609.—*March* 23, 1645.—*Monday morning.*

The Assembly adjourned to carry the petition and meet again.

Mr. Marshall informed the Assembly they had presented it to the House of Commons; they have appointed Friday next to take our petition into consideration, both for the matter of doing (?) it and manner of bringing it in;[2] and

[1] See p. 209 and note, where the petition has already been given.

[2] 'It is Resolved, etc., That on Friday next the House do take this petition into consideration, both concerning the manner of the coming of it in, and the matter of it, and what is fit to be done upon it' (*Journals of House of Commons*, vol. iv. p. 485). On Friday, in accordance with the above resolution, it was agreed that the House 'be resolved into a Grand Committee on Wednesday morning next, to take into consideration the manner of the bringing in of the petition . . . and likewise the matter of it, and [to] have power to propound to the divines what questions they shall think fit, and receive their answer in writing thereunto' (p. 492). This Grand Committee met on the 1st, 3d, and 8th of April, but apparently without being able to come to full agreement; and accordingly, on the 9th April, it was '*Ordered*,—that to-morrow morning Mr. Speaker do take the chair at eight of the clock, and that the House do resume to themselves the consideration of the petition last presented from the Assembly of Divines, in the same manner as it was formerly referred to the Grand Committee of the whole House' (p. 503). On the 11th the House, according to order, took into consideration the petition, and by a majority of 88 to 76, resolved, 'That this petition thus presented by the Assembly of Divines is a breach of privilege of Parliament,' and 'That the House do on Wednesday next take into consideration in what fitting and fair manner this vote shall be communicated to the Assembly of Divines, and what is further fit to be done upon it' (p. 506). On the 16th of April the House resolved, 'That a Committee be nominated to state the particulars of the breach of privilege in the petition from the Assembly of Divines upon the debate had in the House, and to present them to the House, that upon their approbation they may be presented to the Assembly of Divines.' The Committee consisted of Sir Harry Vane, junior, Mr. Selden, Sir John Evelyn of Wilts, Mr. Solicitor, Mr. Holles, Sir Arthur Haselrigge, Mr. Maynard, Mr. Nathaniel Fiennes, Mr. Whitelock, Mr. Hodges, Mr. Sergeant Wilde, Sir Thomas Widrington, Mr. Samuel Browne, Mr. John Stephens, Mr. Ashurst, Mr. William Lewes, Mr. Marten, Sir Peter Wentworth, Sir John Coke, Sir William Masham,

from the House of Lords they have appointed a set day to take our petition into consideration. Sess. 609. Mar. 23, 1645.

Ordered—Mr. Topham have his certificate upon his former approbation.

R. neg.—That Mr. Rocket shall have his certificate.

Ord.—If nothing come in on Thursday he is to have it.

Sess. 610.—*March* 26, 1646.—*Thursday morning.*

Ordered—Mr. Johnson be added to the Committee for the north.

Upon a motion about the Committee for the *jus divinum* of . . .

Report was made from the Committee about the magistrate: it was read.

Debate of Religious Worship and finished.

Mr. Recorder, Sir Henry Vane, Mr. Rouse, Mr. Prideaux, Mr. Lisle, Mr. Ellis, Mr. Knightley, Sir Gilbert Gerard; and Sir Arthur Haselrigge and Mr. Marten were to have the care of it. It was some days before the Committee reported; but on the 17th the House thought fit, for their own vindication against the Assembly, the city, and the Scotch, to make a declaration 'of their true intentions concerning the ancient and fundamental government of the kingdom, the government of the Church, the present peace, securing the people against all arbitrary government, and maintaining a right understanding between the two kingdoms of England and Scotland, according to the Covenant and treaties' (p. 513). In this declaration they assert, that to concede the demands of the Assembly would be to grant 'an arbitrary and unlimited power and jurisdiction to near ten thousand judicatories to be erected within the kingdom,' and to set aside its fundamental laws, which devolve supreme jurisdiction on the Parliament. They further assert, that their '[un]willingness to subject themselves and the people of the land to this vast power, hath been a great cause that the government hath not been long since established,' and that they had 'the more reason by no means to part with this power out of the hands of the civil magistrate,' because experience manifests 'that the reformation and purity of religion, and the preservation and protection of the people of God in this kingdom, hath under God been by the Parliament, and their exercise of this power.' What the Presbyterians thought fit to say in reply to this charge may be seen in Gillespie's *Aaron's Rod Blossoming, or the Divine Order of Church Government Vindicated*, book III. ch. iii. p. 177 (ed. 1646): 'I dare confidently say, that if comparisons be rightly made, Presbyterial government is the most limited and least arbitrary government of any other in the world.' After entering into details to make good this assertion in regard to the Papal and Prelatical forms of government, he proceeds (p. 189) to maintain that the Independents, who exempted single congregations 'from being accountable to and censurable by classes and synods, must needs be supposed to exercise much more unlimited or arbitrary power than the Presbyterial churches do, especially when this

Sess. 610. Mar. 26, 1646. Debate of Christian Liberty and Liberty of Conscience. *Ord.*—The Committee for *jus divinum* make report on Tuesday. *Ord.*—Mr. Rocket have his certificate.

Sess. 611.—*March* 27, 1646.—*Friday morning.*

Mr. Case, Mr. Good, Mr. Hickes [to pray].

Concerning Mr. Wood, *Ordered*—That the Assembly doth not think fit to do anything with [th]is information against Mr. Wood, but desire it may be referred to the Committee for Plundered Ministers; and the Assembly doth declare that this Assembly did never either send unto him or receive any letter or advice from him.

Ordered—The Assembly is not satisfied with Mr. Bunning his testimonial.

Upon a debate about Monsieur De Perier to be admitted to a French church, and a letter from Sir Theodore Meyherne concerning him,

Ordered—That this business be referred to the ministers of the French church beside the Exchange, as not proper for this Assembly to intermeddle, and that Sir T. Meyherne be acquainted with this, that the Assembly cannot meddle with this business.

shall be compared and laid together with one of their three grand principles, which disclaimeth the binding of themselves for the future unto their present judgment and practice, and avoucheth the keeping of this reserve to alter and retract. By which it appeareth, that their way will not suffer them to be so far . . . bounded within certain particular rules (I say not with others, but even among themselves) as the Presbyterian way will admit of.' Finally, he denies, that in claiming a distinct government for the Church, the Presbyterians meant to deprive the Christian magistrate of that power and authority in matters of religion which the word of God and the Confessions of the Reformed Churches recognised as belonging to him. On the contrary, he maintains (p. 182), that not only in extraordinary cases, 'when Church government doth degenerate into tyranny, ambition, and avarice,' or those who manage it make defection from the truth, the Christian magistrate may and ought to 'do divers things in and for religion, and interpose his authority divers ways, so as doth not properly belong to his cognizance, decision, and administration ordinarily, and in a well-constituted Church,' but also that in ordinary cases he is free to act as his own conscience directs, in giving or refusing his sanction to the discipline of the Church; and that if he is offended at any sentence given by its Courts, 'they ought to be ready to give him an account of their proceedings, and by all means to endeavour to satisfy his conscience, or otherwise to be warned or rectified if themselves have erred.'

Mr. Marshall made report of a paper from the Commissioners of the Church of Scotland: it was read by him. Sess. 611. Mar. 27, 1646.

Ordered—That Mr. Dickes have a certificate upon his former approbation.

Ordered—That the Committee for a letter to the Commissioners of the Church of Scotland do prepare a letter in answer to the letter last received, and they are to take notice of the letter from the Parliament, and of this paper brought in this morning.

Debate of Liberty of Conscience and Christian Liberty.

Alderman Foulke—It pleased both Houses of Parliament to condescend so far as to send divers worthy and honourable members (?) to our common counsel. The city of London have thought fit to make their address. . . . The end of both is peace—a holy and just peace, and the only way is justice—to give to God His due and to men their due. They were pleased to show us the way, by acknowledgment of God's mercies. That God hath been seen in the moment of our extremities, before our armies came to the Mount in Cornwall . . . at Edgehill . . . They have been pleased to let us know; it concerns us to be most sensible (?) for the care . . . end this[1] . . . for our parts . . . and that we may endeavour an union amongst ourselves, they thought fit to encourage and invite us to appoint a day for solemn thanksgiving, and to invite us to that feast, where we cannot but expect good cheer, and shall find it to be like the manna. And as they have been pleased to call us, so we desire to improve it to the uttermost to get a right understanding between us . . . We remember the prayer Christ made that they might be one. If we be not wanting to ourselves, God will bring His own purpose to pass . . . It is the desires of the city of London to meet this reverend Assembly at Christ Church, and enjoy afterwards [y]our company at dinner . . . That which is our aims . . . really endeavour the union betwixt England and Scotland, and union betwixt Parliament and city of London, and that every one endeavour union and unity betwixt Speech of Alderman Foulke.

[1] The transcriber reports that this line is very indistinct.

Sess. 611. Mar. 27, 1646. —— Gen. iii.

God's own people . . . God hath approved of some kind of divisions, as the woman and the serpent . . . said of one and other . . . We rest upon that God that hath ever made use of Satan's policies . . . I have done with the request of the city. Nothing remains but this, that God would so bless . . .

Ordered—That the Prolocutor do return them thanks.

Prolocutor's Address.

They were called in, and the Prolocutor [said] by order of the Assembly: Honoured senators and worthy citizens of that renowned city, it is not only a great content, but an addition to our happiness, to see the sense of God's great and wonderful mercies to this kingdom, Parliament, city, and this Assembly, to have so vigorous an operation upon your hearts as to take all ways for promoting that which is only due to God, the Author of this happiness, and to use all means for begetting a right understanding between the Parliament and city—people of God. We cannot but be thankful unto God, that hath put it into your hearts to make it a part of your request that God may have His due, and it is our part to promote it with all due means, as . . . that God, in regard of His truth and honour, may not in the least degree suffer. God hath made that honoured city great instruments . . . It is indeed a great honour that the city will be pleased to give us such an honourable invitation. We accept it with all thankfulness, and desire you will accept it, and be our mouths. As for peace, truth, and unity, it hath been our care; that prayer which you were pleased to make we cannot but heartily say Amen to it, and entreat you to pray that prayer of Him for us, not that we doubt of it, but we value the prayers of God's people . . . We are as you are, labouring in our spheres as you in yours . . . We have therein been faithful and done our duties; all that we aim at and labour for is, that God may be honoured, religion may flourish, that . . . that His ordinances may be kept pure, that Christ may govern in His house . . . In these we have travailed, and in these we shall continue, till God . . .

Ordered—To proceed in the debate.

Sess. 613.—*March* 31.—*Tuesday morning.* SESS. 613. Mar. 31, 1646.

. . . . . .

Debate of Christian Liberty and Liberty of Conscience. 'Private persons may inquire,' etc. *Res. neg.* $\frac{12}{16}$. The remainder of this report not to be recommitted. *Ordered*—To go on with the report of the Church on Friday morning.

Sess. 614.—*April* 3, 1646.—*Friday morning.*

Mr. Delmy, Mr. Johnson, Mr. Gippes [to pray].

Debate of the proposition concerning the Church.

Mr. Lightfoot.—I dare not purposely oppose it and contrary it, because I know the consent of so many learned men. I desire to propound my doubts. 1. Because I find not any plain footsteps in Scripture for such a distinction of ecclesiastical and civil . . . and [2] because the grounds you go upon are not convincing . . . No such distinction in the Old Testament. It was ever in one hand, the first form[1] in the family was both Priest and Prince; it is confessed by the Christian doc[tors?]; it is generally held so by the Jews . . . Both ministry and magistracy was then in one hand in the times of the law, where was a distinction of functions, yet no distinction of government . . . partly by consideration of the proprieties of the priesthood, they consisted in offering sacrifices and incense, in praying for the people, propounding the law, in judging of the leprosy. In all those I see no sign nor glimpse at all of government, and in those things you count (?) ecclesiastical, as trial of heresy . . . those were indifferently administered by others as well as the priest . . . I deny not but there was a 3 fold Sanhedrim[2] . . . another of 23 in the gate of the house, and 23 in the gate of the mount; but all those were mixed. There was not one that[3] was a civil and ecclesiastical court . . . And in the New Testament the elders of the people had their votes in trial of heresy Debate resumed.

[1] Perhaps first-born; *vide Lightfooti Opera*, vol. i. p. 16.

[2] Uti magnum synedrium sedebat in Templo, ita etiam duo minora synedria viginti trium virorum, alterum quidem in porta Shushan vel porta montis Templi, alterum vero in hac porta Nicanoris seu Atrii.—*Lightfooti Opera*, vol. i. p. 605.

[3] Or but.

Sess. 614. April 3, 1646. Debate continued.

as well as the priests, and did join together in that judicature, and for those things most ecclesiastical as excommunication; in the Jewish authors excommunication was of a civil import. 1. Because it was indifferently administered, [by] the civil officer as well as the ecclesiastical, and for the loosing of excommunication there was the like indifferency . . . [2] Where binding and loosing is spoken concerning persons? It is not whomsoever you bind, but whatsoever . . . If one place in any Rabbinic author where this is taken in reference to persons it would sway my mind . . . Maimonides applies it to the permission or restriction of such a thing in the law; so in the 6th of Deut.; in the . . . agreeable to speech of Christ to the apostles, they did act and had a necessity of such a commission as this . . . Something in Moses' law was to stand and some things to fall: Whatsoever you prohibit to be used, and whatsoever you shall enlarge in the law, you shall have the assistance of the spirit. . . . Their other text I shall crave respite, [as I have not my notes by me].[1]

xviiith of Matth.

Mr. Price—I suppose all that he spake till he came to that text in Matthew, is not to the proposition . . . If we begin with the government in families. This is so far from excluding ministers from spiritual as that it rather entitles them to civil. For the proprieties of the priest's power he was to judge, and so may the minister I think . . . For the Sanhedrim's there hath been a large dispute in the Assembly . . . For that of excommunication, a civil thing, amongst the Jews he doth affirm it; however it might be when it was purely judicial, yet that will be no good argument now for Christians . . . For that place in Matth[ew], the keys of the kingdom of heaven . . . For the person Peter, he thinks it was confined to himself. I know he . . . What is spoken to one is afterwards enlarged . . . Is it not of things in reference to persons?

Mr. Seaman—He speaks of his not having of his notes by him . . . For the Old Testament . . . Those things he argues out of, both do confirm me. Said there was but one government. This is advantageous. Whatsoever that

[1] See Seaman's speech on same page.

kingdom of Israel was in the whole of it, it was a type of the kingdom of Christ. At the end all the governments of the world shall resolve themselves into the government and kingdom of Christ . . . That that he should prove is that the priest had no government . . . He instances in the priest's work, but he leaves out that which is the main in the 17th of Deut. in case of appeals . . . I desire he would not only look to the history of the Old Testament, but the prophecies of the Old Testament as of another kingdom . . . For the New Testament, he runs upon the exposition of the Rabbins. I desire him to consider whether this be a safe principle to go upon in exposition of Scripture . . . The disciples of Christ had a notion about the kingdom of God; whence did they learn it but from the ancient Rabbins? Christ takes them off from the tradition of the elders . . . For those 2 phrases . . . 1. Of the keys [2 of binding, etc.], he takes it for granted that we take them both in the same latitude. I do not so, yet there is no opposition . . . Keys in Scripture ever relate unto authority . . . For that of binding and loosing, he saith it relates *per modum prohibitionis* . . . Amongst the Jews the tradition of the elders went for a law . . . Said it is always applied to things, and not to persons. I look upon this as of Chrysostom's opinion of Anathema . . . There is 2 ways of doctrinal proceeding: one of an individual person . . . but when we come to decide a case of conscience, they meddle with the person as well as with the thing.

Sess. 614. April 3, 1646. — Debate continued.

Mr. Marshall—I desire that in this debate you will hold to that that concerns the controversy . . . You debate of the government before the law, and so little against us in that that it will not give light, and for that under the law . . .

Mr. Lightfoot — A large discourse concerning the economy before the law: the father a magistrate, the son a priest; I would gladly see it proved. 35 Gen. . . . For the propriety of the priesthood, Uriah; all this is granted, but I see no government in this . . . For that of judging of the leprosy, was this any part of government? In one[1] sense it was a physical thing and a miraculous thing . . .

[1] In MS. 'once.'

Sess. 614. April 3, 1646. Debate continued.

Said, priests and porters that did prohibit, a sanhe[drim][1](?) but who appointed them but David . . . Said the kingdom of Israel was a type of the kingdom of Christ. The kingdom of David was so, but that the Sanhedrim and their government was so, I am yet to learn.

Mr. Gillespie—For the argument from the Jewish government, it doth not come home to the proposition; it is all one though it be granted, there is not *par ratio;* their government was so intermixed; the priests and Levites made a great part of their civil court . . . 3. I deny that, that is taken for granted, that there is no distinct government in the Jewish Church . . . We will prove from the Talmudical writers an excommunication . . . That of binding and loosing, the context carries it to persons . . . The Jews had a binding and loosing of persons, as Buxtorf tells us . . . The strength of these arguments drives at this to anticipate positive arguments.

Ordered—To proceed in the debate on Tuesday morning.

Sess. 616.—*April* 7, 1646.—*Tuesday morning.*

Proceed in the debate of the proposition ordered for the day.

Mr. Lightfoot—If any have anything to speak further to what was spoken by me as it was offered the last time, I desire to hear them.

Sess. 617.—*April* 8, 1646.—*Wednesday morning.*

Proceed in the debate.

. . . . . .

Mr. Vines—We are now upon the right point. I desire he would not tell us how he finds in Jewish authors, but what he finds in the Word of God, whether judging finally and acting upon that judgment were not in the priests . . . Of leprosy, if a man be suspected, it's said he shall be brought to the priest, for it was a thing of great difficulty, and the priest is to pronounce him unclean, and he shall shut him up 7 days and go to see if it spread, and . . . never any reference made in cases of difficulty to the San-

[1] Or sama[ritan]; or perhaps, asaria[h withstood Uzziah].

hedrim . . . That place in Ezekiel refers to the time past, Ezek. xliv. 24 . . . Said you must not make a porter a judge; true, but we may make him officer to the priest. I believe that case of the jealous husband as an act of government . . . Sess. 617. April 8, 1646.

Mr. Lightfoot—Well spoken concerning the leper, and produced as government. I see more[1] in it. It was only in regard of contagion and defiling, . . . a physician nay.[2] . . .

Sess. 618.—*April* 9, 1646.—*Thursday morning.*

An order brought from the House of Lords about Mr. Barton's psalms.

Ordered—Mr. Palmer, Dr. Temple, Mr. Tuckney, Mr. Newcomen, Mr. Ny, Mr. Strickland, a Committee to consider of an answer to the order of the Lords, and to make report to the Assembly with convenient speed.

Dr. Gouge moved that there shall be public thanks given to Mr. Marshall for his respect to this Assembly in dedicating his book[3] to the Assembly, which was accordingly done by the Prolocutor.

Debate about the proposition. *R.*—To proceed upon affirmative arguments to confirm the proposition. The Assembly debated the affirmative.

Mr. Gillespie—When the Assembly was upon the duty of pastors, you did declare that ruling doth belong to the duty of pastors, and for proof of that, added 1 Thes. v. [12], Heb. xiii. 7, 17 . . . Jesus Christ hath appointed rulers and governors in his Church which are not magistrates . . . and have . . . Because if Jesus Christ hath instituted such church officers as are church governors, and have a government committed to them distinct from the civil government, and that Christians are commanded to yield obedience thereunto, then Jesus Christ, as king and head of His Church, hath appointed a government in His Church in the hand of church officers distinct from the civil government. But, etc., ergo, . . .

[1] Or 'none.' [2] Perhaps 'may.'

[3] *A Defence of Infant Baptism*, in answer to Mr. John Tombes. The dedication bears date 2d April 1646. His 'Sermon on the Baptizing of Infants,' to which Tombes replied, had also been dedicated to the Assembly.

Sess. 618. April 9, 1646. *R. n. c.*[1]

Those Scriptures, 1 Cor. xii. 28, 1 Thes. v. 12, 1 Tim. v. 17, Heb. xiii. 7, 17, Acts xx. 17, 28, 24, do prove that Jesus Christ hath appointed some to rule in His Church who are not civil magistrates, 'and hath committed to them' a government which the people are commanded to yield obedience unto, distinct from the civil government.

Ordered—Mr. Palmer, Dr. Temple, Mr. Tuckney, Dr. Smith, Mr. Newcomen, Mr. Price, to be a Committee to put this text or any other into form to prove this proposition, and to propound any other texts or arguments to-morrow morning.

Ordered—That Mr. Lowther be approved for the north.

Sess. 621.—*April* 14, 1646.—*Tuesday morning.*

Report made of the additional reasons to the proposition[2] . . . Debated.

Mr. Lightfoot—The Church might make a civil magistrate of their own.

Mr. Marshall—This is a point of dangerous consequence for the Church to take upon them to set up a civil magistrate of their own.

Upon a motion. *Ordered*—Mr. Whitaker and Mr. Woodcock to visit Mr. Gataker, and to return the public thanks of this Assembly for his pains in this book.[3]

Ordered—The Committee to proceed in the preparing of argument.

Sess. 622.—*April* 15, 1646.—*Wednesday morning.*

Proceed in the debate of the proposition.

Mr. Palmer urged an argument from the 18th of Matthew. If it may appear that here is a church sentence, and this is the ratification of that sentence . . . Consider the scope of these words, not to give direction for reparation of a particular injury, but the bringing of the man to repentance, which is properly an ecclesiastical thing . . . The whole chap[ter] runs in that strain. 'Christ is come to save that [which was] lost,' and 'it is not God's will that one of the

[1] *i.e. Resolved nemine contradicente.*

[2] See it in full, p. 218.

[3] A Mistake or Misconstruction removed.

Sess. 622. April 15, 1646. Debate continued.

little ones should perish.' . . . Christ doth not use to meddle with such things as reparation of civil injuries as Luke xii. So the words gaining thy brother, which is the constant language of the New Testament, signifies bringing them to repentance, as in many places; not one place to be found where it is otherwise. This means is after divers attempts to bring to a judicial proceeding, therefore witnesses not arbitrators . . . The Church here can signify nothing but the Christian Church. The Sanhedrim had a power to compel the man to make satisfaction if it were a civil injury . . . If the apostle afterwards did forbid Christians to go to law before the civil magistrate, then Christ will not bid them go to the Roman governor. The Sanhedrim was near his[1] end at this time; for 2 hundred years no Christian magistrate.

Mr. Lightfoot—That the scope is not of private injuries, that not meant of the Sanhedrim, and not of the civil magistrate, I consent to all these; but I differ in some things . . . I question whether this place do speak anything, but referring to the ministerial function, referring to the apostles. Se[e] the story in other evangelists. Christ called the 12 unto him . . . It drives at this to temper the 12 apostles in a repute and carriage, one towards another . . . He gives caution concerning their demeanour, if others offend them . . . The offence may be a private offence . . . That concerning witnesses is not witnesses of the fact, for the offence may be private, but to be witnesses of admonition. The gaining is to repentance, to keep him from falling to exorbitancy against Christian charity . . . I cannot see a juridical censure here . . . If I construe, 'tell the Church,' the company, it may have warrant for it . . . 'Hear the Church' is the 2 witnesses; may be of counsel as well as judicature.

Mr. Palmer—He grants very materially that urged for the scope and gaining, which are fair advantages. Three things he pitches upon. 1. It is a secret injury . . . A. It cannot be simply understood of such a secret injury, though sometimes it may be so . . . There is no possibility of a harming the Church in a secret injury, which a man will

[1] *i.e.* its end.

Sess. 622. April 15, 1646. Debate continued.

deny, be[cause] that cuts off all proceeding: therefore it is either of such . . . 2. It is a new notion to me that here should be meant none but the apostles . . . By what cogent argument can he restrain those words to the apostles; if it were particular unto them, why was it written? . . . What reason can be given why this should be observed by one apostle to another, and not one minister and one Christian to another . . . It is said before not . . . 3. For the Church, that's a new interpretation, that the apostles that had the power of binding and loosing, that they should be brought, and none else to be shamed . . . And how shall this be done if no sentence be passed, what shall they do in it . . . I grant the words do not formally signify excommunication, but it is an effect of it . . .

This text as it hath been opened and debate[d] . . .

The arguments brought from the 18th of Matthew, as it hath been 'this day' opened and debated, doth prove the proposition in debate.

R.—This text of the 18th of Matth. doth prove the proposition before us. *Ordered*—This to be done by the former Committee against to-morrow morning. *Ordered*—Mr. Reynolds added to the Committee.

Sess. 623.—*April* 16, 1646.—*Thursday morning.*

. . . . . .

The Committee for drawing up the argument from the 18th of Matth. made report that they could not finish their report so soon, but hoped to be ready by the next sitting.

Mr. Palmer offered another argument.

Mr. Palmer—From the 1 Cor. v.—the putting away the incestuous Corinthian. It was an act of government to put any man out of a society; and . . . intimations that the like is to be done in several cases . . . First the apostle begins with the crime v. 1, in the 2d v. he shows what should have been done . . . v. 5, whether delivering to Satan may signify something more than excommunication is not now before us,—v. 7, he doth reiterate the charge to purge out the old leaven, and confirms it afterwards by a like

direction concerning others—with such an one, no, not to eat, with a double negative . . . If not a civil converse with them so much as with heathens, then much less, be amongst you in ecclesiastical assemblies; and then he tells them they have power to do this. Sess. 623. April 16, 1646. Debate continued.

Mr. Lightfoot—I cannot conceive this place in his sense. 1. Doubt giving up to Satan. You know how this is variously interpreted . . . 2. The taking away was extraordinary, not only in regard of scandal, but in another regard. There were divisions amongst them, and this man was cherished by one of the parties. You apply it to one equally offensive to all the Church, but I do not find that he was so.

Mr. Marshall—I desire [to speak] to the order of your debate, you would first consider whether to draw an argument from hence, be[cause] you have already taken the strength of the argument into your reason before.

Mr. Rutherford—I wonder at that conjecture of his; the incestuous persons siding with one of the factions; for the ap[ostle] doth not insinuate any such fault in him . . . Though that of *traditio Satanæ* be laid aside, yet it may prove excommunication which is an act of censure, proved so in other places of the chapter.

Mr. Lightfoot—The ground of my selection is to me very apparent . . . 1. There was a faction is apparent . . . and then I cannot tell how to make construction of that: 'you are puffed up,' and 'your boasting is not good.'

Mr. Rutherford—Not mourned, *i.e.* not humbled for his sin, but rather gloried.

Mr. Palmer—He seems to me wholly to grant my argument. Grant that one of the factions did side, yet what is the result of all this, but that he be cast out and put away.

Mr. Lightfoot—I am not yet satisfied in that 'your boasting is not good.' I desire a clear interpretation of it. The apostle doth frame his style according to the divisions in that Church.

Dr. Smith—Their boasting was in those teachers that they had chosen to themselves, and yet they did not cast out the wicked one.

Sess. 623. April 16, 1646. Debate continued.

Mr. Newcomen—If you grant that he saith, you do not weaken your argument.

Mr. Lightfoot—I understand the putting away in opposition to cherishing, and not in reference to Church ordinances.

Mr. Rutherford—This precept is directed but to a part of the Church of Corinth by this argument; not cherishing, as a duty, belongs to single members; but in the 12 v. he speaks of a judicial censure.

Mr. Lightfoot—I conceive the judging is spoken concerning miracle.

R.—This text 'of' 1 Cor. '5th chap.' doth prove the proposition in debate. *Ordered*—This argument referred to the same Committee to put it into form. *Ordered*—Mr. Vines added to the Committee.

Mr. Gippes craved leave to go into the country.

Ordered—To proceed in the debate.

Sess. 631.—*April* 30, 1646.—*Thursday morning.*

. . . . . .

Message from the House of Commons.

The Committee from the House of Commons came with a message from [that House].

Sir John Evelyn—The House of Commons having not long since received a paper, . . . which bore the title of a petition, they did observe many things in it hardly consistent with the nature of that title . . . But considering from whom it came and what it did pretend to, they thought it fit to take time to consider of it, and accordingly they spent several days—whole days—and afternoons deli[berating]. They did find things in it that did strike at the foundation and roots of the privileges of Parliament. Had this come from any but from this place, or from any assembled [by any other authority] . . . but they do have that respect to the persons of those that are called here, that they have commanded us to let you know that what they offer to you is with a great deal of trouble . . . The matter contained in it . . . The substance of it they have prepared questions . . . that . . . I must needs say upon a very late occasion . . . those questions being come, I wish they may not

find that sense here as we have lately heard with our own ears . . . that those questions are sent . . . Those things deserve the serious consideration of all men, and [your opinions about them] will be received [by the House] with that respect that is due unto them . . . You will allow us the freedom of our reason, and liberty of our judgment . . . The House of Commons is very sensible of the faithful and useful endeavours of yourselves; and though they had not been so often remembered of it, they would not have forgotten it . . . [We trust that no division is now to arise between us.] If there shall, you will give occasion to all the world to say that, as you were willing to serve the Parliament a while, so you were willing to have them serve you for ever after . . . We do desire that that respect hitherto borne to that House may be continued . . . I cannot but remember that as you have done that which we do acknowledge to be very useful to the Parliament, so I would not have you to forget what the Parliament hath done for you . . . Do not think the Parliament is unwilling to submit their yoke[1] to Jesus Christ; his yoke is easy. If it be a galling, vexing yoke, it is not his, and we [will not bear it].

Sess. 631. April 30, 1646. Sir J. Evelyn's speech.

Mr. Fi[en]nes—I cannot without some regret and sadness speak what now I am to deliver unto [you], but I conceive therein I do not express my own sense, but the sense of all those that sent me for . . . Having observed upon all occurrences, even particularly upon this late unhappy occasion, with what tenderness the House of Commons have always looked on this Assembly, I may with the more confidence assure [you] it is no pleasing subject about which they have been necessitated to send us; and that it would have pleased them much better to remember you of your duties . . . and[2] (?) put you in mind of their privileges . . . which they are necessitated to . . . Amongst those privileges none more essential than this: that in them resides the power of making laws, and once passed all are to be subject unto them . . . Whosoever shall infuse anything to the contrary in the mind of those that should obey them [are guilty of a great offence] . . . If an assembly

Mr. Fiennes' speech.

[1] Perhaps 'neck.' [2] Perhaps 'than.'

Sess. 631. April 30, 1646. Mr. Fiennes' speech.

shall, so soon as a law is made, set a brand upon it as contrary to the will of God and mind of Jesus Christ [and] our Covenant, what can more stifle it in the birth, and make it of none effect? So tender were the Houses in this point, and sensible of inconveniences upon [it], as that when they first took into consideration the ordinance of the calling of this Assembly, [they] expressly provided you should speak of nothing but what was propounded to you by both Houses, or deliver your advice but in such a way and so often [as they should ask for it] . . . Can it therefore enter into the thought of any man that the Houses, having with so much reason and circumspection settled [your powers] . . . Can any imagine that by the second ordinance, whereby they will you to be ratified, they let all loose again and authorise you to offer what you would as often as you would without any limit? or can any man imagine that after, in pursuance of this 2nd order, you had given your advice about church government, and that in this particular, and so fixed it as by the divine right, that after this, under colour of this order, as you had done before, so again interpose your opinion, and that in order to making of a law, yea of retracting a law so lately settled with great deliberation . . . Can any man call that to be an advice, or rather a controlling and contradiction of what was already done? . . . Did the Houses of Parliament give any colour of power to this Assembly to give any interpretation of the national covenant, especially in relation to making of laws? Did it give authority to this Assembly to give their judgment after a law settled? . . . Not a particular member may speak against a vote without leave, and shall [you claim] not only to debate, but to arraign and condemn it, nay to pass the highest doom upon it, that it [is] contrary to the will of God and the national Covenant? Truly, had you but exceeded the power granted by Parliament, yet what was more amounted to the breach of privilege of Parliament. Not that the breach of every ordinance is a breach of privilege, but the breach of such an ordinance as gives power to do such a thing, without which you could not have done it . . . Now,

for any without authority to interpose their advice is to encroach upon that which is proper to the great counsel of the kingdom: therefore whatever is more, exceeding it, you have broken the privileges of Parliament. How much more to set up judgment against judgment, *altare contra altare*, tie them up to a particular sense, and that under pain of breaking God's law, and incurring the censure of breach of Covenant . . . To arm the hands of the subjects against the authority and power of the Parliament, every one knoweth what it is; and to arm the hearts and consciences against it is the next kin to it, and the one but the high road to the other . . . The Parliament doth not pretend to an infallibility of judgment, and the Parliament suppose this Assembly will not do so neither. If, therefore, the question be but of a human judgment subject to error, preserved only by means common, they must and do claim privilege that they have the supreme judgment in making laws . . . Whether a man's reason and judgment be not sovereign within itself, is not the question at this present, [but] whether a law should stand according to your mind or theirs that made it . . . You do not petition for your own interest, but for all the kingdom . . . What you do as an Assembly must relate to the generality of the kingdom . . . You are not to make use of the public character the Houses have put upon you, to contradict to their votes . . . Why would you have, as it were, the last word of a Parliament? . . . Some things you may do as an Assembly, not as private men; other things you may do as private men, and not as an Assembly . . . The influence of an Assembly upon a kingdom is far greater than [that of private men] . . . It is one thing for a man to desire an ease and exemption from the law where it pincheth it . . . It's one thing to desire an exemption, another to desire . . . Something in the matter . . . That all power in all causes should be derived from them. You derive it in part from Jesus Christ, to the presbyteries. For that concerning the divine right, though the Houses have not been so positive, yet till that be made clear unto them . . . The question is not whether subject[s] may petition against a law and the

Sess. 631. April 30, 1646. Mr. Fiennes' speech.

Sess. 631. April 30, 1646.

Mr. Fiennes' speech.

execution . . . but whether they may make a resistance of that that the law is unlawful to be made . . . There have been petitions against laws, but how? to inform the law makers . . . But was it ever proved in matter of right that any be[ing?] servants . . . In the time of Richard the Second a commission issued out . . . against which . . . What became of those judges I need not tell you. In matter of fact the Parliament may be ignorant, but in matter of right none ought to imagine any dishonourable thing of the Parliament . . . The magistrate advises with several men in their professions as lawyers . . . Put the case the judges . . .

Though they might deliver only their judgment, but not their reasons, yet they are pleased to take this course with you . . . Those things are not the way of Englishmen, Christians, and ministers of Christ . . . We come to speak plainly to you, and plain English; it is not in the thoughts of the House to disgrace or discourage you in your ministry . . .

Mr. Browne's speech.

Mr. Browne—The knights citizens . . . have commanded us to deliver their sense upon acts of yours framing, contriving, delivering, and voting of a petition . . . This day that's done that never was done to any Assembly or Convocation . . . to send members of their own to give satisfaction to you . . . We were commanded to have attended this service this day sevennight . . . They have declared that by the fundamental laws the Parliament is the supreme judicature . . . spiritual and ecclesiastical . . . There was never any writte but for matters concerning the Church . . . In the first of Elizabeth . . . if the Parliament of England had not settled it then good . . . This power of judicature they may delegate to what person they please . . . If any man doth wilfully break this privilege, I do not know but that he is a breaker of the Covenant. We are all equally bound to the Covenant; you to preserve the privileges [of Parliament], we to defend them . . . The fact of the case in question well stated to you [by the previous speakers], they have declared the manner and proceedings to state it with all clearness to you . . . They have power to call Assemblies, and by their power you now sit . . . By

the first ordinance you were to treat such things and no other, and are not to assume any power, jurisdiction, and authority . . . That of October 1643 . . . that second ordinance . . . When you in pursuance of both those presented your judgment[s], the House of Commons took them into consideration, and did make a law whereby they did establish . . . and instead . . . They declare you were not demanded by them to deliver your opinion concerning this law . . . This delivering, framing, and . . . by those that did frame it, pass it, vote it, and present it was a breach of privileges . . . If it had been passed by without taking notice of it, [much harm might have arisen].

Sess. 631. April 30, 1646. Mr. Browne's speech.

Privilege of Parliament is a word not usual . . . What a breach of Privilege is—*privilegium personæ et curiæ* . . . [1] Of the person every member of the Lords' House of Commons[1] hath a personal privilege for his person. [2] *Curiæ.* If any man deny the power and jurisdiction of the court, this is a breach of privilege. Our ancestors have been very severe [in punishing this]. *Decimo octavo* of Edward the First—the Earl of Cornwall coming into the hall, Hugo de Clare delivered him a paper to appear personally before the Archbishop of Canterbury. The party that did it for the trespass done did pay £2000 to the King, 1000 marke to the Lord, and submitted himself to fine and ransom . . . Since in later times tricesimo sexto of H. 8 a servant of the King's arrested to the Counter (?) a Parliament man. The House of Commons sent for him; the Sheriffs would not deliver him . . . It was resolved that this was a wrong done to the King and kingdom and . . . for the contempt of the court . . . to the House of Commons a member of their own House. 23d of Queen Elizabeth, one Mr. Hall wrote a book against the power of the Parliament; this was a breach of the privilege of Parliament . . . This is only to explain this, that there is such a thing as breach of privilege of Parliament. This [offence of yours] is in respect of both; . . . a contempt of the court and of the persons, inasmuch as they are judged as to the Covenant . . . Suppose in *primo* of Q. Eliz[abeth] that all

[1] *Sic* in MS.; probably should be, [and House] of Commons.

Sess. 631. April 30, 1646. — Mr. Browne's speech.

the Bishops and clergy in that time disagreeing to that passed in the Lords' House, if they had come into the Convocation, and put it to the question whether this ordinance be according to the Word of God or no . . . But wherein is this breach? Doth not this petition deliver your opinions that in your consciences this is against the Word of God . . . As the exceeding of your power reflects upon the power of the Parliament or persons of Parliament . . . You will not say we are bound to judge as you do. A case something near this . . . By disaffirming that the Parliament did . . . 7 year of Hen. 8 a law made that such as should commit such an offence should have no clergy . . . An Abbot at Paul's Cross said this law was made against the law of God . . . The King took this into consideration at the effectual instance of Lords and Commons . . . Dr. Standish being but sent for by the Convocation for pleading for the King, all the Convocation was resolved on (?) a premunire . . . It is hard over the young (?) [1] governments upon implications. When the questions are agreed upon, I hope we may all agree . . . You as private men may petition . . . Many a man fined and imprisoned for petitioning in the name of it . . . but who shall judge of this? Who else should judge if there be a higher court, let them judge it; but if neither, then they must judge it . . . and because we have all took the freedom . . . that there may be a settlement that these distractions may not destroy us all . . . But the great question is whether of divine right it's fit that those that are to declare it so should find it to be so? Nothing come to them yet hath satisfied them [on this] . . . Heretofore both Lords and Commons have been very serious in considering of anything offered to be *jure divino* . . . Many things offered to the Parliament *jure divino* that the Parliament hath been very careful to weigh and consider . . . and is it not cause they should? . . . If it be of God, it must not alter . . . It is much pressed for the point of the Covenant. We all agree that the Word of God is the rule, and must be the rule; but say there be no positive rule in the Word, are we by the Cove-

[1] Hard to find a meaning, unless this is to be read 'overthrowing.'

nant bound to follow the practice of Reformed Churches in case it be against the fundamental law of the kingdom? You must interpret the Covenant so as that all parts may stand. We are bound to maintain the liberties of Parliament and kingdom. If I do any act against this I am a breaker of the Covenant. If I should encourage any by petition . . . For this of Commissioners, this unheard of word, it hath been in the English Church ever since the Conquest to judge of ecclesiastical things. 37 of Queen Elizabeth, the judges did resolve that the King[1] might grant a Commission in ecclesiastical causes to determine spiritual causes . . . 37 of H. 8 . . . It is the doctrine of the Pope to take from princes the power that God committed to them, to judge of the maladministration . . . For this exorbitant power we have smarted for it, and you have smarted with it . . . If arbitrary judgment, what confusion will there be; one parish judges one way, another another. And for those powers, how unfit at this time is the kingdom of England to judge in this case. There are other things which . . . They do hope that this was rather thorough[2] mistake than wilfully; though it be against the order of the House to consider of the petition . . . yet to satisfy they have framed several questions.

Sess. 631. April 30, 1646. Mr. Browne's speech.

Sir John Evelyn—It is far from them to dishonour or disoblige you. They hope after this they shall not be troubled with anything of this nature . . . [It had been but reasonable,] since it stands so clear in your own judgment that we had been sooner acquainted with it . . . To go on in a prudential way so long, it is much like to that of him who would persuade a man to . . . [We are instructed] to read and to leave those Q[ueries] with you.

Sir J. Evelyn's speech.

Sir Benjamin Rudyard—The matter you are now about, the *jus divinum*, is of a formidable and tremendous nature. It will be expected you should answer by clear, practical (?), and express Scriptures; not by far-fetched arguments which are commonly told before you come to the matter . . . I have heard much spoken of 'the pattern in the mount' so express . . . I could never find in the New

Sir B. Rudyard's speech.

[1] *Sic* in MS.

[2] *i.e.* through.

Sess. 631. April 30, 1646. — Sir B. Rudyard's speech.

Testament [such a pattern]. The first rule is, 'Let all things be done decently and in order,' to edification. Decency and order are variable, and therefore cannot be *jure divino;* discipline is but the hedge. I desire you would make your answer in plain terms. I have heard it often very well said, the present Assembly are pious and learned men, but a Parliament is to make laws for all sorts of men . . . It hath been often objected this power is so strongly opposed be[cause] it makes a strict discipline . . . We are pres[s]ed [as] to our Covenant. I believe we have done nothing against the Word of God, neither do all the churches agree throughout . . . The civil magistrate is a church officer in every Christian commonwealth . . . In Scotland [the] nobility and gentry live commonly in the country, and so the clergy are moderated as by a scattered Parliament.

The paper read.[1]

[1] Probably this paper was simply that containing the 9 Queries referred to above, and given at length in the note on p. 225. At the same time, another carefully prepared paper was inserted by the House of Commons in their Journals (vol. iv. p. 518) on April 21st. This, whether formally communicated to the Assembly or not, supplied the text on which the deputies of the House of Commons were to enlarge in their speeches, and was doubtless intended to vindicate the action of the House in the eyes of the public. It is therefore inserted here:—

Statement of case by House of Commons.

The House, according to Order, this day, the first business, resumed the consideration of the narrative of the matter of fact concerning the breach of the Privilege of Parliament, by the last petition of the Assembly of Divines, the which was voted clause by clause, and was in *hæc verba*, viz.—

A Narrative of the Matter of Fact concerning the Breach of the Privilege of Parliament by the Petition of the Assembly of Divines.

The Parliament, by the fundamental laws and constitutions of this kingdom, hath this great Privilege, to be the supreme Judicatory; and hath jurisdiction in all causes, spiritual and temporal, and to delegate so much of this power as they think fit; and when they have declared their Judgments and given their directions in a law, the same is binding to all persons of this kingdom, of what quality soever.

The Assembly of Divines, called by Ordinance of Parliament, are authorized and enjoined by the said Ordinance, from time to time, during this present Parliament, or until further order be taken by both the said Houses, to treat of such matters therein mentioned as shall be proposed unto them, from time to time, by both or either of the Houses of Parliament, and no other; and to deliver their opinions and advices, of or touching the matters aforesaid, as shall be most agreeable to the Word of God, to both or either of the said Houses, from time to time, in such manner and sort as by both or either of the said

Sess. 632.—*May* 1.—*Friday morning.*

SESS. 632. May 1, 1646.

Mr. Calamy, Mr. Carrill, Mr. Seaman [to pray.]

Houses shall be required; with a prohibition, that they do not assume to exercise any jurisdiction, power, or authority, ecclesiastical whatsoever, or any other power, than what in the said Ordinance is particularly expressed. Statement of House of Commons.

The Assembly are further authorized, by Ordinance of Parliament, the twelfth of October 1643, to treat among themselves of such a discipline and government as may be most agreeable to God's holy Word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement of the Church of Scotland and other Reformed Churches abroad; and to deliver their opinions and advices therein, with all convenient speed, to the Houses: whereupon they gave their advice, before the Houses declared their judgment in the Ordinance for Commissioners.

The Parliament having received the advice of the Assembly concerning presbyterial government; and particularly, that Jesus Christ hath placed in the ministers and elders of his Churches the power of keeping away scandalous and unworthy persons from the Lord's table; Both Houses, after mature deliberation had thereupon, did, notwithstanding, ordain by a law, that, in cases not enumerated, the Commissioners by them to be appointed according to the said law should exercise so much of the said power as in that law is provided. The Assembly are not authorized, as an Assembly, by any Ordinance or Order of Parliament, to interpret the Covenant, especially in relation to any law made or to be made; nor, since the law passed both Houses concerning the Commissioners, have been required by both or either of the Houses of Parliament, or had any authority before by Parliament, to deliver their opinions to the Houses in matters already judged and determined by them: neither have they power, either to debate or vote, whether what is passed as a law by both Houses be agreeing or disagreeing to the Word of God, until they be thereunto required.

Matter of Fact arising from the Petition itself.

The Assembly of Divines, under the name of a petition, dated March 23d, 1645, attested by the Prolocutor and the two Scribes;

First, Do oppose their judgment, as an Assembly, in relation to a law passed both Houses, unto the judgment of Parliament, being not thereunto authorized nor required; affirming, that the Provision of Commissioners to judge of scandals, not enumerated, appears to their consciences to be so contrary to that way of government which Christ hath appointed in his Church, in that it giveth power to judge of Persons to come to the sacrament, unto such as Christ hath not given that power; and to be, in many respects in the said petition mentioned, so disagreeable to the Covenant, that they dare not practise according to that provision.

Secondly, The Assembly, in their petition, do declare that the power of judging in cases not enumerated (placed, in part, by the said laws in Commissioners), and to keep back from the sacrament all such as are notoriously scandalous, doth belong to the several Elderships by divine right, and by the will and appointment of Christ; excluding thereby the said Commissioners, and in them the Parliament, from the power and right to judge in cases of scandal not enumerated. This being taken into consideration by the House of Commons, after a long and serious debate had thereupon, they have

SESS. 632. May 1, 1646.

The paper brought from the House of Commons was read again.

Mr. Palmer—Because the work is God's, I desire we may begin with [seeking him] with fasting and prayer some day next week in this place.

Mr. Whitakers—For that of seeking God, I desire you would order that.

Day of humiliation to be kept.

Ordered—A day of humiliation to be kept by this Assembly in this place the next week in reference to this great business that now is before us. *R.* $\frac{25}{20}$ — Tuesday 'not' be first put. *R.*—That Wednesday shall be day of our humiliation.

Ordered—Five to be employed that day. *Ordered*—Mr. Palmer, Mr. Whitakers, Mr. Arrowsmith, Mr. Case, Mr. Cawdry—these to be the five, 3 to pray, 2 to exhort, as they shall conclude amongst themselves.

Debate about the attendance of members of the Assembly.

Lord Wariston—You have a business that concerns Christ most of anything on earth, and it concerns the 3 kingdoms . . . It will be the means of continuing or ending of our troubles. When the greatest business is before you [every member should do his utmost to attend the meetings]. . . . Never was such a thing demanded before; the benefit of an Assembly is by mutual debate and consultation . . . I wish that every one would put aside all excuses [and attend].

Ordered—That letters be sent to all the members of the Assembly to desire their attendance, according to the order of the Lords and Commons.

reasons of absence for a short time is allowed

Ordered—Mr. Reynolds excused from his attendance—sickness. *R.*—Mr Ley his reasons of absence for a

resolved and declared that this petition, thus presented by the Assembly of Divines, is a breach of Privilege of Parliament.

Mr. Samuel Brown, Mr. Prideaux, Mr. Natha. Fi[en]nes, Mr. Marten, Mr. John Stephen, Sir John Evelyn of Wilts, Sir Arthur Haslerigg, Sir Peter Wentworth, Mr. Rouse, Mr. Tate, Mr. Gurdon; This Committee is appointed to communicate, in a fair manner, unto the Assembly of Divines, the vote of this House upon the breach of Privilege in their petition; and are to enlarge themselves upon the several heads of the narrative brought in from the Committee, and resolved on by the House.

month is allowed of: to visit his people in Cheshire after 4 years' absence. *Ordered*—Mr. Spurstow—the same: 'for a short time' to preach at Cambridge. Dr. Temple upon special occasions. Sess. 63 May 1, 1646.

Lord Wariston—Having the honour to be assisting to this debate, and not able to attend at all times, I beg your patience . . . I am glad it is before you, glad to hear the willingness of the Parliament to give Christ his full right and due. Now they have laid it on your shoulders, it lies at your door . . . All men are bound to give a testimony to the truth when called to it. But it is your function . . . In former times Christ hath gotten testimonies to [his] prophecy[1] and priesthood, now he looks for it to his kingdom. . . . Christ is born for a crown, and now are all born[2] to this end, to give testimony to this . . . Said well yesterday many may do as private persons . . . When not only the magistrate calls you . . . but by their own good example they did assert before you their civil rights and privileges . . . A ground to you fully to assert the privileges of Jesus Christ. . . . I hope it will be seen to all the world. There can be no question you have a committee[3] both from God and man to consider . . . If this be a part of that kingdom which to come we daily pray, then it is . . . In this there is no prudential waiving of the business, but a full, clear, plenary declaring of the truth . . . The salvation of souls . . . but the happiness of churches is more . . . but in this you have that that is far above them all . . . His (?) anger is the greatest . . . The Assembly their serving of the Parliament will by no means be to serve themselves. All your endeavours will be to serve Him who rules over all . . . We may hear of breach of Covenant in civil privileges . . . Who reads the preface [will at once perceive what things are paramount in it][4] . . . all the rest are subordinate, and *subordinata non pugnant.* Johnston of Warriston's speech.

[1] *i.e.* Prophetical office.

[2] Or bound.

[3] *Sic* in MS., perhaps for commission or commt., *i.e.* commandment.

[4] 'Having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ . . . for the preservation of ourselves and our religion from utter ruin and destruction.'

Sess. 632. May 1, 1646. — Johnston of Warriston's speech.

The queries are before you . . . Whatsoever differences of opinion be, yet let us all as in the sight of God give our opinions . . . 2 passages of a letter by this Assembly . . . In all endeavours it should be that to the uttermost [we] endeavour to exalt Christ as the only Lord over His Church . . . To use all freedom in all your debates.

R. $\frac{24}{17}$. To debate the nature of a *jus divinum* on Monday.

Sess. 633.—*May* 4, 1646.—*Monday morning.*

Ordered—Mr. Jones be respited till he bring a better testimonial . . . The protestation was read.

What meant by *jus divinum*.

Debate of the nature of a *jus divinum*.

Dr. Burges, P.—I think by the order by *jus divinum*, they mean that which is the will and appointment of Jesus Christ.

Dr. Gouge—*Jus divinum* will be taken in opposition to that which is *jus humanum*.

Dr. Temple—The Parliament will bind us to that yourself have said, but the question is how this appointment doth appear, whether in express words or consequences, and what those consequences are.

Mr. Whitakers—I think we may prove that by the will and appointment of Jesus Christ, we do not limit it [to] express Scriptures . . . [Inquire] what is the will and appointment of Jesus Christ concerning church government.

Ordered—To inquire how many ways the will and appointment of Jesus Christ *may be set*[1] out in Scripture in reference to church government . . . Precepts, consequences, examples.

is set made *R. neg.*

Sic in MS.

Sess. 634.—*May* 5, 1645, 1646.—*Tuesday morning.*

. . . . . .

Debate of the ways [in which] the will and appointment of Jesus Christ is set out in Scripture.

Debate about precepts . . . express Scriptures . . . Debate of consequences.

[*Ord.*] To debate the business of consequences.

[1] *i.e.* 'May be set out' was first changed into 'may be made out,' and then into 'is set out.'

Ordered—The exercise of the day to-morrow to begin at nine of the clock, and end at four. Sess. 634. May 5, 1646.

Sess. 635.—*May* 6, 1646.—*Wednesday morning.*

The Fast was kept in the Assembly according to the former order . . . Prolocutor began with prayer. Fast kept.

A psalm was sung. Mr. Palmer began with prayer . . . Mr. Cawdry, after a short prayer, [preached from] 1 Tim. i. 19. The life of a [Christian] sometimes compared to a wayfare, warfare, seafare. Wayfare, and their ministers called guides; Warfare, so our apostle bids Timothy show himself a good soldier of Jesus Christ; Seafare, as here in the metaphor used in the text, ministers are the pilots to guide and steer the ship; the apostle made use of two of the metaphors. He gives a great charge to Timothy to discharge that office of minister laid upon him, and so commends to him the instruments or weapons whereby he must maintain the fight, faith and a good conscience, but especially the latter . . . An explication of the particular words—1. What is meant by faith, taken sometimes objectively for the doctrine of faith or the gospel . . . Subjectively, either actively, that whereby we believe upon God, or passively that faith whereby others believe us—fidelity in God, 23 . . . 2. What by a good conscience, a reflex[1] act of the soul upon itself, goodness of it in the peace of it, or integrity and sincerity of it, iii. 9. 'A pure conscience:' this our Saviour in the parable of the seed calls 'a good and honest heart' . . . 3. [What] by holding faith? The word is having faith; but not amiss rendered by holding, or as the Apostle in [Tit. i. 9][2] holding fast . . . 4. Put away a good conscience not out of ignorance and negligence as out of knowledge . . . The word used by Stephen in Act vii. Cawdry's sermon.

5. Made shipwreck. We compare faith to the merchandise, and a good conscience to the ship, the jewel and cabinet, the treasure and treasury . . . The sense [is] this: I commit this charge to thee, and that thou mayest so do, desire thou hold the truth of the gospel firm, and above all be sure to keep a good conscience . . . Doct[rine] when

[1] In MS. 'reflect.' [2] Blank in MS.

Sess. 635. May 6, 1646. Cawdry's sermon.

a man's life is wicked and sinful, his doctrine [apt to be so]. An unsound heart will make an unsound judgment, a corrupt heart, a corrupt head . . . The apostle hath often pressed it. He begins in this chapter 5, 6, 7 v. with[1] pure heart, good conscience. Chap. iii. 9 implying unless the conscience be kept pure, the gospel will not long stay there. 1 Tim. vi. 5, Men of corrupt minds destitute of the truth . . . 2 Tim. iii. 8 . . . Psalm xiv. 1, etc., Zeph. iii. 4 . . . Reasons: 1. Sinful lusts allowed by an impure conscience. They do hinder true spiritual light. Of all things that open the way for spiritual light, repentance is one of the first . . . 2 Tim. ii. 25 . . . Repentance is the minister's best comment upon his text, and the hearer's best comment upon his sermon . . . Matt. v. 'The pure in heart shall see God' . . . Joh. vii. 17. 'If any man will do his will, he shall know,' etc. God suspends the influence of light to that soul that darkens itself in lusts . . . Acts ii. 26 . . . Ps. xxv. Teach the meek . . . 2. As it hinders spiritual, so it puts out natural and acquired light . . . Eph. iv. 18 . . . A wicked man and a fool are synonymous. No man is wicked but a fool, for if he were wise he would be good . . . 3. It corrupts right reason—that knowledge which men have—and turns it not only from, but against the truth . . . 1 Tim. v. 6.[2] . . . As it was in the Church of Rome [they] first found out a religion that might serve their pride, and then set their wits to work to maintain it . . . 4. It corrupts the affections. All judgment is lost when truth is put to the arbitrament of the affections, Joh. iii. 19. Lest the word should correct him, he will corrupt the word, 2 Tim. iv. 3, 4 . . . Seek out a teacher that shall speak just as they would have him, speak to their lusts (*i.e.*) to allow them . . . 5. A sinful lust will by little and little stupify conscience, and this can be only done by corrupting of the . . . An instance of Hymenæus and Philetus. 2 Tim. [ii.] 16, 17. It is the just judgment of God upon men, that when they will not see the truth, they shall not see it; for full emphasis (?) unnatural men. Rom. i. [28]; of Christians, 2 Thes. ii. [10, 11, 12]. Use—respects either the people or ministers . . . I shall only speak of the mini-

[1] 'which' in MS. [2] *Sic* in MS., but perhaps chap. vi. 5 is intended.

sters . . . 1. Desire you to observe the miserable depravation of our nature, that now we are our own worst enemies. It's a question whether Adam's understanding or affections were first corrupted, but with our our understand[ing]s, corrupt affections, and affections corrupt understandings . . . True, Solomon saith, without knowledge the mind cannot be good, and as true that the head cannot be good [if] the heart be corrupt . . . 2. We may cease to wonder to consider how many errors there are in the world against the clear truths of God, 1 Tim. ii. 4 . . . Look upon the prevalency of Popery in former times. We cannot but wonder how many did fall off to the apostacy of the See of Rome. The Church of Rome [is represented in Rev. xvii. 4 as] a harlot that hath a cup of fornication in her hand, and it is a golden cup . . . Look upon these later times . . . How many do fall away from the old truths. A sad observation that the professing part of the Church of England were like a fair looking-glass all of one piece, but one image to be seen in it, but now look, all in pieces. This is not only by the vulgar sort of people, but by the ancient and great professors of opinion. Their hearts were rotten and corrupt before, and now their heads are corrupt . . . 2 Tim. ii. . . . Avoid profane and vain babblings . . . Instanced in one example of Hymenæus and Philetus, who denied the resurrection, to still and quiet their conscience . . . So many of those opinions are for some such reason as this . . . What do you think of that doctrine, the immortality of the soul? . . . That of . . . A lust that betrays men into most of the errors in these times . . . Lust after liberty . . . Gal. v. 13 . . . There is a possibility in the nature of men to run after liberty . . . As it is in the state we cry out for liberty well from oppression, but when they will overthrow government and monarchy . . . The common bait that catcheth is in the Antinomian; Anabaptist, —liberty from magistrate, from any superior ecclesiastical power, from the Sabbath: Brownist—liberty from classes, superior powers, every one to have a vote; the seeker that hath lost his religion [claims] a toleration of all religion, and this he calls liberty of conscience. 3. By

Sess. 635. May 6, 1646.

Sic in MS.

Sess. 6[illegible]. May 6, 1646.

Cawdry's sermon.

way of exhortation . . . That as we do desire to keep the faith of God entire and pure, [let us take care] especially to look well to our consciences. At sea the pilot must be careful of the ship. If you would keep the jewel of the faith, look to the cabinet of the conscience . . . Previse a few cautions . . . 4 things fatal rocks, that makes men to make shipwreck: 1. Covetousness, 1 Tim. vi. 10, Tit. i. 7, 8, 9, Jer. vi. 13, 14 . . . [3. Love of applause]; what made Simon Magus to continue so long in his enchantments, but the great applause of the people . . . 4. Take heed of self-love. That will betray judgment when it comes to a case of suffering for the truth. Acts xv. They preach persecution,[1] lest they should be persecuted. 3 or 4 motives: 1. Consider how easily our own hearts may deceive us, even the very best of us; a secret deceitful lust, so the apostle calls it. . . . There may be a way pretended to be the ways of Christ . . . That we do not trust too much to our own hearts . . . 2. Consider if our hearts do deceive us, there is a great deal of danger in it . . . to defend it, and not only to defend it, but to pro[p]agate it . . . Error hath been too apt to be propagated when it hath had great leaders. The greatest heretics not the most vicious men in the Church . . . 3. Consider the weight of that great business now before us . . . to bear testimony to the kingly office of the Lord Jesus Christ. If [we are] prejudiced with any ends, interests, engagements of our own, God will not guide us.

Mr. Whitakers prayed.

Arrowsmith's sermon.

Mr. Arrowsmith preached [from] Esah.[2] ix. 6. Government upon his shoulder . . . What government? 1. Of the whole world . . . 2. Of the church. A ruler in Israel; king of the saints . . . a list of his properties as such . . . 1 Tim. i. 17 . . . Why upon his shoulder? [1.] I am not able to bear all this people [Numb. xi. 14]. The church lay heavy upon Jesus Christ, especially at his death. 2. In reference to an ancient type of the high priest under the law—Exod. xxviii. 12. . . . 3. In reference to the stability of Christ's government. Here I might take occasion to

[1] *Sic* for circumcision.

[2] *i.e.* Isaiah.

skirmish with the papists that speak of tutelary saints and angels, laying[1] part of the government upon their shoulders. The work of this day is not to make a fence,—no need of thorns,—but to dig a well, and to build a tower of confidence, and that's the use I shall make of this; therefore it shall go well with his Church; Christ is such a King as is able to subdue all his enemies . . . Psal. xlv. furnished with all sorts of reasons . . . 'Desperassem,' saith Luther, 'si Christus non fuisset caput ecclesiæ' . . . A king rules for his subjects' good; therefore Augustus, when he could not call to mind any petition he had granted, he said, 'hodie non regnavi' . . . As Cæsar said to the shipmaster, [so may our King to us]: 'Be of good comfort, you carry Christ and his interest along with you' . . . 3. The title of this King . . . His name shall be called—he shall really be, and he shall be called so . . . Wonderful. [1] He is so in his person, God and man in one; a super-excellency of worth in Christ . . . Wonder at strange things . . . [2] Look to what he said; his doctrine was wonderful, made up of paradoxes . . . 3. Look to what he did; his actions wonderful . . . 4. To what he suffered; his passions wonderful . . . 1. Let us learn to wonder at him . . . Most of the things that concern Christ are ushered in with an *Ecce* . . . Behold the Lamb of God . . . Look to Jesus . . . This is not only a ravishing but a transforming sight . . . 2. Expect wonders from him, [1] wonders of grace . . . Saints called to a marvellous light; regeneration, an epitome of all wonders . . . [2] Wonders of providence; we may look to those as much as to[2] any people under heaven . . . Esa. lxiv. That we looked not for . . . Which of us could have expected such Acts of Parliament, Ordinances of Parliament, such deliverances . . . We expect more wonders still; his arm (?) is not shortened (?) 2. Counsellor. Christ is both King and counsel . . . Counsellor in relation to the Father in the bosom of the Father . . . God the Father consulted with him as with his own wisdom. None [can] open the book of secrets, but the Lamb . . . In relation to the Church, gospel called the counsel of God . . .

Sess. 635. May 6, 1646. Arrowsmith's sermon.

[1] In MS. lieyng or beyng.

[2] *Sic* in MS.

Sess. 635. May 6, 1646. Arrowsmith's sermon.

Joh. xv. 15 . . . Be encouraged from hence to believe confidently that the Church's cause shall go well, be[cause] Christ is of the counsel. 2. Be exhorted to look to Him for counsel in the great business now before us, the work of every day . . . If ever we needed counsel, we need it now, therefore take heed of leaning to our own understandings . . . Think how it was with Israel in the wilderness; if they should have pitched tents, and removed of their own heads, they had perished; but following the pillar and cloud, they were safe . . . We have this: a cloud in the Old Testament, a pillar in the New . . . We bless God that put it into the hearts of the House. Some treatises of this subject write[1] as if they knew all; others have too much of the sceptic, then call all in question . . . The th[o]rough pursuance of this course will prevent both these. Let us search the Scriptures, and pray for the Spirit . . . 3. The mighty God. Christ is God. The work of creation shows it; [but it is shown] especially by his preserving of the Church . . . *u*[*se*] Then let not Christians fear the might of creatures . . . The Church hath mighty enemies . . . 4. Everlasting Father; everlasting in regard of his essence . . . Father, upon him he hath stamped his image upon his children . . . Father is a word of tenderness, as in regard of the love he bears them, so of the provision he makes for them . . . *u*[*se*] Here is another fresh spring of everlasting consolation. This sweetens all the former attributes . . . Wonderful might astonish us . . . but this assures us; all these are in a Father's hand. Christ's eternity and paternity; from both abundance of comfort . . . Eternity, Heb. i. 12; Paternity, Esa. lxiii.

5. Prince of peace . . . Some princes delight in names from their wars and conquests. Christ carries peace in his title; born in the most peaceable times; typified by Melchisedec . . . To him the peace-offerings . . . Angels sang peace at his birth; he taught peace in his life; made peace their lesson, and left peace as their legacy; and now his kingdom is set up, peace is *one*.[2] . . . Dearest brethren, whom I love in my heart, if Christ be Prince of Peace, how

[1] Perhaps for 'writ.' [2] Perhaps for 'won.'

is [it] that we are such men of commotion; do we not preach the gospel of peace? . . . Is not our King a prince of peace; why [are we] not conformable to our prince? . . . The Lord humble us for all our carnal differences and sinful animosities . . . Let the peace of God rule in your hearts; [let us] all resolve in the strength of Christ to consult the peace of the Church as much as we may with the peace of our own consciences . . . of that poor Church so rent and torn with such variety of sects . . . Torinus, a late Jesuit, on Jer. . . . [Let us] labour for a unity of judgment; it is not impossible to be had . . . Christ of those 12 apostles [chose] 3 pair of natural brethren that there might be the better agreement amongst them. Six witnesses, '1 Joh. v.,' agree in one testimony; prophe[t]s all but one mouth (?), Luke i. 70 . . . Take one consideration more . . . It is our duty to have some respect to our reputation. Our reputation goes very low with all the sectaries in the kingdom . . . If you would have your reputation grow, you must agree. Remember, question is with the peace of our own consciences . . . It is long since we all took a protestation . . . I will tell you what rules I have set myself to walk by. 1. Take heed of voting against light. 2. Take heed of voting without light; let every one be fully persuaded; he hath to subscribe with a trembling hand. 3. Take heed of refusing to bring thy judgment to light by thy vote . . . Take a short view of the royal titles of Christ together . . . One in which there is nothing wanting to make Him complete; not activity, not policy, not prowess, not clemency, not quiet . . .

Sess. 635. May 6, 1646. Arrowsmith's sermon.

Mr. Case prayed. A psalm was sung. The collection was £3, 4s. 2d. Ordered to be disposed of by the brethren that took pains that day.

Sess. 636.—*May* 7, 1646.—*Thursday morning.*

. . . . . .

Debate about necessary consequence. Debate about proofs for it.

The brethren that took pains in the Assembly yesterday be thanked for their pains in preaching and prayer.

Sess. 636. May 7, 1646. The Assembly after some debate of this called to the order of the day. Debate about the order of proceeding. A motion for 3 Committees.

Sess. 637.—*May* 8, 1646.—*Friday morning.*

. . . . . .

Debate of the manner of proceeding in the questions.

Debate about first[1] proceeding upon those things wherein we all agree in the first place.

. . . . . .

Sess. 639.—*May* 14, 1646.—*Thursday morning.*

. . . . . .

Debate about Mr. Sprigge, who was lately ordained by the Bishop of Lincoln. *Ordered*—Mr. Sprigge shall be examined.

The chairman of the Committee is [to] (deal with him about),[2] 'represent to him the dislike of this Assembly' of this act of his 'in going to the Bp. for ordination,' to see whether he can give satisfaction to the Assembly in this business. *R.* 33.—The chairman of the Committee shall testify the dislike of the Assembly of this act of his in going to the Bp. for ordination.

R.—To go to the work of the day. Report additional to the report of the first Committee made yesterday.

Mr. Ny—Moved they might be a Committee according to the former desire. Debate upon it. *R.*—Whereas Mr. Goodwin, Mr. Ny, Mr. Burroughes, Mr. Bridge, Mr. Simpson, Mr. Greenhill, Mr. Carter, jun., Mr. Phillips, have desired to have liberty to be a Committee to bring in to the Assembly what they shall think fit upon these questions; this Assembly doth grant them liberty so to do, provided that they do so order their reports as that the Assembly may not be delayed in the debate of anything prepared for the Assembly by 'any of' the 3 Committees. *Ordered*—The same liberty be granted to them from time to time when any questions shall be given forth by this Assembly to the 3 Committees.

Ordered—'Debate of' the report of the 1st Committee.

[1] *Sic* in MS. [2] Passage a good deal corrected.

Sess. 641.—*May* 18, 1646.—*Monday morning.* SESS. 641. May 18, 1646.

Report from the 2d Committee about Church government.

Proceed in the debate of consequences. Debate of *jus divinum.*

Debate about examples.

. . . . . .

Sess. 646.—*May* 25, 1646.—*Monday morning.*

. . . . . .

Mr. Carter desired that his wife's being sick might be admitted as his excuse for absence and late coming since the beginning of February.

Mr. Newcomen moved that the nine questions be committed to nine Committees. *R.* $\frac{17}{22}$.—Not to proceed upon the debate of the motion concerning nine Committees.

Upon a motion of Mr. Whitaker. *R.*—That the 9 questions shall be distributed to the 3 Committees. *R.*—That the 1, 2, 6 questions be committed to the first Committee. *R.* n[eg.] $\frac{18}{21}$.—The 3, 4, 5, 7, not committed to the second Committee. *R.*—The 3, 4, 5 committed to the second Committee. *R.*—The 7, 8, 9 committed to the third Committee.

Mr. Whitaker moved that 'delinquents that have embrued their hands in blood' may be put into the enumeration of scandalous offenders not to be admitted to the sacrament without evidence of repentance. *R.*—That this shall be waived.

Ordered—To proceed the next day concerning the business of *jus divinum.*

Sess. 657.—*June* 11, 1646.—*Thursday morning.*

Debate, where we left, of government. Upon a motion for leave to speak to the Q[uestion] last passed, *R.* $\frac{22}{9}$.—The proposition last passed shall be submitted to a further debate. *R.* $\frac{20}{6}$.—There shall be an alteration in this proposition.

Sess. 660.—*June* 17, 1646.—*Wednesday morning.*

. . . . . .

Report from the wording Committee about the Con-

Sess. 660. June 17, 1646. —— fession of Faith. *Ordered*—Mr. Arrowsmith added to the Committee for the wording of the Confession of Faith.

Upon a debate about the reading of it[1] again, it was *R.*—Not to read again entire, but in parts.

Sess. 661.

. . . . . .

Sess. 673.—*July* 8, 1646.—*Wednesday morning.*

. . . . . .

Marquess of Argyll admitted. The Assembly was informed that the Marquess of Argyll was without. An order for it[2] was read from the Lords and Commons.

Ordered—Mr. Marshall, Mr. Sedgwicke, Mr. Ny, Mr. Perne, to bring him in. Earl of Argyll delivered a letter from the Assembly of Scotland. The letter was read.

Prolocutor spake unto him: In the midst of all difficulties . . . we have ever found encouragement from that . . . famous religious and pure Church implanted in that kingdom . . . We have found it abundantly in this place . . . And to crown all the rest, it is the joy of our hearts to find a person of so great and famous renown and honour . . . in which the greatest safety of the kingdom of Scotland is reposed . . . But we look not upon those things of greatest eminency and observation . . . we look upon your lordship as one of the greatest instruments under God [for the forwarding of this work.]

. . . . . .

Sess. 677.—*July* 22, 1646.—*Wednesday morning.*

The Prolocutor being dead, an order was brought from both Houses for Mr. Herle to be Prolocutor. It was read, and he called to the chair. And the House desired the Assembly to hasten the Confession of Faith and Catechism.

R. $\frac{15}{14}$.—Mr. Harris to preach for the Prolocutor at his funeral. *Ordered*—The day to be Friday in the afternoon. *Ordered*—The Committee for Westminster College be desired that his body may be interred in some con-

[1] *i.e.* the Confession of Faith. [2] *i.e.* his admission. See it, p. 254.

venient place in the Abbey, and that his body may [be] brought from the said College . . . and that this be propound[ed] . . . Sess. 677. July 22, 1646.

Sess. 762.—December 25, 1646.—Friday morning.

. . . . . .

Lord Chancellor[1] [of Scotland] came into the Assembly [and spoke as follows]: The desires of the Church and kingdom of Scotland to assist their brethren moved them to enter into a league, and send in an army in pursuance of those ends. Some of us have had the honour . . . The Scotch army is to return; and I hope they will remove very speedily with that zeal . . . There is a Parliament now sitting at Edinburgh . . . Some of our number are to render them an account of our negoti[ations] . . . [I beg] to acknowledge with all gratefulness the zeal, piety, and indefatigableness . . . your respects to our nation, your civility and real favours . . . What hath been already concluded in Reformation, . . . there is so solid a foundation laid of a lasting unity, as we are confident no power will be able to overturn it. . . . If you have any commands to lay upon us to . . . Part of Scotch Commissioners take leave.

Lord Wariston—I intend. . . . I owe that respect.

Mr. Baillie—Nothing to add. I cannot but heartily acknowledge the favours and respect I have found here . . . For all I can return nothing but the promise of a double duty: 1. To profess the great piety, wisdom [manifested in this Assembly], I[2] more than this day are to be found in any one place of the whole world . . . 2. I shall make constant mention of this worthy Synod in my prayers, both public and private. In this duty I have the concurrence of very many. I leave my best wishes with the whole company, and with every one of my dear and gracious brethren.

Dr. Burges—Mr. [Prolocutor], you see and hear what great cause we have to be thankful . . . You know how long they have been employed [in this work], how diligent [they have

[1] John, Earl of Loudon, Chancellor of the Kingdom, and also of the University of St. Andrews.

[2] *i.e.* ay more.

Sess. 762. Dec. 25, 1646.

shown themselves], how wise in passing by many things . . . how gracious God is, notwithstanding the attempts of [the] old man to make division, to continue a firm union [between us]. [This is indeed] a comfortable close, and brotherly departure . . . I desire you would express the sense of this Assembly to those [brethren].

Address of Prolocutor.

Prolocutor—Amongst all the several societies in this kingdom which your L^ps^ . . . have honoured with your presence, assistance, and countenance, this Assembly doth command me to make tender of [their acknowledgments] how much they have been dignified with your presence and assistance; we have had much encouragement both from your L^ps'^ presence and assistance . . . We are confident the whole kingdom will by their counsel[1] represented make a due and thankful acknowledgment of your faithfulness; and therefore [we] presume not to undertake and anticipate that great task, which becomes a great deal better . . . and yet though here, in another sphere, we cannot be ignorant . . . though it be not our profession, insensible of the long marches (?), many lives sacrificed, and many sieges, successes, victories, and battles. . . . Had you but met us with bread and water in your hands to have refreshed us, it had been a matter of great obligation. But you met us with your blood in your hands. Next under God whom we serve [in the gospel of his Son], we ascribe the happy posture that things are now in to that covenant . . . It's a cause[2] is worthy the sacrifice of lives, because it is God's cause . . . We do all retain such impressions of his memory,[3] as that no cause but that could be worthy of a life so precious. We must with all humility acknowledge, as we have found great encouragement and assistance . . . Our humble suit is, that we may be confident in your necessary absence . . . you would afford your noble testimony to this Assembly, that the difficulties we encounter withal, the cause of the sticking of things so long in our hands,

[1] Perhaps Council representative.

[2] Or case.

[3] The reference in this incomplete sentence is to Henderson, who had left London in May, spent some time in treaty with the king at Newcastle, and died at Edinburgh on 12th August 1646.

and not any unwillingness . . . And for our reverend brother, we have many hearty and humble thanks . . . It's our great comfort that yet you leave behind you 2 such pledges of the love of the nation[1] . . . Our prayers shall unite upon the throne of grace in behalf of [you, that] your pains, and patience, and useful endeavours may be returned into your bosoms. Sess. 762. Dec. 25, 1646.

Sess. 769.—*January* 7, 1646.—*Thursday morning.*

. . . . . .

Report made of the Scriptures, to prove the Confession of Faith upon the first article. Debate of it.

Ordered—The members of the Assembly do bring their books of the Confession of Faith whilst the Scriptures are in debate. [*Ordered*]—Luke i. 34; Prov. xxii. 19, 20, 21; Rom. xv. 4; Math. iv. 4, 7, 10; Esa. viii. 19, 20.[2]

Sess. 772.—*January* 12, 1646.—*Tuesday morning.*

. . . . . .

Lord Maitland came to take leave of the Assembly, [and said], I intend this night or to-morrow morning to set forwards towards Scotland. I come to receive your commands . . . I will not interrupt your debates. Earl of Lauderdale takes leave for a time.

Prolocutor [replied]—This Assembly, as we have cause, with all thankfulness take notice of your lordship's desire to show your respects unto it. . . . We, as we have great reason, are sensible of the great advantage and safety in sitting here . . . and we do owe this mercy much to the counsels and arms of that renowned kingdom. Your Lordship hath much adorned this Assembly, so we are confident . . . Your influence hath always cast beams of respect and encouragement . . . All that we can [do is to] testify respects . . . They will follow with our prayers . . . and keep a fresh record . . .

[1] In MS. 'natation' for nation.

[2] These are part of the texts adduced in proof of the first chapter of the Confession, and are the only ones that have been entered in the minutes of the Assembly.

Sess. 774. Jan. 14, 1646.

Sess. 774.—*January* 14, 1646.—*Thursday morning.*

Mr. Vines moved, by order from the Committee for the catechising, for 2 Catechisms, one more large [than that in hand].

Two catechisms to be prepared.

Ordered—The Committee for the Catechism do prepare a draught of 2 Catechisms, on[e] more large, and the other more brief, having an eye to the Confession of Faith, and the matter of the Catechism already begun.

Sess. 794.—*February* 17, 1646.—*Wednesday morning.*

. . . . . .

A Committee to consider of some rules for the proceeding in examination 'of ministers,' for the preventing of ministers passing the approbation of the Assembly that have been in the King's army or in arms against the Parliament.

Sess. 810.—*March* 18, 1646.—*Thursday morning.*

. . . . . .

Mr. Birch bring a testimonial of his now being orthodox from the ministers in those parts.

[*R.*]—This Assembly being informed that Mr. Jonadab Birch hath been very erroneous in his judgment, and hath published many dangerous errors in the country to the paining of the people there, and therefore do not think fit to admit him to examination till he have given public satisfaction in the country where he hath so leavened or scandalized ~~the people~~,[1] and that this be certified to this Assembly under the hands of known and approved ministers thereabouts.

R. $\frac{19}{12}$ *neg.*—Mr. Jonadab Birch shall 'not' be examined upon those testimonials for Essington in Yorkshire.

21st of April 1647.—*Wednesday morning.*

. . . . . .

Mr. Gower made report of his part of Luther's last works:[2] He thinks them not fit to be published. Many things will not advantage the work of Reformation; little

[1] Erased in MS.

[2] Or words.

good in it. *Mr. Sedgwicke*—I do find many good things, but some of the oddest concerns; I never met with the like. April 21, 1647.

So *Prolocutor;* so *Dr. Hoyle;* so *Mr. Young*—'Take it generally, I know nothing that may be of use to be published;' so *Mr. Corbet* of N.; so *Mr. Pickering.*

. . . . . .

Sess. 833.—*April* 29, 1647.—*Thursday morning.*

. . . . . .

Earl of Lauderdale[1] came into the Assembly and brought a letter from the Parliament of Scotland; it was read. Letter from Parliament of Scotland.

Dr. Burges—It is a great honour that the Parliament of Scotland have been pleased to put upon us. We are sensible of the condition wherein we are, as that we cannot return anything in writing without leave from those by whose authority we [sit]. Such a letter as this should not pass without some acknowledgment.

Prolocutor—In this I shall speak the unanimous sense of this Assembly, that, as in all, we have received encouragement from that noble and faithful nation, and all the societies of it . . . What is wanting shall [be] supplied in our prayers and endeavours to use expedition [in the work entrusted to us].

Sess. 845.—*May* 18, 1647.—*Tuesday morning.*

The order of the Assembly for Mr. Byfield to receive from the trustees the money for the Assembly was altered and agreed according to the desire of the trustees.

Debate of the Catechism about the benefits by Christ the Mediator... Recommitted. Mr. Delmy, Mr. Raynor, Mr. Bridge, Mr. Guibon, Mr. Strong, Dr. Gouge, the Committee.

Sess. 853.—*June* 1, 1647.—*Tuesday morning.*

. . . . . .

Debate about an order concerning Mr. Ash to remove from the cure of Bashinshaw, London, and settle himself within one month next ensuing in the Church of Loughborough in the county of Leicester, in default whereof the Committee will settle some other minister there.

[1] In MS., Lotherdaile.

Sess. 862. June 15, 1647. Debate of Catechism.

Sess. 862.—*June* 15, 1647.—*Tuesday morning.*

Debate upon the Catechism. Upon a motion whether there should be a question about the persons that are to be admitted to the Sacrament, and the officers and censures. *R.*—That something be expressed concerning keeping of unworthy persons from the Sacrament by the officers.

Sess. 882.—*July* 15, 1647.—*Thursday morning.*

Report from the Committee about Mr. Jerome: 'They do not yet see any reason to revoke their former thoughts concerning him, but conceive it's reason to have time to inquire further concerning him.' [*Ord.*]—Forasmuch as the Assembly perceives there is an evil fame doth follow him in all or most of those places where he hath lived, therefore the Assembly cannot recall their former vote, and do refer it to the Committee. *Ordered*—The Committee for the review have power to receive what informations shall be brought in concerning him, and report them to the Assembly.

Sess. 883.—*July* 16, 1647.—*Friday morning.*

Mr. Gillespie took leave of the Assembly.

[Minutes of Sessions not contained in Fascicle II.]

Sess. 901.—*August* 17, 1647.—*Tuesday morning.*

Mr. Cuffely be examined. Mr. Craddocke be approved upon former examination.

Proceed in debate. *R.*—Mr. Vaughan be excused from coming up.

Sess. 902.—*August* 18, 1647.—*Wednesday morning.*

Mr. Seaman be approved upon his ordination by the first classis.

Dr. Stanton made report of the 5th Commandment. Proceed in debate.

Sess. 903.—*August* 19, 1647.—*Thursday morning.*

Proceed in the debate.

Sess. 904.—*August* 20, 1647.—*Friday morning.* SESS. 904. Aug. 20, 1647.

Mr. Young, Mr. Day, to pray. *Ordered*—Mr. Byfield do name the members of the Assembly that are to pray upon any day of the week as he shall see cause.

Ordered—Mr. John Bateman approved without coming up.

Mr. Calamy made report of the 6th Commandment.

Sess. 905.—*August* 23, 1647.—*Monday morning.*

R.—Mr. Stockes be examined. *Ordered*—Mr. Denny be approved upon his former examination.

Resolved—Nothing added particularly of the duty and power of the Christian magistrate. Proceed in the debate.

Sess.[1] 906.—*August* 26, 1647.—*Thursday.*

Certif[icate] for Joh. Buckly and Alex. Stokes. *Ordered* —Wm. Reeve approved on former examination.

Debate Catechism: 7th Commandment.

Sess. 907.—*August* 27, 1647.—*Friday morning.*

Mr. Ash, Mr. Corbet of Nor[folk]. To pray.

Proceed in debate.

Sess. 908.—*September* 1, 1647.—*Wednesday morning.*

Mr. Harris be examined. Mr. Richner be examined.

Mr. Taylor made report of the 8th Commandment.

Sess. 909.—*September* 2, 1647.—*Thursday morning.*

Proceed in debate. Dr. Temple, Mr. Carter of D[inton] to pray the week following.

Report of the 9th Commandment by Mr. Gower.

Sess. 910—*September* 3, 1647.—*Friday morning.*

Dr. Temple, Mr. Carter of D[inton]. To pray.

Proceed in the debate. Report of 10th Commandment.

Sess. 911.—*September* 8, 1647.—*Wednesday morning.*

Mr. Wilson added to the Committee for Catechism.

[1] The minutes of this Session are in another hand.

Sess. 911. Sept. 8, 1647.

Ordered—That the Committee for Plundered Ministers be moved to consider of the approbation given lately by this Assembly to Mr. Davis, the Assembly having since heard so ill of him, which they refer to the said Committee.

Mr. Wilson made report of the Catechism.

Mr. Henry Cusington bring a better testimonial.

Sess. 912.—*September* 9, 1647.—*Thursday morning.*

R.—Mr. Hallet be admitted to examination upon this certificate . . . Proceed in the debate.

Mr. Corbet be desired to certify the Committee of Plundered Ministers of those things he hath informed the Assembly of concerning Mr. Gobert. Mr. Corbet be desired to send to the ministers in Norfolk concerning Mr. Gobert, and in the meantime to stay his order from the Committee.

Mr. Hodges, Mr. Hardwicke, to pray.

Ordered—To send to the members of the Assembly that are absent to attend the service of the Assembly presently.

Sess. 913.—*September* 10, 1647.—*Friday morning.*

Last Questions of Larger Catechism reported.

Mr. Hodges, Mr. Hardwicke [to pray]. Mr. Gower made report of the last questions of the Catechism.

R.—Mr. Godly be approved. Proceed in the debate.

Sess. 914.—*September* 13, 1647.—*Monday morning.*

Mr. Bridge, Mr. Greenhill.

Lord Lauderdale—We have instructions from the General Assembly to communicate to both Houses of Parliament and to the Assembly, and therefore desire a Committee.[1]

[1] The Assembly which met at Edinburgh in August 1647, adopted and published, both among their printed Acts and separately, a Declaration and Brotherly Exhortation to their brethren of England (see Peterkin's *Records of the Kirk*, p. 468, etc.), and inserted among their unprinted Acts (*Ibid.* p. 481) one authorizing their Commissioners in London to present the Declaration to the Parliament, the City of London, and Synod of Divines, and also to crave an answer to the paper of 25th December preceding, the substance of which has been given in note 3, p. 316.

Mr. Pickering, Mr. Good, Mr. Case, Mr. Marshall, Mr. Tuckney, Mr. Newcomen. Sess. 914. Sept. 13, 1647.

Ordered—Mr. Nathaniel Ward be approved without examination . . . Proceed in the debate.

Sess. 915.—*September* 14, 1647.—*Tuesday morning.*

Proceed in the debate.

Report was made from the Grand Committee of the Lords, Commons, and Assembly, and Commissioners of the Church of Scotland of 2 papers; they were read. Papers from Church of Scotland.

Sess. 916.—*September* 15, 1647.—*Wednesday morning.*

Mr. Rutherford moved the Assembly to consider of that passage in the paper from Scotland to petition for a general Fast according to the desire of the Assembly of the Church of Scotland . . . After some debate the Assembly went to the work of the day.

Sess. 917.—*September* 16, 1647.—*Thursday morning.*

Debate about the 10th Commandment.

Ordered—To proceed in the little Catechism.

Sess. 918.—*September* 17, 1647.—*Friday morning.*

Mr. Bridge, Mr. Greenhill, to pray. *Ordered*—Mr. Marshall bring a better testimonial.

Ordered—Mr. Greene, Mr. Gower, Mr. Salway, Dr. Temple, Dr. Smith, Mr. Maynard, Mr. Whitakers, Mr. Prophet, to be a Committee to consider of the ministers for Wales. The care of it to Mr. Greene; to meet on Monday in the afternoon.

Mr. Tuckney made report of some alteration about the angels as there ord[ered]—all to be left out at the desire of the Commissioners of Scotland, and about transposing the asserting of the Deity of Christ and the Holy Ghost as it was resolved to be in the first place after the Trinity, and in the 76 question to leave out 'every one,' and say towards perfection; and it was resolved the words 'every one' [be] left out; and a[1] instead of 'being Alterations on Larger Catechism.

[1] A blank in MS.

Sess. 918. Sept. 17, 1647. Alterations on Larger Catechism.

gifted and approved,' say 'be gifted and also duly called and approved;' and in the 4th petition, to leave out the words 'not only,' 'but,' which was ordered, [and to put instead], 'and to have them cursed to us in the possession and use of them.'

Sess. 919.—*September* 20, 1647.—*Monday morning.*

Ordered—Mr. Clarke be approved upon his former approbation.

R.—There shall be a question put about this business.

R.—The speaker of the House of Commons be attended upon to be acquainted that the Assembly doth weekly appoint members to attend the service of the House in praying with them, and to that end the Assembly may not suffer in the neglect of any particular member, they have ordered a note of the names of those persons that are appointed to pray, shall be delivered to the Clerk of that House every Friday.

R.—The same for the House of Lords.

Sess. 920.[1]—*September* 21, 1647.—*Tuesday morning.*

Ordered—Mr. Bucke bring a better testimonial.

Mr. Burges, ~~Mr. Good~~, Mr. R. Prophet,[2] to pray.

Mr. Tuckney made report of some alterations in the Large Catechism, which were debated and ordered.

Sess. 921.—*September* 22, 1647.—*Wednesday morning.*

Mr. Tuckney made report of some alterations in the Larger Catechism; it was debated and assented [to].

Sess. 922.—*September* 23, 1647.—*Thursday morning.*

Ordered—Mr. 'Isaac' Smithes be approved upon his former ordination.

Mr. Hunchsett... *Ordered*—A letter be written to those ministers that subscribed the testimonial for Mr. Hunchset to know whether they give this testimony of him of their knowledge, because there is a *caveat* put in against him.

[1] This Session in another hand. .

[2] *i.e.* Mr. Good was first appointed, and Mr. Prophet afterwards substituted.

Ordered—Mr. Bucke be examined. *Ordered*—Mr. Weeckes be examined presently. SESS. 922. Sept. 23, 1647.

Mr. Tuckney made further report of the Large Catechism.

Upon debate about those words which hath been otherwise expressed in those words, 'He descended into hell.' *R.* $\frac{19}{11}$.—That the report of the Committee shall stand. *R.*—There shall be a review in the Committee.

[*R.*]—Mr. Price, Mr. Smith, be examined. *Ordered*—Mr. Thompson be excused from coming up to be examined.

Sess. 923.—*September* 24, 1647.—*Friday morning.*

Mr. Burges, Mr. Prophet [to pray].

Mr. Tuckney made report of the Catechism; and it was debated and assented to.

Mr. Marsdale be approved without coming up.

Sess. 924.—*September* 27, 1647.—*Monday morning.*

Mr. Whitakers to pray with the Lords. *Ordered*—Mr. Laus-Deo Malden be approved upon his ordination. *Ordered*—Mr. John Gough be examined presently.

Mr. Tuckney made report of the Catechism.

Ordered—Mr. Ganon[1] Egglesfield (?) be examined. *R.*—Mr. Marshall's testimonial now brought in doth satisfy this Assembly . . . Mr. Gerrard . . . *Ordered*—Mr. Higginson be approved upon his ordination.

Sess. 925.—*September* 30, 1647.—*Thursday morning.*

Ordered—Mr. Gerrard be examined . . . Mr. Spurstow, Mr. Whitakers . . . Mr. Corbet of N. made report from Norfolk ministers concerning Mr. Gobert, and another letter from Mr. Gobert himself. Respited till his other letter come promised. *Ordered*—Mr. Snelling bring a better testimonial from known men.

Mr. Whitakers reported something about Repentance, added after Sanctification.

Ordered—Dr. Nells[2] (?) approved upon former examination.

[1] Probably Gawin. See *Nonconformists' Memorial*, vol. i. p. 389.

[2] Perhaps Wells. See as above, vol. ii. p. 222.

SESS. 926. Oct. 1, 1647.

Sess. 926.—*October* 1, 1647.—*Friday morning.*

Mr. Spurstow, Mr. Whitakers, to pray . . . Proceed in the debate . . . *Ordered*—Mr. Simon Simpson approved without coming up.

Sess. 927.—*October* 4, 1647.—*Monday morning.*

Ordered—Mr. Cushington's testimonial doth not satisfy.

Mr. Whitakers made report of the Catechism. Upon a debate about Sacrilege, it was voted to stand without addition . . . Dr. Burges enters his dissent be[cause] of the application of it that may be made to the proceedings of the Parliament in the sale of the Bishops' lands upon this pretence . . .

Ordered—Mr. Woodroofe be approved upon his former approbation.

Sess. 928.—*October* 5, 1647.—*Tuesday morning.*

Ordered—Mr. Remmington be approved upon his former approbation.

Mr. Tuckney made report of the Catechism; and it was debated. An order was brought from the House of Commons for care in the attending upon the service of that House in praying with them; it was read.[1]

Sess. 929.—*October* 6, 1647.—*Wednesday morning.*

R.—Mr. Lei (?) 'not' to come up to be examined. *Ordered*—Mr. Lawry be approved upon former examination. *R.*—Mr. White bring a better testimonial. *R.*—Mr. Porter's business respited.

Mr. Good, Mr. Price, to pray.

Mr. Corbet be desired to acquaint the Committee of Plundered Ministers with the letters from Mr. Gobert, and to let them know the thoughts of this Assembly, but they desire he may not have any further addition upon the credit of the former approbation.

Ordered—Mr. Nicholson[2] approved upon his former ordination. *Ordered*—Mr. Biggs be respited.

Mr. Tuckney made report of the Catechism.

[1] Order not traced in Journals of House.

[2] In MS. Nichosson.

Sess. 930.—*October* 7, 1647.—*Thursday morning.* SESS. 930. Oct. 7, 1647.

Mr. Tuckney made report further of the Catechism; and it was debated and assented to.

Sess. 931.—*October* 8, 1647.—*Friday morning.*

Mr. White respited . . . Some informations being read against Mr. Bigges. *R.*—That Mr. Bigges shall not be examined. *R.*—He is not fit for that place or any other. This be certified to the Commissioners of the Great Seal. Mr. Byfield do make this return to the Commissioners.

Mr. Tuckney made report of the Catechism; and it was assented to.

Sess. 932.—*October* 11, 1647.—*Monday morning.*

Mr. Scudder, Mr. Langley [to pray].

Ordered—Mr. Greg[son (?)][1] be approved upon his ordination. *Ordered*—Mr. Casle[2] be approved.

Mr. Tuckney made report of the Catechism. Mr. Wallis read over all that had been passed in the Assembly since there was a full Assembly, for the vote of the Assembly there being now a full Assembly. *Resolved*—All shall stand. Mr. Carter enters his dissent to that clause in the 2d com[mandment] 'tolerating a false religion.'

Sess. 933.—*October* 12, 1647.—*Tuesday morning.*

R.—That Mr. Jones shall not have his approbation.

Mr. Tuckney made report of the Catechism.

Sess. 934.—*October* 13, 1647.—*Wednesday morning.*

R.—Mr. Johnson shall be approved without further examination. *Ordered*—Mr. Mitchell be approved without coming up to be examined.

Mr. Tuckney made report [of the Catechism].

The papers[3] that concern the Assembly be sought for, that were in Mr. Palmer's hand, and brought into the Assembly.

[1] An alteration in MS. [2] Perhaps Castle.

[3] Probably 'The Answer to the Reasons of the Dissenting Brethren against the Proposition concerning Ordination,' which was published early in 1648.

Sess. 935. Oct. 14, 1647.

Sess. 935.—*October* 14, 1647.—*Thursday morning.*

Mr. Owen be examined.

Ordered—The papers for ordination late in Mr. Palmer's hand be read in the Assembly the first day there is an opportunity . . . (Mr. Lucas be approved upon his former approbation.)

Sess. 936.—*October* 15, 1647.—*Friday morning.*

Mr. Scudd[e]r, Mr. Langley, to pray.

Ordered—The Assembly doth approve of Mr. Wales' removal from Carlisle. *Ordered*—That Mr. Joseph Oldworth be approved without coming up to be examined. (Mr. Lucas be approved upon his former approbation.) *Ordered*—Mr. Whitfield be approved upon his former approbation. *Ordered*—Mr. Wyrly be approved upon his former approbation. *Ordered*—Mr. Scudd[e]r, Mr. Salway, Mr. Corbet, Mr. Ward, Mr. Whitakers, to be a Committee to consider of the reasons of Mr. Lucas his remove. Mr. Nathaniel Hanson (?) be examined.

Larger Catechism completed.

Mr. Tuckney made report. The Catechism being completed, it was *R.*—This should be transcribed to be sent to both Houses of Parliament.

Rutherford's motion.

Upon a motion made by Mr. Rutherford, it was *Ordered*—That it be recorded in the Scribes' books 'The Assembly hath enjoyed the assistance of the Hon[ble] Reverend and learned Commissioners from the Church of Scotland in the work of the Assembly;'[1] during all the time of the debating and perfecting of the 4 things mentioned in the Covenant, viz. the Directory for Worship, the Confession of Faith, Form of Church Government, and Catechism, some of the Reverend and learned Divines Commissioners from the Church of Scotland have been present in and assisting to this Assembly.

Sess. 937.—*October* 18, 1647.—*Monday morning.*

R.—Mr. Lucas be approved upon his former examination. *Ordered*—Mr. Fiddes respited a while. Mr. Shaw bring a better testimonial.

[1] These first words seem to have been inserted last.

Sess. 938.—*October* 19, 1647.—*Tuesday morning.* Sess. 938. Oct. 19, 1647.

Mr. Howell bring a testimonial.

Ordered—Mr. Tuckney, Mr. Marshall, Mr. Ward, to prepare the Short Catechism . . . *Ordered*—Mr. Byfield do write in the name of this Assembly to get Mr. Tuckney excused from his attending at Cambridge be[cause] of the special employment imposed upon him by the Assembly. Shorter Catechism to be prepared.

Ordered—Mr. Morris Owen be approved.

Sess. 939.—*October* 20, 1647.—*Wednesday morning.*

Ordered—Mr. Hodges be approved upon his ordination. *Ordered*—Mr. Stor[e]r (?) be approved upon his former examination. *R.* $\frac{26}{5}$.—The title shall be 'A Larger Catechism.' The whole Catechism was read over by Dr. Burges. Larger Catechism read over.

Sess. 940.—*October* 21, 1647.—*Thursday morning.*

Mr. Tuckney made report of the Lesser Catechism; and it was debated. Moved 'substance' be left out in both Catechism[s] . . . What those Decrees are . . . Anything more of. . . .

'one in substance' *Sic.*

Sess. 941.—*October* 22, 1647.—*Friday morning.*

Mr. Wilkinson, jun., Dr. Hoyle [to pray].

Ordered—Mr. Hunt approved upon his former examination. Mr. Jones be examined. Mr. Chaplin be examined.

The Larger Catechism was ordered to be sent up to both Houses of Parliament by the Prolocutor attended with the whole Assembly. Larger Catechism to be sent up to both Houses.

Ordered—Leave for Mr. Byfield to go into the country for a week.

Sess. 942.—*October* 25, 1647.—*Monday morning.*

Report was made by the Prolocutor of the delivery of the Catechism.[1]

[1] The following is the account of this matter in the Lords' Journals (vol. ix. p. 488):—

'A message was brought by Mr. Prolocutor from the Assembly of Divines,

Sess. 942. Oct. 25, 1647. *Ord.*—Henry Bignell and Math. Fowler to be examined. *Ord.*—Henry Simson approved without coming up. Present[ation] for Hugh Cox; to be examined.

Debate the Lesser Catechism.

Sess. 943.—*October* 28, 1647.—*Thursday morning.*

Certificate for Hugh Cox. *R.*—Henry Pibus to be examined. *Ord.*—John Comins to be examined.

Debate Lesser Catechism.

Sess. 944.—*October* 29, 1647.—*Friday.*

Certif[icate] for Math. Fowler. *R.*—Certif[icate] for Mr. Pibus. *R.*—His certificate not to be delivered till Tuesday.

Mr. Valentine, Mr. Raynor, to pray.

Deb[ate] Catechism.

Sess. 945.—*November* 1, 1647.—*Monday.*

. . . . . .

[A blank page.]

Sess. 945.—*November* 1, 1647.—*Monday morning.*

Ordered—Mr. Commins be certified as insufficient. *Ordered*—Mr. Benjamin Bourne to be examined. *Ordered*—Mr. Poole bring a better testimonial. *Ordered*—Mr.

who said, "The Assembly of Divines have made a Long Catechism which they present to their Lordships' consideration; and they intend shortly to prepare a Shorter Catechism." The House return thanks to the Assembly for their ready observance to the orders of Parliament, and for their great labour and pains in compiling this Long Catechism, and desire them to go on in making the Short Catechism, which their Lordships shall be ready to receive.' That in the Journals of the Commons (vol. v. p. 368) is as follows: 'The House being informed that divers Divines of the Assembly were at the door, they were called in; and Mr. Herle, the Prolocutor, acquainted the House, that upon the orders and directions of this House they had finished a Catechism to which they have given the title of "A Larger Catechism;" that they were in hand with a briefer, which they did hope would be finished within few days. *Ordered*—That thanks be returned to the Divines of the Assembly for their great pains in this Catechism . . . The Divines of the Assembly were called in; and Mr. Speaker, by command of the House, did return the thanks of this House to the Divines of the Assembly, and did acquaint them, that this House had ordered the printing of 600 copies and no more of the said Catechism for the use of the Houses and of the Assembly of Divines.'

Bentham bring a testimonial from the ministers of the country. Sess. 945. Nov. 1, 1647.

Proceed in the debate of the Catechism.

Mr. Hawling be examined.

Sess. 946.—*November* 2, 1647.—*Tuesday morning.*

Ordered—Mr. Poole be examined.

Debate of the Catechism.

Mr. Rowlet (?) be approved upon his ordination.

Sess. 947.—*November* 3, 1647.—*Wednesday morning.*

Mr. Marshall, Mr. Sedgwicke [to pray ?].

Ordered—Mr. Poole be approved. Mr. Bradly be examined. Mr. Pibus be respited till the Assembly satisfied concerning him, it being certified that he hath been ejected. *R.*—The Committee for Plundered Ministers be certified that Mr. Bourne is not fit for this place. No other question put.

A letter [to be ?] written to the Commissioners of the Church of Scotland by Mr. Marshall, Mr. Tuckney.

Sess. 948.—*November* 8, 1647.—*Monday morning.*

Report of the letter to the Commissioners of the Church of Scotland read and debated.

R.—Commandments, Lord's Prayer, and Creed, added [to Catechism].

Ordered—Old Committee and the former rule to be observed in the disposing of £400. *Ordered*—Mr. Parker be approved upon his former examination. Mr. Taylor be respited.

Sess. 949.—*November* 9, 1647.—*Tuesday morning.*

Mr. Rutherford took his leave of the Assembly.[1] The

[1] The Scottish Assembly, on 24th August 1647, had authorized his return, and recommended the Commission for visitation of the University of St. Andrews to appoint him to the office of Principal of the New College, in which he had previously held the office of second master, or Professor of Divinity. He was inducted into his new office immediately after his return. See Peterkin's *Records*, p. 482; *Reports of Universities Commission*, 1830, vol. iii. p. 211.

Sess. 949. Nov. 9, 1647. Prolocutor, by order of the Assembly, in the name of the Assembly, gave him thanks for the great assistance he hath afforded to this Assembly, in his constant attendance upon the debates of it.

Upon a motion by Mr. Gower

Sic. what the Assembly is to do

A Committee to consider of what is fit to be done when the Catechism is finished.

Ordered—Mr. Seaman, Mr. Thorowgood, Mr. Gower, Mr. Vines, Mr. Wilson, Mr. Ny, Mr. Lightfoot, Mr. Case, Mr. Rayner, Mr. Hicks, Dr. Temple, Mr. Bond, Mr. Ash, Mr. Salway, Mr. Delmy, Dr. Temple ; Mr. Gower to take care of it.

Mr. Burges, Mr. Cawdry, added to the Committee for review [of the Catechism] ; Mr. Wallis to attend it.

Sess. 950.—*November* 10, 1647.—*Wednesday morning.*

Report was made from the Committee for the money, and approved of.

Mr. Pibus be approved. *Ordered*—Mr. Clopton approved upon former examination. *Ordered*—Mr. Samuel Becke be approved, and excused from coming up to be examined.

Mr. Tuckney made report of the review of the Catechism.

Sess. 951.—*November* 11, 1647.—*Thursday morning.*

Proceed in the debate of the Catechism.

Dr. Burges made report from the Lords. They do not approve of this draught [letter] ; but if the Assembly will draw up a letter wherein is nothing but civility and courtesy to the Assembly, or any approbation of Mr. Rutherford, if we present it to that House they will take it into consideration.[1]

[1] A message was brought from the Assembly of Divines by Dr. Burges, etc., to acquaint the House that they have received divers letters from the Assembly of Scotland, to which they have returned no answer, by reason they cannot do it without the leave of either House of Parliament ; and Mr. Rutherford, one of the Assembly of Divines, sent from them, is now going away ; and they have framed a draught of a letter, which they offer to their Lordships' consideration, whether they may send it or not. The draught of

Sess. 952.—*November* 2, 1647.—*Friday morning.* SESS. 952. Nov. 2, 1647.

Mr. Case, Mr. Foxcroft, to pray. Mr. Retchford (?) be approved upon his former examination and approbation. Mr. Higgins be examined.

Upon a motion to appoint an Assessor in the room of Mr. Palmer . . .

Sess. 953.—*November* 15, 1647.—*Monday morning.*

Ordered—Mr. Perkin approved upon former examination. *Ordered*—Mr. Richard Woolhauson[1] (?) approved upon his ordination. *Ordered*—Mr. John Jones approved upon his ordination. Mr. Marshall to be examined. Mr. Launcelot Wharton be examined.

Proceed in the debate.

Ordered—That those members of the Assembly that enter their presence and go away before the rising of the Assembly without leave, 'they' shall be accounted as absent for that day.

The Catechism was read to the 4th commandment, and it was *R.*—To be transcribed. *Order*[*ed*]—The Committee do prepare a preface to the Catechism.

Sess. 954.—*November* 16, 1647.—*Tuesday morning.*

R.—Mr. Thomas Thornehill be examined. *R. n. c.*—Mr. Becke be returned to the Lords as unfit.

Mr. Tuckney made report of 'remainder of' the Catechism.

Ordered—Mr. Crosse be approved upon his ordination.

Upon the reading [of remainder of Catechism], *R.*—The Catechism last read shall be transcribed, to be sent up to both Houses.

Ordered—Mr. Eglesfeld shall shall have his certificate upon his ordination. *Sic.*

a letter was read, which was not approved of by this House as it is drawn. They were called in. And the Speaker returned them this answer: 'That the Lords do not like the draught of this letter; but if the Assembly of Divines here will frame a letter, expressing nothing but courtesies, civilities, and respects to the General Asembly of Scotland and to Mr. Rutherford, and tender the same to this House, their Lordships will consider of it.'—*Journals of House of Lords*, vol. ix. p. 516.

[1] Perhaps Mulhausen or Malkinson.

SESS. 955. Nov. 17, 1647.

Sess. 955.—*November* 17, 1647.—*Wednesday morning.*

Mr. Thornehill be certified as insufficient. *R.*—Mr. Bentham not examined upon this testimonial. *Ordered*—Mr. Copelstone be respited for one day . . . Mr. Evan Loyd.

Mr. Tuckney made report of the Catechism that remains. Mr. Ny enters his dissent to the Creed mentioned in the Catechism. Mr. Rayner enters his dissent to the same. Mr. Greenhill, Mr. Wilson, Mr. Valentine.

R.—All read upon the review to pass and be sent up to the Houses.

Sic.

R. $\frac{23}{12}$ *neg.*—That this shall be the question, [whether there shall] be any debate upon the adding of the Creed.

no

Mr. Byfield, Mr. Ny, Mr. Rayner, Mr. Case, Mr. Vines, Mr. Gower, added to the Committee, Mr. Wilson, Dr. Temple, Mr. Calamy,—to prepare the preface tomorrow morning.

Sess. 956.—*November* 18, 1647.—*Thursday morning.*

Ordered—Mr. Ganning[1] (?) be approved without coming up to be examined. Mr. Taylor be certified as unfit. *R. neg.*—Mr. Coppelstone 'not' admitted to examination [till] further satisfaction about his orthodoxness and piety. Mr. Sumnes[2] be approved without coming up.

The Committee appointed to consider of what is fit for the Assembly to do when the Catechism is finished [to make report].

The Committee made report of the addition to the Short Catechism.

Sess. 957.—*November* 19, 1647.—*Friday morning.*

Mr. Strickland, Mr. Ny [to pray]. Mr. Gaspar Binner be examined. Mr. Cummin be examined. Mr. Kent be examined.

Mr. Tuckney made report of the preface or postscript. It was debated *R.* $\frac{19}{12}$.—The explanation of those words, 'he descended into hell,' made by the Assembly, shall stand. *R.*—In the margin.

[1] Or Gunning. [2] Or Simmes.

Ordered—Mr. Toulderley be excused from coming up to be examined. Sess. 957. Nov. 19, 1647.

R.—[Catechism] carried up by the whole Assembly to both Houses.

Sess. 958.—*November* 22, 1647.—*Monday morning.*

Mr. Young be examined. *Ordered*—Mr. Prine pass upon his former examination.

R.—The addition was read again, and voted in a full Assembly. *R.*—Something 'by speech or writing' shall be sent up to the Houses with this Shorter Catechism.

R.—The Report brought in by Mr. Lightfoot shall be again read and debated.

Dr. Burges, Pro[locutor] *pro tempore*, enters dissent. It was read. *R.*—'Not' taken into further debate.

R.—A Committee to draw up something against Thursday morning, to be presented to the Assembly, to be . . . in reference to that suggested since the laying aside of the other paper. Mr. Marshall, Mr. Ward, Mr. Gower, Mr. Whitaker, Mr. Ny, or any 2 of them, to make report.

Sess. 959.—*November* 25, 1647.—*Thursday morning.*

Ordered—Mr. Lawrence be examined. *Ordered*—Mr. Tise be approved upon his ordination.

Ordered—Dr. Temple, Dr. Smith, Mr. Carter of D., Mr. Hodges, Mr. Carter of London, Mr. Valentine, a Committee to consider of Mr. Harward's case, and make report to this Assembly; the care of it referred to Mr. Valentine.

Report was made by Mr. Ward of the message of[1] the House of Commons, to be sent up with the Shorter Catechism.

R.—Something be said to the House of Commons 'at delivery of the Catechism' concerning the queries.

Mr. Bladworth be respited.

R.—This message [to the House of Commons] to be delivered by word of mouth.

[1] Perhaps by a clerical error for 'to.'

Sess. 960. Nov. 26, 1647.

Sess. 960.—*November* 26, 1647.—*Friday morning.*

Mr. Ward, Dr. Smith, to pray.

Mr. Richard Ward approved upon former examination.

The Prolocutor informed the Assembly that he had delivered the Short Catechism and message to the House of Commons [25th November] . . . the Short Catechism be printed as the Larger, and Scriptures affixed to the margins of both the Catechisms ; and that as we desired, so the House desired, we should go on in answer of the Queries, and he gave us the special thanks of that House for our care and pains in that Catechism.[1]

Delivered also to the Lords [26th November]. They thank the Assembly for all the care and pains in this business ; both [to be] printed, and Scriptures annexed.[2]

Ordered—Mr. Byfield take care of the printing 'of both' the Catechisms. *Ordered*—Mr. Wilson, Mr. Gower, Mr. Byfield, Mr. Strickland, Mr. Hickes, Mr. Rayner, Committee for the Catechism, to meet on Monday in the afternoon. *Ordered*—Mr. Marshall, Mr. Vines, Mr. Young, Mr. Seaman, Mr. Whitakers, Mr. Tuckney, Mr. Calamy, Mr. Ward, Mr. Newcomen, a Committee for the queries, to meet on Monday afternoon.

[1] The full entry in the Journals of the House of Commons (vol. v. p. 368) is : The House being informed that divers divines of the Assembly of Divines were at the door, they were called in, and did present a Catechism, styled by them 'A Shorter Catechism.' *Ordered*—That the Assembly of Divines be desired to print the like number of this Catechism as of the former, in like manner as the former is appointed ; and that they do add both to the Larger Catechism and this Shorter the texts of Scripture. *Resolved*, etc.—That the Divines of this Assembly be desired to proceed in giving their answer to the Queries formerly propounded unto them by this House. *Ordered*—That Mr. Speaker do return the Divines of the Assembly the thanks of this House for the great pains and care they have taken in this Catechism. The Divines of the Assembly were called in, and Mr. Speaker, by command of the House, did give them the thanks of this House accordingly, and did acquaint them with the other resolutions and desires of the House.

[2] The entry in the Journals of the House of Lords (vol. ix. p. 543) is : 'A message was brought from the Assembly of Divines by Dr. Burges, etc., who presented a short Catechism which they have made, and they offer it to their Lordships' consideration. The House received it, and gave them thanks for their constant and great pains, and desired that some copies of this short Catechism, and also the long Catechism, may be printed for the members of the Houses to consider of them, and that they would affix the texts of the Scriptures in the margin.'

Ordered—That Dr. Gouge be an Assessor in the room of Mr. Palmer, late deceased. *Ordered*—Dr. Smith, Mr. Walker, Mr. Delmy, chairmen, for examination of ministers. Sess. 960. Nov. 26, 1647.

Sess. 961.—*November* 29, 1647.—*Monday morning.*

Mr. William Smith be examined.

Sess. 962.—*November* 30, 1647.—*Tuesday morning.*

R.—That a Committee of this Assembly shall be appointed, [who] shall humbly move the Hon^ble^ House of Commons to take the pains of Mr. Young in the printing of the Septuagint into their consideration, that he may have encouragement to proceed in so good a work.[1] *Ordered*—Dr. Smith, Mr. Marshall, Dr. Temple, Mr. Dury, Mr. Hodges, Mr. Sedgwicke, Mr. Ward, to be this Committee.

Mr. Partree approved without coming up to be examined. Mr. Witham be examined. Mr. Jefferyes be examined.

Dr. Gouge was called to the chair as Assessor, according to the former vote. Debate of the Scriptures for the Catechism.

Sess. 963.—*December* 1, 1647.—*Wednesday morning.*

R. neg.—Mr. Fiddis shall [not] be examined upon the testimonial till satisfied about taking the Covenant.

Dr. Gouge to take the place of Assessor, and to execute the office.

The Committee for Mr. Young's business to move the House of Commons concerning him have power to move the said House when they shall see cause. *R.* $\frac{11}{14}$ *neg.*—The former order concerning Mr. Young shall stand.

Debate of the Scriptures for the Catechism.

Sess. 964.—*December* 2, 1647.—*Thursday morning.*

Mr. Robert Ruddock be examined. Mr. Bennett be examined. Mr. Connington be examined.

[1] See note on pp. 192, 193.

Sess. 965. Dec. 3, 1647.

Sess. 965.—*December* 3, 1647.—*Friday morning.*

Mr. Greene, Mr. Gower [to pray]. *Ordered*—Mr. Peirce be respited. *Ordered*—Mr. Jacob Stepes be approved upon his ordination.

Sess. 966.—*December* 6, 1647.—*Monday morning.*

Ordered—The former Committee for the money to meet this afternoon for the distribution of £400. *Ordered*—Mr. William Warren be approved upon his former ordination.

Sess. 967.—*December* 7, 1647.—*Tuesday morning.*

A letter was brought from the Church of Scotland; it was read, and ordered to be read in a full Assembly.[1]

Debate of the Catechism. Report was made of the money.

Sess. 968.—*December* 8, 1647.—*Wednesday morning.*

Debate of the Scriptures.

Dr. Gouge and Dr. Burges to sit as Prolocutor *alternis vicibus.*

The letter was read again.

Sess. 969.—*December* 9, 1647.—*Thursday morning.*

Mr. Bolton, Mr. Wilson . . . Debate of the Scriptures.

Sess. 970.—*December* 10, 1647.—*Friday morning.*

Mr. Bolton, Mr. Wilson, were appointed to pray with the Lords and Commons the week following.

Debate of the Scriptures.

Sess. 971.—*December* 13, 1647.—*Monday morning.*

Debate of the Scriptures.

Sr William Masson brought a order from the House

[1] Probably from the Commission of the General Assembly. The Assembly which had met in August, and had addressed a 'Declaration and Brotherly Exhortation' to their brethren in England, also referred it to their Commission for public affairs, to print some papers concerning the treaty of uniformity and matters handled in the Synod of Divines in England.—Peterkin's *Records of the Kirk*, p. 483.

of Commons to send the letter from the General Assembly.[1] *Ordered*—That the letter be delivered, which was accordingly done. Sess. 971. Dec. 13, 1647.

Ordered—Mr. Pledger be approved upon his ordination.

Sess. 972.—*December* 14, 1647.—*Tuesday morning.*

Mr. Perry be respited till he bring a testimonial and reasons of his remove. *Ordered*—Mr. Redgrave be approved. *R.* $\frac{4}{4}$.—Cast affirmative by Prolocutor.—Mr. Lesly be examined; Mr. Daffy be respited for a while; *R.*—Mr. White shall be examined.

Proceed in debate of the Scriptures.

Ordered—Mr. Tracy be respited till a better testimonial and further satisfaction.

Sess. 973.—*December* 15, 1647.—*Wednesday morning.*

Ordered—Mr. John Burges be approved upon his ordination. Mr. Daffy be approved upon his ordination. *Ordered*—Mr. Tracy be certified to the Committee as unfit.

Debate of the Scriptures.

Ordered—Mr. Parry approved upon his former examination. *R.*—Mr. Garley be admitted to examination.

Sess. 974.—*December* 16, 1647.—*Thursday morning.*

R.—Mr. Wallis' business; [to] be a Committee,—Dr. Gouge, Mr. Wilson, Mr. Tuckney, Mr. Seaman, Dr. Temple, Mr. Calamy, Mr. Sedgwicke, Mr. Salway, Mr. Whitaker, or any 5,—to meet to-morrow morning.

Ordered—Mr. Garley bring a better testimonial from known ministers. Mr. Peirce bring a 'better' testimonial on Wednesday next. *Ordered*—Mr. Partridge be approved upon his ordination.

Sess. 975.—*December* 17, 1647.—*Friday morning.*

Mr. Hickes, Mr. Tuckney, to pray with the Lords and Commons the week following. Mr. Vigors be respited. Mr. William Cleaver be approved upon his ordination.

[1] Journals of House of Commons, vol. v. p. 378.

Sess. 975. Dec. 17, 1647.

Debate of the Scriptures.

Another order was brought for Mr. Rogers to be examined, and to certify whether . . . *Ordered*—Mr. Rogers be examined on Monday morning. Mr. Whitakers made report concerning Mr. Wallis; it was debated and assented to.

Sess. 976.—*December* 20, 1647.—*Monday morning.*

Ordered—Mr. Baxter be approved without coming up to be examined. *Ordered*—Mr. Ward be respited till to-morrow, that Mr. Whitakers be spoken with. Mr. Whitakers coming in and being satisfied, it was ordered that Mr. Ward be examined. Mr. Rogers was certified by the Committee to be found fit; but because Mr. Vigors was ordered to be examined for the same place, it was respited till to-morrow, to see whether Mr. Vigors will appear and apply himself to the satisfaction of the Assembly.

Debate of the Scriptures.

Sess. 977.—*December* 21, 1647.—*Tuesday morning.*

R.—Mr. Rogers, all things considered, shall be approved as the fitter of the two . . . Proceed in debate of the Scriptures.

Sess. 978.—*December* 22, 1647.—*Wednesday morning.*

Ordered—Mr. Marshall be approved upon his former approbation. Debate of the Scriptures.

Sess. 979.—*December* 23, 1647.—*Thursday morning.*

Review of proofs for Larger Catechism.

Ordered—Mr. Prophet, Mr. Tuckney, Mr. Burges, Mr. Calamy, Mr. Ash, Mr. Thorowgood, to review the Scriptures for the Catechism; Mr. Prophet to take care of this Committee.

Proceed in the debate.

Mr. Ley respited. *Ordered*—Mr. Peirson respited ten days longer. Mr. Bladworth be certified, 'not satisfied.'

Sess. 980.—*December* 24, 1647. SESS. 980. Dec. 24, 1647.

Mr. Delmy, Mr. Strong [to pray]. *Ordered*—Mr. John Thompson be approved upon his ordination. *Ordered*—Mr. Shone (?) be respited for a better testimonial.

Mr. Ley be respited till a better testimonial from known godly ministers. *R.*—Mr. Garnons Daunser be approved without coming up to be examined.

Sess. 981.—*December* 27, 1647.—*Monday morning.*

Mr. Justice be respited. Debate of Scriptures.

Sess. 982.—*December* 28, 1647.—*Thursday morning.*

Proceed in debate of Scriptures.

R.—Mr. George Scotorers[1] be approved without coming up to be examined.

Sess. 983.—*December* 31, 1647.—*Friday morning.*

Mr. Calamy, Mr. Gippes, to pray.

Ordered—Mr. William Cleaver (?) approved upon his ordination. Mr. Burwood be examined. Mr. Bury be examined. Mr. Gilley be examined.

Debate of the Scriptures.

Sess. 984.—*January* 3, 1647.—*Monday morning.*

Ordered—Mr. Gelly be approved without coming up to be examined. *Ordered*—Mr. Esekias King be approved upon his former approbation. *Ordered*—Mr. Heiron be approved upon former examination.

Debate of the Scriptures.

Sess. 985.—*January* 4, 1647.—*Tuesday morning.*

Ordered—Mr. George Fish be approved upon his ordination. Mr. Sheffield be approved upon his former examination. Mr. Crab exam[ined ?]. *Ordered*—Mr. Peirce be certified the Assembly is not satisfied concerning him.

Sess. 986.—*January* 5, 1647.—*Wednesday morning.*

R.—Mr. Woodhouse bring a testimonial from known

[1] Perhaps Scortwreth. See *Nonconformists' Memorial*, vol. ii. p. 427.

Sess. 986. Jan. 5, 1647. and approved ministers. Mr. Whitakers, Mr. Cawdry, to visit Mr. Bond.

Debate of Scriptures.

Sess. 987.—*January* 6, 1647.—*Thursday morning.*

Debate of the Scriptures.

R.—Mr. Crab have his certificate from this Assembly. *Ordered*—Mr. Smith be approved upon his former examination. Mr. Lidston be examined.

Sess. 988.—*January* 7, 1647.—*Friday morning.*

Mr. Carrill, Mr. Thorowgood, to pray with Lords and Commons. *Ordered*—Mr. Norris be approved upon his former examination.

Debate of the Scriptures.

Sess. 989.—*January* 10, 1647.—*Monday morning.*

Debate of the Scriptures.

Sess. 990.—*January* 11, 1647.—*Tuesday morning.*

Ordered—Mr. Janis (?)[1] be approved upon his former examination.

A letter from the Committee of Plundered Ministers about ministers. A Committee to consider what is fit to be done by this Assembly to prevent the inconveniences mentioned in the letter: Dr. Temple, Mr. Gower, Mr. Rayner, Mr. Salway, Mr. Cawdry, Mr. Marshall, Mr. Simpson, 'Mr. Byfield,' Mr. Walker, or any 3; Mr. Gower to take the care: to meet to-morrow morning.

Ordered—Mr. Wilmott be respited for a fortnight.

Debate of the Scriptures.

Sess. 991.—*January* 12, 1647.—*Wednesday morning.*

Mr. Gower made report from the Committee about examination; it was debated and ordered. *Ordered*—Mr. Tookey be examined.

Ordered—The Committee for review do meet on Monday next in the afternoon, two o'clock, to consider of Mr. Peirce his business . . . Mr. Taylor be examined.

[1] Perhaps James or Jeunes.

Sess. 992.—*January* 13, 1647.—*Thursday morning.*[1] SESS. 992. Jan. 13, 1647.

Sess. 993.—*January* 14, 1647.—*Friday morning.*

Mr. Whitaker, Dr. Stanton, Mr. Delmy the chairman for examination of ministers. *R.*—Mr. Osborne admitted to examination for a presentation from a sequestration.

A letter brought to this Assembly from the General, directed to Mr. Herle, Prolocutor; it was opened and read.

Mr. Vines, Mr. Marshall [to pray].

R.—A Committee to go out to draw an answer presently: Dr. Burges, Mr. Marshall, Mr. Ny.

Ordered—Mr. Osbourne be approved. An order from the Committee of P[lundered] Ministers to certify about Mr. Marsden; it was certified that the said Mr. Marsden was examined.

Dr. Burges made report of an answer; it was voted.

Ordered—Mr. Jennings be approved.

Sess. 994.—*January* 17, 1647.—*Monday morning.*

Debate of the Catechism.

Sess. 995.—*January* 18, 1647.—'*Tuesday*' *morning.*

Debate of the Catechism.

Sess. 996.—*January* 19, 1647.—*Wednesday morning.*

Ordered—Mr. Alflat be approved. *Ordered*—Mr. Morton be examined.

Ordered—That in case of desire to excuse any from coming up to be examined, the Assembly be fully satisfied 'upon every[2] approved testimony' concerning them before they be excused from coming up; and in case of any dissatisfaction, the Scribes do write to some known and approved ministers residing near to the place of the said minister's employment to certify their knowledge of him.

R.—Mr. Robinson shall not be excused from coming up till further satisfaction, and to that end Mr. Byfield write

[1] Nothing is entered.

[2] Perhaps 'very.'

Sess. 996. Jan. 19, 1647. to the ministers of York to certify the Assembly what they know concerning the said Mr. Robinson, and those that certify for him.

R.—Mr. Whitakers be added to the Committee for review of the Catechism.

Ordered—Mr. Giles Allen be examined.

Sess. 997.—*January* 20, 1647.—*Thursday morning.*

Ordered—Mr. Morton approved of upon examination. Mr. Allen was not examined be[cause] he had not taken the Covenant, and was not yet satisfied about it; he was respited for a week to receive satisfaction.

Debate of the Scriptures.

Mr. Richard Martin—nothing was done concerning this business, be[cause] no reasons of his remove. Mr. Peirce was respited till Mr. Delmy's answer.

Sess. 998.—*January* 21, 1647.—*Friday morning.*

Mr. Seaman, Mr. Cawdry, to pray.

Dr. Smith to be chairman for examination of ministers.

Debate of the Scriptures.

Mr. Hickes be examined. Mr. Robert Henson's business be respited till Monday. Mr. Wore[1] be examined.

Sess. 999.—*January* 24, 1647.—*Monday morning.*

R.—The consideration of Mr. Henson's examination shall be respited till Friday next. *Ordered*—Not satisfied with Mr. Woodhouse his testimonial now brought in.

Sess. 1000.—*January* 27, 1647.—*Thursday morning.*[2]

Sess. 1001.—*January* 28, 1647.—*Friday morning.*

Mr. Byfield, Mr. Maynard, to pray; Mr. Greene to examine.

Ordered—Mr. John Couch be examined. *Ordered*—Mr. Clay bring better testimonial.

R.—Mr. Henson, the minister of West Lin, shall be

[1] Perhaps More or Moore.

[2] Nothing entered.

admitted to examination upon a presentation to the benefice of North Line. SESS. 1001. Jan. 28, 1647.

Sess. 1002.—*January* 31, 1647.—*Monday morning.*

Mr. Fuller be examined. Mr. Jennway (?) be examined. Debate of the Catechism.

Ordered—Mr. Couch be approved. *Ordered*—Mr. Woore[1] be approved. Mr. Creswicke be examined. Mr. Edmund Skipp be examined. Mr. Richard Hooke be examined.

Sess. 1003.—*February* 1, 1647.—*Tuesday morning.*

Mr. Carter, jun., Mr. Dury, to pray.

Mr. Skipp approved. Mr. Richard Hooke approved. Mr. William Jennway approved. Mr. Creswicke approved. Mr. John Fuller approved. Mr. Rich. Orme to be examined. Mr. Kennity be respited for a testimonial. Mr. Barnsdale be examined.

Debate of the Catechism.

Sess. 1004.—*February* 2, 1647.—*Wednesday morning.*

Mr. Barnesdale approved. Mr. Draper bring a better testimonial. Upon a debate about Mr. Henson, it was *R.*—Mr. Henson's business be determined now. [*R.*]—Mr. Henson shall have the approbation of this Assembly as fit for this cure. *R.*—This business be referred to a particular Committee. *Ordered*—Mr. Sedgwicke, Mr. Dury, Mr. Case, Mr. Tuckney, Dr. Smith, Mr. Rayner, Mr. Gipps, Mr. Salway, Mr. Valentine, or any 3 of them ; the care of it to Dr. Smith : to meet to-morrow morning.

Sess. 1005.—*February* 3, 1647.—*Thursday morning.*

Mr. Orme approved. Mr. Langley respited. Mr. Firmin be examined. Dr. Smith made report of Mr. Henson's business.[2]

Shall have the present approbation of the [Assembly]. *R.*—Mr. Porter be examined. *R.*—Notice concerning Mr. Langley to the Committee of Plundered Ministers.

[1] Or Moore.

[2] *Sic* in MS.

Sess. 1006. Feb. 4, 1647.

Sess. 1006.—*February* 4, 1647.—*Friday morning.*

Mr. Carter, jun., Mr. Dury, to pray; Mr. Tuckney to examine. *Ordered*—Mr. Bladworth be respited for a better testimonial. Mr. Langley—not satisfied with the reasons of his remove.

Sess. 1007.—*February* 7, 1647.—*Monday morning.*

Ordered—Mr. Sereard[1] approved. *Ordered*—Mr. John Ventris approved. *Ordered*—Mr. Workeman approved without coming up to be examined. *Ordered*—Mr. John Gibson be examined upon bring[ing] in his reasons. *Ordered*—Mr. James Rawson to be examined upon bringing in his reasons. Mr. Peirce his business was moved again. A Committee for Mr. Peirce. *Ordered*—Mr. Gower, Mr. Salway, Mr. Maynard, Mr. Seaman, Dr. Stanton, Mr. Thorowgood; Mr. Salway to take care of it; to meet presently.

Sess. 1008.—*February* 8, 1647.—*Tuesday morning.*

R.—Report of Mr. Peirce shall be now made. *R.*—Question shall now be put. Mr. Peirce shall be admitted to examination. Tha[t] Mr. Peirce is a fit man for this place. *R. n. c.*—That this return shall be made to the Committee of Plundered Ministers, that the Assembly is not satisfied concerning fitness of Mr. Peirce to officiate the cure [of] Chipstead. *R.*—An addition to this return. *R.*—Or any other ministerial employment.

R.—Mr. Robinson shall have the approbation of this Assembly without coming up to be examined. Mr. Gibson approved upon examination. Mr. James Rawson approved upon examination. Mr. Collins be examined. Mr. William Francis be examined.

Sess. 1009.—*February* 9, 1647.—*Wednesday morning.*

R.—Mr. Elliston, upon former examination, shall have an approbation of this Assembly.

R.—No other Committee for the Scriptures. *R.*—There shall be an addition to this Committee. *Ordered*—Mr. Sedgwicke, Mr. Cawdry, Mr. Scudder, Mr. Valentine,

[1] Perhaps Seward or Sercard.

Mr. Strong, Mr. Rayner, Mr. Lightfoot, Mr. Greene, be added to the Committee: to meet this afternoon. Sess. 1009. Feb. 9, 1647.

Upon information that the business before the Assembly concerning Mr. Peirce was related to him, the members of the Assembly did particularly purge themselves.

Sess. 1010.—*February* 10, 1647.—*Thursday morning.*

Debate of the Catechism. *Ordered*—3 Committees meet to prepare the Scriptures. The Assembly to meet and adjourn.

Mr. Isaac Rose be examined. Another testimonial was brought for Mr. Garley. *Ordered*—Mr. Francis is approved. *Ordered*—Mr. Garley bring a testimonial of his conversation. *Ordered*—Letters be sent [to] the members to attend.

Sess. 1011.—*February* 11, 1647.—*Friday morning.*

Mr. Bond, Mr. Salway [to pray]. Mr. Burges [to examine].

R.—Mr. Levitt have his approbation. *Ordered*—Mr. Rosse approved. *Ordered*—Mr. Latham be examined.

Sess. 1012.—*February* 14.

Sess. 1013.

Mr. Lile be examined. Mr. Morgan Haine be carefully examined. Mr. Maclean Whitakers be examined.

Sess. 1014.—*February* 16, 1647.—*Wednesday morning.*

Mr. Prophet to take report to-morrow morning of what they did, and then the first Committee to make their report, and the Assembly to proceed upon them.

Mr. Lile[1] be approved. Mr. Whitakers approved. Mr. Diamond be examined. Mr. Morgan Haines; the Committee cannot approve of him for that place; this recommitted to that Committee. Mr. Lactantius Cawsey[2] bring a better certificate from known min[isters]. Mr. Job Watson be examined. Mr. Thomas Long; inquiry be

[1] Or Lisle. [2] Perhaps Cansey for Chaunsey.

Sess. 1014. Feb. 16, 1647. made of the ministers that attest his testimonial. Mr. Bladworth brought in another testimonial. Mr. Bladworth be examined.

Sess. 1015.—*February* 17, 1647.—*Thursday morning.*

Report was made concerning Mr. Harward. Mr. Bladworth approved. Mr. Diamond approved. Mr. Harward his business be respited till Monday next. Mr. Job Watson approved. *R.*—Mr. Hunt approved without coming up to be examined. Mr. Robert Smith be examined. Mr. Pue[1] be examined.

R.—Reports be made to-morrow morning from all the Committees to whom the Scriptures for the Catechism were referred.

Sess. 1016.—*February* 18, 1647.—*Friday morning.*

Mr. Burges, Mr. Prophet [to pray], Mr. Simpson's turn. Mr. Gower [to examine].

Mr. Pugh approved. Mr. Burges? Mr. Tuckney, Mr. Seaman, Mr. Rayner, Mr. Cawdry, to examine Mr. Haine presently.

Report was made by Mr. Prophet of the review by the Committee formerly appointed.

Ordered—They cannot approve of Mr. Haine as fit for that place.

Sess. 1017.—*February* 21, 1647.—*Monday morning.*

Mr. Williams respited. *R.*—Thomas Wilmot be referred to a Committee. Mr. Cawdry, Dr. Stanton, Mr. Case, Dr. Smith, to be this Committee. Mr. Wallis made report concerning Mr. Harward—respited till the Assembly be further satisfied.

The Committee for the disposing of the money do meet this afternoon to dispose of the £300 now named by Mr. Byfield.

Sess. 1018.—*February* 24, 1647.—*Thursday morning.*

Edward Harrington to be examined again be[cause] insufficient. Mr. John Wilmot be approved.

[1] *i.e.* Pugh.

Sess. 1019.—*February* 25, 1647.—*Friday morning.* SESS. 1019. Feb. 25, 1647.

Mr. Corbet of N[orfolk], Mr. Greenhill, to pray; Mr. Prophet to examine.

R. neg.—Mr. Pritty shall have his approbation without coming up. *R.*—He shall produce a testimonial from the minister's hands near unto him. Mr. Prichard respited. Debate about Mr. Paine. *R.*—Return that the order not received till this day, and cannot examine this business without further time.

Mr. Southwicke respited.

Sess. 1020.—*February* 28, 1647.—*Monday morning.*

Upon complaint of a book of Jacobus Acontius, demanded by a member of this Assembly, and that book of *ad legem et testimonium*, it was *Resolved* upon the Q.—This book shall be referred to a Committee to consider of it. Mr. Wilkinson, jun., Mr. Cheynell, Mr. Seaman, Mr. Burges, Dr. Temple, Mr. Dury, Mr. Simpson; the care of it referred to Mr. Cheynell. Committee on book of Acontius.

A letter from Dr. Hill . . . Mr. Harrington be returned; we do not hold him fit for that place.

Sess. 1021.—*February* 29, 1647.—*Tuesday morning.*

Mr. George Cudworth be examined. Mr. Prichard be examined. Mr. Bolt be examined. Mr. Astill—not satisfied with reasons of his remove.

Sess. 1022.—*March* 1, 1647.—*Wednesday morning.* From this to end of Sess. 1025 in another hand.

Certif[icate] [for] George Cudworth and Mr. Prichard. Upon a letter from Mr. Hain, desiring it. *R.*—That Mr. Hain be again examined.

Present[ation] for Wm. Elks.

Debate review of the proofs of the Catech[ism].

Sess. 1023.—*March* 2, 1647.—*Thursday.*

Cert. [for] Jonathan Devereux. Pres. for Samson Smart.

Ordered—John Wallis have a certif[icate]. *Res.*—Nathan Rawlins to be examined.

Res.—That a question be put about further direction for

Sess. 1023. Mar. 2, 1647.

the Committee of review. *Res.*—The Committee to consider only of such places as they judge impertinent.

Debate proofs of the Shorter Catechism.

Sess. 1024.—*March* 3, 1647.—*Friday.*

Mr. Ash, Dr. Temple, to pray with the Houses of Lords and Commons. Mr. Whitaker, chairman of the Committee for examination of ministers for the week following.

Certif[icate] for Sampson Smart. *Ord.*—For Ignatius Fuller to be approved upon his ordination, and a large testimony of some of the Assembly.

Upon a motion of Mr. Cheynell to enlarge the Committee to consider of the book of Acontius; it was *Ordered*—Mr. Gower, Mr. Reinolds, Mr. Bond, Dr. Stanton, added to that Committee. Debate the review of the large Cat[echism] and proofs to the Shorter.

Sess. 1025.—*March* 6, 1647.—*Monday.*

Ord.—Mr. George Long and Mr. William Russel be examined. And[1] Ord[er] from the House of Peers concerning Mr. Lance to officiate in Lumbard Street. *R.*—Not to take it in debate now. *Res.*—To be referred to the Committee formerly appointed to consider of it. Mr. Case appointed to inform Mr. Lance, which attended without, that it was referred to a Committee, and that he should have notice if there were occasion.

Ord[er for] Mr. Henry Ballard. *Res.*—Approved upon his ordination.

Debate the review of the proofs of the Large Catech[ism].

Deb[ate] proofs of Shorter Catech[ism].

Sess. 1026.—*March* 7.—*Tuesday morning.*

Ordered—Mr. Trenchfield shall be examined. Mr. Floyd be respited till he come himself and bring a testimonial. Mr. Long be approved. Mr. Rushell[2] be approved. Mr. Issackson brought another testimonial, and upon debate it was *Ordered*—Mr. Isackson bring a better testimonial.

[1] For 'an.'

[2] *Sic* in MS.

Sess. 1027.—*March* 8.—*Wednesday morning.*

SESS. 1027. Mar. 8, 1647.

Ord.—The Committee for Mr. Lance meet this afternoon. *R.*—No more added to that Committee.

Mr. Cheynell made report from the Committee appointed to consider of Acontius his book. *Ord.*—The Assembly do return thanks to the Committee, particularly to that reverend brother for the pains taken therein; and that if himself or any other of the Committee shall as from themselves publish any[thing] for vindicating of the truth and discovering the danger in that book, it will be acceptable to the Assembly.

SESS. 1027 and 1028 in another hand.

Decision as to book of Acontius.

Debate proofs of Lesser Catech[ism].

Sess. 1028.—*March* 9, 1647.—*Thursday.*

Ord.—Mr. John Walker to be examined. *Ord.*—Mr. William Cusanes respited fortnight.

Upon a report by Mr. Sedgwick [1] . . . Mr. Morgan Hain having signified that he declineth the business concerning Hemingford Abbot, and it being moved that a return might be made, this being the last day in his order, it was *R.*—The return be made to-day.

R.—That this question be put, etc. *R.*—This return not [*sic.*] to be made, that the Assembly is satisfied, etc. *R.*—That this return be made, that the Assembly is not satisfied of the fitness of Mr. Morgan Hain to officiate the cure of Hemingford Abbot. . . . Upon a further testimony concerning the orthodoxness of Samuel Pretty, *Res.*—That he be approved upon former examination.

Deb[ate] proofs of the Lesser Catechism.

Sess. 1029.—*March* 10, 1647.—*Friday morning.*

Mr. Foxcroft, Mr. Carter, sen., to pray; Mr. Cawdry to examine. Mr. Elkes bring a better testimonial from known persons.

Debate of the Catechism.

Mr. Walker be approved. Upon a debate about sending

[1] These words written over some shorthand in explanation.

Sess. 1029. Mar. 10, 1647.

a letter of civility to the Commissioners of the General Assembly in Scotland, $\frac{12}{12}$.—Adjourned.

Sess. 1030.—*March* 13, 1647.—*Monday morning.*

Debate of the Scriptures for the Catechism. Dr. Stanton, Mr. Cawdry added to the Committee.

Mr. Strong, Mr. Gower, Mr. Simpson, added to Mr. Lance his Committee.

Sess. 1031.—*March* 14, 1647.—*Tuesday morning.*

A letter was brought from Zurich—the same that was sent before; it was read.

Sess. 1032.—*March* 15, 1647.—*Wednesday morning.*

Mr. Clark approved. *R.*—Mr. Martin be approved without coming up, upon his former examination. Mr. Astel be further respited.

Report made of the distribution of the money, £600. The whole report was upon the Q[uestion] assented to.

R.—Now there is a full Assembly to read over the Scriptures for the Catechism, to pass the vote of the Assembly; which was done accordingly.

Sess. 1033.—*March* 16, 1647.—*Thursday morning.*

Upon a report of a hundred pound[s], it was referred to the Committee to distribute it.

The Scriptures were read in a full Assembly.

Sess. 1034.—*March* 17.—*Friday morning.*

Mr. Scudder, Mr. Hodges [to pray]; Mr. Calamy to examine.

Mr. Webb be approved. Mr. Gilbert bring a better testimonial.

The distribution of the money read in the Assembly.

Sess. 1035.—*March* 20, 1647.—*Monday morning.*

Some of the proofs read.

Sess. 1036.—*March* 21, 1647.—*Tuesday morning.* SESS. 1036. Mar. 21, 1647.

Mr. Binckes. . . .

The Assembly adjourned into a Grand Committee for to consider of Mr. Lance his business.

Prolocutor took the chair.

Mr. Sickes be examined. *R.*—Mr. White approved without coming up to be examined in regard of his age and the testimony some of the Assembly give unto him. *Ord.*—Mr. Harward be certified as sequestered, and so the Assembly cannot approve of him.

The proofs were read.

Sess. 1037.—*March* 22, 1647.

The Scriptures read for the Catechism.

Sess. 1038.—*March* 23, 1647.

Ord.—Mr. Douglas approved without coming up to be examined. *Ord.*—Mr. Trigge approved without coming up to be examined. Mr. Young bring a better testimonial.

Sess. 1039.—*March* 24.—*Friday.*

[Blank.]

Sess. 1040.—*March* 27.—*Monday morning.*

[Blank.]

Sess. 1041.—*March* 30, 1647.[1]—*Thursday morning.*

Ordered—Mr. Baxter be approved without coming up. Mr. Jeafferson be examined.

[*Res.*]—The proofs read [shall] stand and be transcribed to be sent to the Houses.

Sess. 1042.—*March* 31.—*Friday morning.*

Mr. Herrick, Mr. Vines, to pray; Mr. Walker to examine.

Sess. 1043.—*April* 3, 1648.—*Monday morning.*

Mr. Nevill be examined presently.

[1] Should be 1648.

Sess. 1044. April 4, 1648.

Sess. 1044.—*April* 4, 1648.—*Tuesday morning.*

Mr. Launce his business.

Sess. 1045.—*April* 5, 1648.—*Wednesday morning.*

Mr. Launce his business.

Sess. 1046.—*April* 6, 1648.—*Thursday morning.*

Mr. Launce his business.

Sess. 1047.—*April* 7, 1648.—*Friday morning.*

Mr. Launce his business.

Mr. Sterry, Mr. Spurstow [to pray].

Sess. 1048.—*April* 11, 1648.—*Tuesday morning.*

A debate about getting an Assembly. An order about Mr. Paine. Mr. Paine be examined, and upon his examination the whole business to be considered. *R.*—Mr. Paine not admitted to examination.

Sess. 1049.—*April* 12, 1648.—*Wednesday morning.*

The Assembly read the remaining part of the proofs.

R.—The proofs this day read shall stand and be transcribed, and sent up to the Hon^ble^ Houses of Parliament.

Catechism with proofs to be sent up.

R.—The proofs for the Shorter Catechism shall stand and be transcribed and sent.

R.—The proofs for both the Catechisms shall be transcribed, and sent up to both Hon^ble^ Houses of Parliament.

Ordered—To be carried up on Friday morning by the Prolocutor with the Assembly.

Sess. 1050.—*April* 13.—*Thursday morning.*

Ordered—Mr. Paine be certified as not satisfied.

Ordered—Mr. Wharfe (?) be admitted.

Ordered—Mr. Eleazor Gilbert be examined.

R.—Mr. Mathew[s] shall be examined for his fitness to officiate in the cure of Andrew Wardrop.

Ordered—Mr. Jones be examined.

Debate upon the queries.

Sess. 1051.—*April* 14, 1648.—*Friday morning.* SESS. 1051. April 14, 1648.

Mr. Bridge, Mr. Gibson [to pray].

Mr. Wharfe approved. Mr. Eleazor Gilbert approved. Mr. Robert Mathews approved.

Report of delivery of Catechisms.

Prolocutor informed the Assembly he had delivered the Catechisms [to the House of Commons], and was called in and told that they had ordered 600 copies with those proofs to be printed for the use of the Assembly and 2 Houses, and give thanks to the Assembly for the same.[1]

Report was made from the Committee concerning Mr. Launce. *R.*—The reasons of the 'Committee's' approbation of Mr. Launce shall [be] drawn up by the Committee and presented to the Assembly. [1.] This Assembly doth approve of Mr. Launce as fit to be minister of Edmund's Lombard Street, London. [2.] There shall be a question

[1] I subjoin here from the Journals of the House of Commons the notice of the presentation of the Catechisms with proofs, and of the subsequent proceedings of the House in regard to both, so far as I have been able to trace them:—

'The House being informed that divers divines of the Assembly were at the door desiring to present something to the House; they were called in, and Dr. Burges acquainted the House that the Assembly, according to the Order of this House, had perfected their advice concerning a Catechism; and had fixed their proofs out of Scripture. The divines withdrew. *Ordered*—That, as formerly, 600 copies of the Catechism, with the texts of Scripture affixed, be forthwith printed in the same manner as other things, presented from the Assembly of Divines, were formerly ordered to be printed for the use of the Houses and the Assembly only. *Ordered*—That thanks be given to the Assembly of Divines for their care and pains in this service. The divines of the Assembly were called in: and Mr. Speaker, by command of the House, acquainted them with the Order concerning the printing of 600 copies of the Catechism, with the texts of Scripture in the margin, for the use of the Houses of Parliament and the Assembly only, as formerly; and that he was commanded to give them the thanks of the House for their care and pains herein' [p. 530]. '*Ordered*—That no man do print any copies of the late Catechism presented from the Assembly of Divines without order and licence of this House; and that Mr. Byfield do take care thereof [p. 557]. . . . According to former Order, the House took into consideration the Humble Advice of the Assembly of Divines concerning a Larger Catechism; and it is *Resolved*, etc.—That this House doth agree to the question and answer following, viz. [p. 633; but no question or answer follows]. *Ordered*—That as to the word "usury" in the paragraph of the Large Catechism, [it] be recommitted to the Assembly of Divines to explain what they mean by the word "usury" in that place, and to return their opinions to the House . . . *Ordered*—That the clause, viz. "aggravating smaller faults, hiding, excusing, or extenuating sins when called to a free confession," be recommitted to the Assembly of Divines

Sess. 1051. April 14, 1648.

put about the report of Mr. Launce. [3.] The Assembly doth approve of the opinion of the Committee. [4.] That this Assembly doth approve of Mr. Launce as to his examination.

Resolved upon the Q[uestion]. All those four questions shall not be put.

R.—The 'first' question shall be first put. *R. neg.* The [*sic.*] second last question shall be next put. The 3d Q[uestion] not put. *R.* $\frac{20}{18}$.—The 4th Q[uestion] put and *R. neg.*

Sess. 1052.—*April* 17, 1648.—*Monday morning.*

Ordered—Mr. Brocklehurst approved.

Dr. Burges made report of the presenting of the Catechism to the House of Lords;[1] they did return [thanks to the Assembly].

to explain their meaning thereby; and they are to return their sense thereupon to the House forthwith. *Resolved*, etc.—That these words in the 10th, 11th, and 12th lines in the 42d page [among sins forbidden by the ninth Commandment], "aggravating smaller faults, hiding, excusing, or extenuating sins when called to a free confession," be omitted and left out in the said Catechism . . . According to former Order, the House proceeded in reading the Larger Catechism; and the same being read, upon the Question assented unto and ordered to be sent unto the Lords for their concurrence, and it is *Ordered*—That the Lords be desired to concur with this House that the said Catechism be forthwith printed and published [p. 645]. . . . A message from the Lords . . . The divines of the Assembly have tendered a title to be prefixed to the Shorter Catechism, which the Lords approve of, and desire the concurrence of this House [p. 686]. An Order for printing the Shorter Catechism and the title thereto were read, and agreed unto, with a proviso for the continuance of restraining the printing of this Catechism, that it shall continue for a twelvemonth and no longer; and it is *Ordered*—That the Lords' concurrence be desired herein [vol. vi. p. 27]. Sir Antony Irby carried to the Lords, for their concurrence, the Ordinance for printing the Little Catechism, which was returned to the Lords with one proviso thereunto added, that the same should continue for six months, no longer [p. 32]. Sir Antony Irby brings answer that the Lords do agree . . . to the Ordinance for printing the Little Catechism' [p. 33]. The Ordinance itself is not given at length in the Journals of the House of Commons, but it will be inserted in the note on p. 513, as it is found in the Journals of the House of Lords.

[1] Dr. Burgess, with others of the Assembly of Divines, brought in the proofs to this House for the Catechisms before delivered in. *Ordered*—That they should be called in and have thanks given them; which they had accordingly. —*Journals of Lords*, vol. x. p. 204.

The Peers did not show the same alacrity in approving of the Catechisms as of the Confession. The following are the other entries in their Journals

Ordered.—A stop be made of Mr. Gilbert's business in Mr. Phelps his hand. Sess. 1052. April 17, 1648.

Sess. 1053.—*April* 18, 1648.—*Tuesday morning.*

Mr. Robert Gifford respited for a better testimonial, and reasons of his removal. The Assembly was in a Grand Committee about the Queries.

Sess. 1054.—*April* 19, 1648.—*Wednesday morning.*

Ordered—Mr. Robert Gifford be examined. *Ordered*—Mr. Forbes be examined.

respecting them :—'A message was brought from the House of Commons by Sir Robert Harley, Knight, who brought up a vote for approving of the Large and Short Catechism presented to them from the Assembly of Divines, wherein they desire their Lordships' concurrence. The answer returned was: To the . . . vote concerning the approving of the two Catechisms their Lordships will take the same into consideration, and will send an answer by messengers of their own' [p. 394]. 'Next the Shorter Catechism was read the third time and agreed to, and ordered to be printed and published. The question being put, whether the Larger Catechism shall be recommitted? it was *Resolved* in the affirmative' [p. 452]. 'A title to the Shorter Catechism, and also an order for the printing of it, was read and agreed to; and to be sent to the House of Commons for their concurrence' [p. 455]. It is accordingly sent [p. 460]; and about a month after, as stated in the note preceding, 'a message was brought from the House of Commons by Sir Anthony Irby, Baronet, who brought up divers particulars, wherein they desire their Lordships' concurrence. . . . An order for printing the Shorter Catechism. Agreed to.' 'It is this day *Ordered* by the Lords and Commons in Parliament assembled, that the Shorter Catechism be forthwith printed and published; wherein Mr. Henry Roborough and Mr. Adoniram Byfield, scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done. And for preventing of all abuses therein, it is further *Ordered* that no person whatsoever do presume to print or reprint the same in any volume, but only such as shall be appointed and authorized thereunto by the said scribes; and that no person or persons shall presume to sell, barter, or any way to spread or convey any book or copies of the said Catechism printed without the appointment above said, upon pain of forfeiture of the whole impression, if any such be so printed, and of all such books or copies thereof as shall be offered for sale, barter, or be any other ways spread abroad; and all and every person offending in any of the premises to be liable to such further punishment as the contempt of an ordinance of Parliament shall deserve: provided that this restriction of printing shall continue for one whole year and no longer.'

The Title, 'The Grounds and Principles of Religion contained in a Shorter Catechism (according to the advice of the Assembly of Divines sitting at Westminster), to be used throughout kingdom of England and Dominion of Wales' [p. 511].

Nearly six weeks after, 'a message was brought from the House of Commons

Sess. 1054. April 19, 1648.

Answers to Dissenting Brethren on ordination.

The papers of ordination were tendered out. *R.*—The Answer of the Assembly to the reasons [of dissenting brethren] concerning ordination. It was read. *R.*—This Answer formerly voted in the Grand Committee of the Assembly, and now read, shall be the Answer of the Assembly to the reasons of the Dissenting Brethren against the proposition concerning Ordination.

Mr. Taverner bring reasons of his remove.

Sess. 1055.—*April* 20, 1648.—*Thursday morning.*

Mr. Selsby be examined. Mr. Aldus be examined.

Sess. 1056.—*April* 21.—*Friday morning.*

Mr. Simpson, Mr. Rayner [to pray]. Mr. Selsby approved. Mr. Bridge be examined. *Ordered*—To take this into consideration on Monday morning.

Sess. 1057.—*April* 24, 1648.—*Monday morning.*

Ordered—Mr. Estbrooke be examined presently. *R.*—

by Mr. Boyce, to desire their Lordships would expedite the passing of the Larger Catechism. The answer returned was, that this House will take their message into speedy consideration, and send an answer by messengers of their own' [p. 573]; but no answer had been sent up to Feb. 6th, 1648–9, when, in consequence of the vote in the House of Commons, the sittings of the House of Lords were discontinued. In the course of his negotiation with the two Houses in the autumn of 1648, the king offered to license the printing of the Shorter Catechism with a suitable preface; but as the treaty was broken off, this was never done.

The Larger Catechism, without proofs, was printed before Rutherford left London, and probably was brought down by him. At any rate, it was reprinted in Edinburgh before the close of the year, and along with the Directory for Church Government, and the CXI. Propositions, was transmitted to presbyteries, to be examined and reported on by them to the General Assembly which was to meet in Edinburgh in July 1648. That Assembly, on 20th July, in its tenth session, passed an Act of Approbation of the Larger Catechism; and on the 28th July, in its nineteenth session, an Act of Approbation of the Shorter Catechism, both of which are here subjoined:—

'The General Assembly having exactly examined and seriously considered the Larger Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk, copies thereof being printed, and sent to Presbyteries, for the more exact trial thereof; and publick intimation being frequently made in this Assembly, that every one that had any doubts or objections upon it might put them in; do find, upon due examination thereof, That the said Catechism is agreeable to the word of

Mr. Aldus his testimonial shall be accepted. *R.*—Mr. Rood be approved. *R.*—Mr. Alexander Burnet be approved. *R.*—Mr. John White be approved. *Ordered*—Mr. Bridge approved. Sess. 1057. April 24, 1648.

Sess. 1058.—*April* 27, 1648.—*Thursday morning.*

Mr. Case, Mr. Mew (Mr. Strong for him), to pray; Mr. Burgess to examine. [*sic.*]

R.—Mr. Alport not satisfied of his testimonial. *R.*—A return made. *R.*—This return: not fit for this place. *R.*—This return: not satisfied concerning the fitness of the said Mr A[l]port. *R.*—Mr. Simpson approved of

Sess. 1059.—*May* 1, 1648.—*Monday morning.*

Ord.—Mr. Rastall be approved. *Ordered*—Mr. Prichard be returned as insufficient. *Ordered*—Mr. Albright be respited. *Ordered*—Mr. Lawson be examined. *Ordered*—Letters shall be sent to the members of the Assembly [to secure a full Assembly].

God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk; a necessary part of the intended uniformity in religion, and a rich treasure for increasing knowledge among the people of God: and therefore the Assembly, as they bless the Lord that so excellent a Catechism is prepared, so they approve the same, as a part of uniformity; agreeing, for their part, that it be a common Catechism for the three kingdoms, and a Directory for catechising such as have made some proficiency in the knowledge of the grounds of religion.'

'The General Assembly having seriously considered the Shorter Catechism agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk; do find, upon due examination thereof, that the said Catechism is agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk. And therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity.'

These Acts, along with that in approbation of the Confession of Faith, were ratified by the Estates of the Scottish Parliament on 7th February 1649. Their Act, which has been already given (p. 421), was repealed in 1661; and no express mention is made of the Catechisms in Act V. Parl. 1690, which anew ratified the Confession of Faith, and established Presbyterian government in Scotland. Both, however, continue to have ecclesiastical sanction; and the use of the Shorter Catechism as a means of instructing the young in the knowledge of Christian truth has been often and urgently enjoined on parents, teachers, and ministers by the Assemblies of the Church.

SESS. 1060. May 2, 1648.

Sess. 1060.—*May* 2, 1648.—*Tuesday morning.*

R.—That till the Assembly shall order otherwise, to adjourn from Friday to Tuesday.

Sess. 1062.—*May.*

[Blank.]

Sess. 1063.—*May* 5, 1648.—*Friday morning.*

Dr. Chambers, Mr. Sedgwicke, to pray; Dr. Smith [to examine].

R.—No address to be made to the House for to have a supply of an Assembly before the return of the members. *R.*—To wait upon the success of the letters till Tuesday fortnight. *R.* $\frac{20}{14}$.—'Sessions to be' 3 days in the week till Tuesday fortnight. Dr. Burges and Dr. Gouge, Mr. Whitaker, enter their dissent. *R.*—These 3 days successively together. *R.*—The days to be Tuesday, Wednesday, Thursday. Mr. Seaman enters his dissent to the whole.

Upon consideration of the case above stated, we conceive that there may be a union of those parishes.

Sess. 1064.—*May* 9, 1648.—*Tuesday morning. A full Assembly.*

Ordered—Mr. Barton be approved. Mr Ellis be respited till Mr. Blackston be spoken with.

R.—This brother shall be heard to speak what he can say concerning Mr. Launce.

Debate about the Queries. *R. neg.*—To proceed according to the method of the Question for our own debate. *R.*—To go on upon the first question of the 9 to-morrow morning—the parochial 'and' congregational elderships.

R.—'That there is a "particular" church government *jure divino;*' this shall be the Q[uestion] to-morrow.

Sess. 1065.—*May* 10, 1648.—*Wednesday morning.*

Mr. Roberts respited.

Debate of the proposition. [*R.*]—That this shall be a

part of our answer: That there is a particular church government *jure divino.* Sess. 1065. May 10, 1648.

Mr Simons be examined.

Sess. 1066.—*May* 11, 1648.—*Thursday morning.*

Mr. Good, Mr. Clayton, Mr. Gower.

Ordered—Mr. Ellis be examined.

2.[1] *R. n. c.*—That there is a particular church government *jure divino.* . . . All marked present.

1.[1] *R.*—There is a government of the Church *jure divino.* *R.*—This question shall be 'first' put.

At the resolving of this Q[uestion] all that are marked in the Session were present except Dr. Chambers, Mr. Johnson.

A.—Prolocutor, Mr. Valentine, Mr. Rayner, Mr. Bridge, Mr. Case, Dr. Gouge, Mr. Marshall, Mr. Sedgwicke, Mr. Ny, Dr. Smith, Mr. Greene, Mr. Gower, Mr. Tuckney, Mr. Strong, Mr. Johnson, Mr. Clayton, Mr. Gips, Mr. Calamy, Mr. Walker, Mr. Carrill, Mr. Seaman, Dr. Stanton, Mr. Young, Mr. Gibson, Dr. Chambers, Mr. Scudder, Mr. Cawdry, Mr. Corbet of N., Mr. Byfield, Mr. Maynard, Mr. Salway, Mr. Burgess, Greenhill, Ash, Delamarch, Mr. Perne, Mr. Prophet, Mr. Delaplace, Mr. Good, Mr. Hardwicke, Mr. Ward. . . . Dr. Burges, not till he see the proofs.

Suspenders—Mr. Thorowgood, Mr. Carter of D[ynton], Mr. Hodges.

Sess. 1067.—*May* 16, 1648.—*Tuesday morning.*

R.—Mr. Thomas Ellis for Atwicke approved. *Ord.*—Mr. Jasper Simons for Newton Longueile approved. *Ordered*—Mr. Partington respited till further satisfaction. *Ordered*—Mr. Dorwood for Painswicke be respited till the several patrons do agree in the presentation of him a caveat being put in in the names of divers of them. *Ordered*—Mr. Silverwood be approved upon his former examination.

[1] The figures show that the Resolutions should have been entered in reverse order.

Sess. 1066. May 18, 1648. —

Sess. 1066.—*May* 18, 1648.—*Thursday.*[1]

Mr. Young, Mr. Ward, to pray ; Mr. Prophet to examine. *Ordered* — Mr. Partington be examined. *Ord.* — James Cresset to be examined upon a presentation. *Ord.*—John Swan respited. *Ord.*—Benjamin Bourn respited to bring certif[icate]. . . . Mr. Young, Mr. Ward [to pray].

Mr. Marshall moved . . . *Res.*—A committee to prepare somewhat for the answer of the Queries : Mr. Marshall, Mr. Tuckney, Mr. Ny, Mr. Simson, Mr. Young, Dr. Temple, Mr. Carter, sen., Mr. Bridge, Mr. Strong.

Sess. 1067.—*May* 23, 1648.—*Tuesday morning.*

Upon information that Mr. Cresset did pray for success of Prince Maurice and against the rebels, *Ordered*—Mr. Cresset be respited till Thursday fortnight. Mr. Partington. Mr. Manlas. *Ordered*—Mr. Clare be approved upon his former approbation.

Mr. Whitakers made report concerning Mr. Launce ; it was read, and after the reading it was *R.*—Mr. Launce shall pass to examination. *R.*—Mr. Bourne be respited till [a] better certificate upon further inquiry. *Ordered*—Mr. Partington be approved.

Sess. 1068.—*May* 24, 1648.—*Wednesday morning.*

Ordered—Mr. Manlas approved. Mr. Coltman be examined. *Ordered* — Mr. Banbury be excused upon his former approbation. Mr. Roberts be respited for a week.

A Committee about the paper against Mr. Byfield.

Ordered—The business of accommodation to-morrow in a Committee immediately upon the Assembly's sitting.

Sess. 1069.—*May* 25, 1648.—*Thursday morning.*

R.—Mr. Wells shall pass upon his ordination.

Ordered—Mr. Coltman be approved.

Upon a motion concerning Mr. Delaplace, *R.* 25—For

[1] This minute is in another hand, and numbered as Sess. 1066 instead of Sess. 1068. Two sessions are thus lost in numeration.

their own parts willing that 50 pounds shall be paid to Mr. Delaplace out of the next money. Sess. 1069. May 25, 1648.

Report made by Dr. Temple about the *jus divinum*. Mr. Calamy added to the Committee for the Queries.

R.—The Assembly adjourned till to-morrow morning.

Sess. 1070.—*May* 27, 1648.—*Friday morning.*

Mr. Marshall, Mr. Ny, to pray; Mr. Whitakers to examine.

R. $\frac{16}{15}$. That this report brought in for the approbation of Mr. Launce as fit for Edmunds Lombard Street shall stand.

Dr. Temple made report additional to the report of *jus divinum*. *R.* $\frac{14}{13}$.—Adjourn till Monday.

Sess. 1071.—*May* 29, 1648.—*Monday morning.*

Ordered—The informations against each other to be returned to the Committee with this, that not satisfied at the present with either of them. *Ord.*—Mr. Balham approved upon his former examination.

Mr. Marshall made report that the Committee had read a paper drawn up by Mr. Byfield, and examined the originals, and did conceive that it was a full vindication in every particular layed against him . . . We have . . . The paper was read in the Assembly.

Ordered—Mr. Theoderick be approved without coming up to be examined.

Sess. 1072.—*June* 1, 1648.—*Thursday morning.*

Mr. Greene, Mr. Gower, [to pray]; Mr Cawdry [to examine].

Ordered — Mr. Thomas Fothergill approved without examination. *Ordered* — Mr. John Garret be approved upon his ordination.

£400. *Ordered*—The old Committee for the money to consider of the distribution of the money: any member present to have a vote; the Committee to meet to-morrow morning.

Sess. 1072. June 1, 1648.

Mr. Swan. *R.* $\frac{13}{17}$ *neg.*—The question last put shall now be put again. Mr. Launce his business be respited till Tuesday next.

Sess. 1073.—*June* 2, 1648.—*Friday morning.*

Letter to be written to Church of Scotland.

Mr. Marshall moved for a letter to be written to the Church of Scotland, to take notice of their constancy and faithfulness in the cause of God wherein they and we have been engaged, and to speak what words of comfort we shall think fit. *R.*—A Committee to draw up a letter according to the motion of this reverend brother. Dr. Burges saith no, because no order to write a letter in this juncture [*sic.*] of time. *R.* 3.—Mr. Marshall, Mr. Tuckney, Mr. Ward, Mr. Ny, Mr. Calamy, or any 3 of them.

Mr. Cox bring a better testimonial.

Sess. 1074.—*June* 5, 1648.—*Monday morning.*

Dr. Burges made report of the distribution of the money. The business of arrears upon the last distribution waived for the present. *R.*—This report shall stand.

Upon a debate about Mr. Delaplace, *R.*—Subscribe for the whole, and abate 12d. in the pound. *R.*—The 7 pound remaining added to him.

Mr. Tuckney made report of the letter; read and debated. Mr. Hodges, Mr. Seaman, Mr. Price, Dr. Temple, Mr. Vines, enters his dissent. *Ordered*—The Committee to meet, and any dissenters to any phrase in it to meet with them, to qualify any expressions in it that may seem harsh.

Sess. 1075.—*June* 6, 1648.—*Tuesday morning.*

Mr. Tuckney made report of the alterations in the letter. Debate of the alterations. *R.*—'Schism'[1] not added. Mr. Hodges, Mr. Rayner, Mr. Lightfoot, Dr. Burges, Mr. Seaman's [dissent] withdrawn.[2]

[1] It appears, however, in the copies of the letter inserted in the Lords' Journals, and in the printed Acts of the General Assembly of 1648.

[2] A number of names are erased here.

Upon the change of the former vote, the dissents were withdrawn. Sess. 1075. June 6, 1648.

The scribe do certify the House of Lords the case of Mr. Cresset as it stands in the Assembly.

Ordered—Mr. Batchelor approved without coming up to be examined.

Mr. Launce his business till Thursday.

Sess. 1076.—*June* 7, 1648.—*Wednesday morning.*

Mr. Marshall made report of their attendance [on] both Houses of Parliament,

[The House of Commons], and presented the letter to them, and they read and considered the letter ; and he was ordered to declare they were willing it should be sent with the approbation of that House ;[1] Lords 'give thanks for their constant care to do good offices,' and they were willing the letter should be sent with approbation of that House.[2]

Mr. John Samon be approved upon his former examination. *R. neg.*—There shall be a question put about a Committee for adjourning. The Assembly debated Mr. Byfield's business.

Sess. 1077.—*June* 8, 1648.—*Thursday morning.*

Mr. Stanley respited till satisfied about his testimonial from known persons.

Ordered—That Dr. Smith, Mr. Valentine, and Mr. Rayner do acquaint the Speaker of the House of Peers with the business about Mr. Cresset, getting an order from their Lordships, when his approbation was depending in the Assembly ; and this day appointed for the hearing of exceptions against him, and to inform him of Mr. Maurice his attempt to get their Lordships' order, he having been excepted against as insufficient by the Assembly.

[1] Journals of House of Commons, vol. v. pp. 587, 588.

[2] Journals of House of Lords, vol. x. p. 310. 'House approved it, and gives way that they send it to the Assembly in Scotland.'

Sess. 1077. June 8, 1648.

Debate of Mr. Launce. *R.* — Pass upon his examination.

Sess. 1078.—*June* 9, 1648.—*Friday morning.*

Mr. Greene, Mr. Valentine [to pray]; Mr. Calamy [to examine].

Ordered—Mr. Edward Hacket do come up to the Assembly when he is called, and then he is to be examined. *Ordered*—Mr. Stanley be examined. *Ordered*—Mr. Garlake approved without coming up, upon his former examination.

Mr. Launce's business.

[1.] Vote yesterday was rightly carried in the business of Mr. Launce. 2. *R.*—[The] vote yesterday put was a vote in the business of Mr. Launce. 3. That it was rightly carried according to the rules of the Assembly. *R.*— That read shall be 2 questions. This vote shall be drawn up and carried up to the House of Lords. *R.* $\frac{23}{17}$.—The approbation of Mr. Launce, yesterday voted for Edmund's Lombard Street, shall be sent to the Lords.

Mr. Seaman dissent[s to . . .].

Mr. Ny to both. Mr. Simpson, Mr. Gower, Mr. Johnson, Mr. Salway, Mr. Greene, Mr. Carrill, Mr. Greenhill, Mr Bond, enter their dissents to both. The sum of what [was] brought in by the chairman concerning Mr. Launce was read, and debated, and assented to.

Ordered—Mr. Hart be examined.

Sess. 1079.—*June* 12, 1648.—*Monday morning.*

Mr. Hart approved. Mr. Stanley. *R.*—That the Committee that present the business of Mr. Launce do acquaint the Lords that there are divines of the Assembly have entered their dissent against it.

Mr. Halliday be ex[amined].

Sess. 1080.—*June* 13, 1648.— *Tuesday morning.*

Mr. Whitakers made report: he delivered the paper. 'The Assembly having received an answer, could not make a speedy return, because they found the case very difficult.

Many brethren were not satisfied, and had entered their dissent.'[1] Sess. 1080. June 13, 1648.

An order was read from the House of Lords about Mr. Launce. *Ordered*—Mr. Halliday be examined. *R.*—Mr. Stanley be respited till a better testimonial from known ministers.

Mr. Marshall moved the Assembly to appoint the members of the Assembly, according to their judgments upon the Queries, to draw up apart their answers to the Queries, and report them to the Assembly. *R.* $\frac{32}{4}$.—That the Assembly shall be divided into several Committees, to draw up their several answers to the Queries, according as their judgments are for the affirmative or negative of the Queries, and those answers to be reported to the Assembly . . . And to this purpose, upon the meeting of the Assembly, every session after prayer the Assembly is to be adjourned, for all the members to meet together as they shall please with any of their brethren, for the preparing of an answer, according to their sense and judgment of the Queries. Motion as to Queries.

Sess. 1081.—*June* 14, 1648.—*Wednesday morning.*

The Assembly adjourned into a Committee, according to the former [resolution].

[1] A message was brought from the Assembly of Divines by Mr. Whitaker and others, who brought a resolution of the Assembly concerning Mr. Launce, to be minister of Edmund's Lombard Street :—

To the Right Honourable the House of Peers.

The Assembly having received an order from your Honours, desiring them to examine Mr. Wm. Launce, minister of the word, concerning his fitness to officiate the cure of the parish church of Edmund, Lombard Street, London, do hereby certify your Honours, That this Assembly having heard Mr. Launce's humble voluntary confession of his former miscarriages, and having read his papers signed with his own hand, wherein he professeth that the iniquity of the times swayed him, and that through the corruption all his . . . heart he was transported to do those things for which since he hath condemned himself, and cried to God for mercy to pardon those faults and failings, and that his heart for these miscarriages is laid lower than his words can express ; and also having read his promises, that he resolves, by the assistance of Almighty God, to join with his brethren in promoting God's glory, the orthodox faith and the peace of the Church, and that [he] be-

Sess. 1082. June 15, 1648.

Sess. 1082.—*June* 15, 1648.—*Thursday morning.*

Mr. Hooke approved upon his former examination. The Assembly adjourned into a Committee. *Ordered*—Mr. Mathewes approved upon his ordination. *Ordered*—Mr. Leake approved upon his ordination.

Sess. 1083.—*June* 16.—*Friday morning.*

Dr. Smith, Mr. Tuckney to pray; Mr. Walker to examine.

Sess. 1084.—*June* 19, 1648.—*Monday morning.*

Ordered—Mr. Culverwall be examined. *Ordered*—Mr. Culverwall approved.

The Assembly adjourned to a Committee.

Sess. 1085.—*June* 20, 1648.—*Tuesday morning.*

R.—Mr. Cushing be approved upon his ordination. *R.*—The whole story concerning Mr. Gilbert shall be certified to the Committee of Plundered Ministers.

The Assembly adjourned to a Committee.

Sess. 1086.—*June* 21, 1648.—*Wednesday morning.*

R.—Mr. Nathaniel Byfield shall pass to examination.

seecheth that these several acknowledgments of his many faults may be taken as true evidences of his being otherwise minded than he was. Upon these reasons this Assembly approve him for the cure above said.

June the 9th, 1648.

CHARLES HERLE, *Prolocutor.*
WM. GOUGE, *Assessor.*
HENRY ROBOROUGH, *Scriba.*

It was also said at the bar by Mr. Whitaker, that there were some dissents entered in the Assembly when this passed there.

It is *Ordered*—That this House will this day sevennight hear the matter of fact which is objected against Mr. Launce, and also what he can say for his own defence. It was not till the 30th June, however, that the House read and considered of the certificate of the Assembly of Divines, date the 9th of June 1648, concerning Mr. Launce, minister. And it is *Resolved*—That this House rests satisfied with what the Assembly of Divines certified the 9th of June 1648 concerning Mr. Launce. *Resolved*—That Mr. Launce shall be admitted to be minister of Edmund's, Lombard Street, London.

Sess. 1086. June 21, 1648.

Report as to Queries.

Mr. Marshall made report of the votes of the Committees. The Committee for the proof of the 3d Proposition: 'The government that is *jure divino* is that which is by preaching and ruling elders, in presbyteries and synods, by way of subordination and appeals. The persons that are of the judgment of the truth of the 3d Proposition, and willing to be a Committee to bring in the proofs of it, are, Dr. Gouge, Mr. Case, Mr. Whitaker, Mr. Delmy, Mr. Cawdry, Mr. Calamy, Mr. Young, Mr. Sedgwicke, Mr. Ash, Mr. Seaman, Mr. Gipps, Mr. Greene, Mr. Delamarch, Mr. Perne, Mr. Gibson, Mr. Marshall, Mr. Walker, Dr. Burges, Mr. Bond, Mr. Valentine, Mr. Connant, Mr. Strickland. The persons that are for subordinations and appeals, and that . . .

R.—The brethren that are not of these 2 Committees are desired to bring their judgments of the Queries, backed with reasons, to the Assembly . . . According to order, that this question be put. *R. ne.*—An addition to this. Accordingly, the brethren were desired to bring in their judgments of the Queries, backed with reasons by the Prolocutor.

Ordered—Mr. Packe approved.

Sess. 1087.—*June* 22, 1648.—*Thursday morning.*

Ordered—Mr. Dorwood for Pa[i]nswicke be examined. *R.*—Mr. Byfield's business respited. *Ordered*—Till Tuesday fortnight.

Sess. 1088.—*June* 23, 1648.—*Friday morning.*

Mr. Strickland, Mr. Connant [to pray].

Ordered—Mr. Jones for Corfe, in Gloucester, bring a testimonial from ministers. *Ordered*—Mr. William Sampson be examined. *Ordered*—Mr. Hugh Edwards be examined. *Ordered*—Mr. William Cage bring a better testimonial. *Ordered*—Mr. Rowland Gowen be respited till Thursday. *Ordered*—Mr. Bartholomew Gibbon for Carisbrooke, a better testimonial. *Ordered*—Mr. George Drake, upon the bring[ing] in a testimonial of his weak-

Sess. 1088. June 23, 1648. —

ness, to be excused from coming up. *R.*—Mr. Dorwood be examined.

Sess. 1089.—*June* 26, 1648.—*Monday morning.*

Ordered—Mr. Horrockes be approved. Mr. Edwards be approved. *R.*—Mr. Dorwood be respited for 3 weeks, except he bring a presentation sooner. *Ordered*—Mr. Port be respited till this day sevennight. *Ordered*—Mr. Bayly bring a better testimonial *Ordered*—Mr. Gibbons be examined, but no certificate to be given of him till he bring a testimonial under Mr. Bushell his hand.

Sess. 1090.—*June* 29, 1648.—*Thursday morning.*

Ordered—Mr. Cox be examined. *Ordered*—Mr. Williams be examined. *Ordered*—Mr. Dorwood be approved. *Ordered*—Mr. Stanley bring a better testimonial.

Sess. 1091.—*June* 30, 1648.—*Friday morning.*

Mr. Hickes, Mr. Delmy, to pray ; Mr. Tuckney to examine.

Sess. 1092.—*July* 3.—*Monday morning.*

Mr. Halliday be examined again. Mr. Richard Bayly respited till to-morrow. Mr. Gawen[1] be examined.

Sess. 1093.—*July* 4.—*Tuesday morning.*

Ordered—Mr. Bayly be returned as unsatisfied concerning him. *R.*—Mr. Williams be returned as unfit for Munden in Essex ; Mr. Byfield to make this return. *R.*—Mr. Halliday be approved. *R.*—Mr. Port be approved. *R.*—Mr. Peapes pass upon his former examination.

Sess. 1094.—*July* 5.

R.—Mr. Adams respited for a testimonial from the ministers where he dwells, and better express the reasons of removal.

[1] Or Gowen. See Session 1088.

Sess. 1095.—*July* 6, 1648.—*Thursday morning.* SESS. 1095. July 6, 1648.

The Assembly was informed of £200 ready for them. *Ordered*—The Committee withdraw, and prepare a report, for the distribution of it before the Assembly rises. Report was made of the distribution of the money.

Sess. 1096.—*July* 7, 1648.—*Friday morning.*

Mr. Johnson, Mr. Gipps, to pray; Mr. Delmy to examine.

Ordered—Mr. Gawen be approved.

Sess. 1097.—*July* 10.—*Monday morning.*

Sess. 1098.—*July* 11.—*Tuesday morning.*

Ordered—Mr. Thomas Kidner be examined. Mr. Cabecke be approved. Mr. Price be examined presently.

Sess. 1099.—*July* 12, 1648.—*Wednesday morning.*

Upon debate about a case from a parish of Norwich, *R.*—There shall be an answer given to the inhabitants of Norwich. The paper brought.

Sess. 1100.—*July* 13, 1648.—*Thursday morning.*

R.—Mr. Nathaniel Byfield be approved. *R.*—Mr. Gibbings (?) be approved.

Sess. 1101.—*July* 14, 1648.—*Friday morning.*

Mr. Calamy, Mr. Carrill, to pray; Mr. Gower to examine.

Ordered—Mr. Adams be returned as insufficient.

Sess. 1102.— *July* 20, 1648.—*Thursday morning.*

Ordered—Mr. Draper be examined.

Sess. 1103.—*July* 21, 1648.—*Friday morning.*

Mr. Thorowgood, Mr. Carter [to pray]; Mr. Prophet to examine.

Sess. 1103. July 21, 1648.

Ordered—Mr. Burges be approved upon his former examination.

Sess. 1104.—*July* 27, 1648.—*Thursday morning.*

Ord.—Mr. Samon be approved upon his former examination. *Ord.* — Mr. Jackson approved upon his ordination.

Ord.—Mr. Parrie be approved. *R.*—Mr. Bayly be examined. *Ord.* — Mr. Stooke be approved without coming up. *Ordered*—Mr. Harrison be approved upon his ordination. *R.*—Mr. Cooke pass to examination. Mr. Tuckney recalls his hand. Mr. Stileman be approved. *Ordered*—Mr. Edwards be examined. Mr. Port . . .

Sess. 1105.—*July* 28.—*Friday morning.*

Mr. Cawdry, Dr. Stanton [to pray]; Mr. Walker [to examine].

R.—Mr. Litall, Mr. Edwards, Mr. Jones, Mr. Bayly, approved. *Ordered*—Mr. Cooke, a return—not satisfied with him.

Sess. 1106.—*July* 31, 1648.—*Monday morning.*

A paper brought from Mr. Cooke was read. *R. neg.*—

[*sic.*] ~~=~~

This paper doth ~~a~~ give any 'further' satisfaction concerning Mr. Cooke than formerly they had. *R.*—A return shall be made that the Assembly is not satisfied.

Ordered—That Wednesday next the Assembly do take into consideration how the members of the Assembly may improve their time better in the work of the Assembly or about an adjournment.

Sess. 1107.—*August* 1, 1648.—*Tuesday morning.*

Ordered—Mr. Bolt be examined.

Sess. 1108.—*August* 2, 1648.—*Wednesday morning.*

Ordered—Mr. Bolt be approved. *R.*—Mr. Draper shall

be approved. *Ordered*—Mr. Kimberley be approved without coming up to be examined. Dr. Burges delivered a message from the Lord Admiral, hopes that he shall suddenly put out to sea, but unminister[ed] yet. *R.*—Mr. Cooke be examined before a return if he desire it. SESS. 1108. Aug. 2, 1648.

R.—To debate a way of adjourning now.

Sess. 1109.—*August* 4, 1648.—*Friday morning.*

Mr. Byfield, Mr. Salway [to pray]; Mr. Tuckney [to examine]. *Ordered*—Mr. Woodbridge be approved. *R.*—Mr. East be approved upon his former examination.

An order brought from the House of Commons to provide 8 ministers for the navy: brought by Mr. Strickland and Mr. Bence. [*R.*]—That any member of the Assembly nominating a fit man for the navy, the scribe of the Assembly shall give him his recommendation in the name of the Assembly. Ministers for Navy.

Sess. 1110.—*August* 7, 1648.—*Monday morning.*

Ordered—Mr. Franke be approved without coming up to be examined. Mr. Michaell be examined; and he was approved.

Mr. Marshall read a letter to be sent to Dr. Drake, to invite him to go to the Earl of Warwick, Admiral, as a chaplain; it was approved. *Ordered*—Mr. Swift be approved of for a chaplain to the navy.

R. neg.—Mr. Cooke shall have an approbation without further examination. *R.*—That he shall be further examined. *R.*—Not to adjourn to-morrow. *R.*—Till Friday morning.

Sess. 1112.[1]—*August* 11, 1648.—*Friday morning.*

Mr. Prophet, Mr. Case [to pray]; Mr. Greene to examine.

Ordered—Mr. Sampson approved. *Ordered*—Mr. Lagat be examined. *R.*—No presentation here accepted but

[1] There is no session numbered 1111 in the MS.

Sess. 1112. Aug. 11, 1648.

such as will pass in the House of Lords. *Ordered*—Mr. Crosfield be examined. *Ord.*—Mr. Morley be examined.

Sess. 1113.—*August.*

Dr. Annileys and Mr. West be commended to the Lord Admiral.

Mr. Dobson be examined. Upon examination of him, it was found that he had not taken the Covenant, and would not take it.

Sess. 1114.—*August* 16, 1648.—*Wednesday morning.*

[Blank.]

Sess. 1115.—*August* 17, 1648.—*Thursday morning.*

Mr. Ash, Mr. Carter of D[ynton] to pray; Mr. Gower [to examine].

Ordered—Mr. Robert Lancaster do bring a better testimonial. *R.*—Mr. Thomas Pie be examined. *R.*—Mr. Thomas Py be approved.

Sess. 1116.—*August* 22, 1648.—*Tuesday morning.*

Mr. King be examined. *Ordered*—That the scribe do give a certificate of the receipts and arrears of Mr. White, late a member of this Assembly. *R.*—Mr. Arnold be approved.

Sess. 1117.—*August* 23, 1648.—*Wednesday morning.*

[Blank.]

Sess. 1118.—*August* 24, 1648.—*Thursday morning.*

Mr. Sedgwicke, Mr. Ny [to pray]; Mr. Prophet [to examine].

Mr. Hall be approved upon his testimonial. Mr. Corbet . . . Mr. Martin . . . *R.*—Mr. Beere be approved. *R.*—Mr. Hill be approved. *R.*—Mr. Pisce be approved without coming up to be examined upon the reasons of . . . *R.*—Mr. Spurstow excused for the next week to pray.

Sess. 1119.—*August* 31, 1648.—*Thursday morning.* SESS. 1119. Aug. 31, 1648.

Mr. Bolton, Mr. Taylor, to pray ; Mr. Greene to examine. *Ordered*—Mr. Smith be approved without coming up to be examined.

Sess. 1120.—*September* 1, 1648.—*Friday morning.*

Ordered—Mr. Paine be examined.

Sess. 1121.—*September* 4, 1648.—*Monday morning.*

[Blank.]

Sess. 1122.—*September* 8, 1648.—*Friday morning.*

Mr. Greene, Mr. Gower, to pray ; Mr. Delmy to examine. *R.*—Mr. 'Thomas' Attwood, Rotheram, be approved upon former examination. *R.*—Mr. Rholt be approved upon his former examination. *R.*—Mr. Wells have a copy of his former approbation by this Assembly. *R.*—Mr. John Vicars be approved upon his former examination.

Sess. 1123.—*September* 14, 1648.—*Thursday morning.*

Mr. Tuckney, Mr. Hickes, to pray ; Mr. Cawdry to [examine].

R.—Mr. Jackson be approved without coming up. *R.*—Mr. Lancaster not admitted to examination upon this testimonial. The reason, be[cause] his heterodox opinions were discovered before, and he doth not now reclaim them.

Sess. 1124.—*September* 20, 1648.—*Wednesday morning.*

Mr. Rayner, Mr. Delmy [to pray] ; Mr. Walker [to examine]. *Ord.*—Mr. Sharpe bring a better testimonial.

Ordered—Mr. Byfield do move the Committee of Plundered Ministers, that no certificates from this Assembly to them concerning their approbation of any ministers may by their clerk be delivered out to any ministers to make use of them abroad.

Dr. Stanton to speak with the Lord of Kent.

Sess. 1124. Sept. 20, 1648. Shorter Catechism.

Mr. Whitakers and Mr. Hickes do move the Speaker of the House of Commons to hasten the Little Catechism. Mr. Ash do speak with the Lord of Manchester, to desire [the Lords] to send a message to the House of Commons for that purpose.

Sess. 1125.—*September* 21, 1648.—*Thursday morning.*

Ordered—Mr. Tatham be approved upon his former approbation. Mr. Strachin bring a better testimonial.

Sess. 1126.—*September* 28, 1648.—'*Thursday*' *morning.*

Mr. Strong, Mr. Carter, jun. [to pray]; Mr. Delmy [to examine].

Ordered—Mr. Flower be examined. *R.*—Mr. Ed. Rigby be approved without coming up. *Ordered*—Mr. Darrell do bring a better testimonial from known ministers. *Ordered*—Mr. Gardner bring a better testimonial. *R.*—Mr. Flower be approved.

Sess. 1127.—*October* 4, 1648.—*Wednesday morning.*

Dr. Smith, Mr. Thorowgood [to pray]; Mr. Greene [to examine].

Peter Dormer to be examined. Stephen Man approved upon his former examination. Mr. Nicholas Levitt to be examined. He was examined, and respited to another examination.

R.—To sit 2 days a week till further order. *R.*—To begin the next week. *R.*—Wednesdays and Thursdays, the 2 set days, till further or[der].

Sess. 1128.—*October* 11, 1648.—*Wednesday morning.*

Ord.—Mr. Levitt approved. *Ord.*—Mr. Ambrose approved. *Ord.*—Mr. Greene approved.

Sess. 1129.—*October* 12, 1648.—*Thursday morning.*

Mr. Gibson, Mr. Pickering, to pray; Dr. Smith [to examine].

Mr. Carleton be examined.

Sess. 1130.—*October* 13, 1648.—*Friday morning.* SESS. 1130. Oct. 13, 1648.

R.—Mr. Cooke be approved. *Ordered*—Mr. Clarke be approved.

Sess. 1131.—*October* 18, 1648.—*Wednesday morning.*

Ordered—Mr. Morris be examined. *Ordered*—Mr. Ball be examined. Mr. Miles pass upon his ordination. Mr. John Allen be examined. *R.*—Mr. Carleton be approved without coming up. Mr. Ball approved. Mr. Morice approved.

Sess. 1132.—*October* 19, 1648.—*Thursday morning.*

Ordered—Mr. Sparkes be approved without coming up. *Ordered*—Mr. Jenkinson be taken into consideration when the 2 parishes are united. Mr. Benjamin Coxe. . . . Mr. Hill[i]ard be examined. Mr. Morris be respited for a fortnight, and bring a better testimonial.

Sess. 1133.—*October* 20, 1648.—*Friday morning.*

Mr. Scudder, Mr. Langley, to pray; Mr. Walker to examine.

R.—Mr. Johnson's case be not respited. *R.*—Mr. Jenkinson be not examined. Mr. Coxe sent a paper of his acknowledgment of his errors. *R.*—Mr. Coxe be examined. *Ord.*—Mr. Hiliard be approved. *R.*—That Mr. Ben. Coxe shall have his approbation when he brings 'certificate of' taken[1] the Covenant. Dr. Burges enters his dissent.

Sess. 1134.—*October* 26, 1648.—*Thursday morning.*

Mr. Downes[2] be approved. *R.*—Mr. Jenkinson shall not be examined to officiate the fitness of those 2 cures.

Ordered—That the Assembly cannot approve of the officiating of those 2 churches in 2 counties by one man. Mr. Ward and Mr. Delmy do carry it up to the Committee of Plundered Ministers. Refusal to approve of a plurality.

[1] *Sic* in MS. for taking or [having] taken.

[2] Or Dawes.

Sess. 1135. Oct. 27, 1648.

Sess. 1135.—*October* 27, 1648.—*Friday morning.*

Mr. Lightfoot, Mr. Corbet [to pray]; Mr. Cawdry to examine.

Ordered—Mr. Swinhoe shall pass upon former approbation.

Sess. 1136.—*October* 31, 1648.—*Tuesday morning.*

R.—Mr. Bordman be approved upon his former examination. *Ordered*—Mr. Harrison be approved upon his ordination. *Ordered*—Mr. Jenkinson be examined presently. And he is approved, and upon certificate of his resignation, accepted by Mr. Boulton; he is to have a copy of his approbation.

Sess. 1137.—*November* 3, 1648.—*Friday morning.*

Mr. Ward, Mr. Bond [to pray].

R.—Mr. Maurice shall not pass. Respited for three weeks, and bring a better testimonial.

Mr. Hall passed upon his ordination. Mr. Everndon be examined. Mr. Upton for Long Whaddon be examined. *R.*—Mr. Serle be approved upon his former approbation.

Sess. 1138.—*November* 9.—*Thursday morning.*

Ordered—Mr. Tudder to be examined. *R.*—Mr. Gage be approved upon former examination. *R.*—The scribe do certify the reason of the refusal of Mr. Greenhead. *Ordered*—Mr. Everdon be approved without coming up to be examined. Mr. Wood to be examined, and *R.*—He was approved. Mr. Tudder. . . .

Sess. 1139.—*November* 10.—*Friday morning.*

Mr. Hickes, Dr. Stanton, to pray; Mr. Tuckney [to examine].

Ord.—Mr. Wood respited for a week.

Sess. 1140.—*November* 16, 1648.—*Thursday morning.*

£300 to be distributed. *R.*—Mr. Steynmer be approved. *R.*—Mr. Alexander be approved upon his former examination. *Ordered*—Mr. Claxton be examined. *R.*—Mr.

Burges approved upon his former examination. Mr. Collier be examined. Sess. 1140. Nov. 16, 1648.

R.—To approve of the distribution.

Sess. 1141.—*November* 17, 1648.—*Friday morning.*

Mr. Simpson, Mr. Ash, to pray.

Ord.—Mr. Peircevall be examined. *R.*—Mr. Win be examined. Mr. Richards be exa[mined]. *Ord.*—Mr. Sedden be examined. *R.*—Mr. Sharpe have 'not' an approbation without examination till he bring a better testimonial. *Ord.*—Mr. Bennitt be approved.

Sess. 1142.—*November* 23, 1648.—*Thursday.*

Mr. Lucas be approved upon ordination. *R.*—Mr. Sprigge (?) be approved upon his former examination. *R.*—Mr. Raymond be approved upon his former examination. Mr. Walter Darrill[1] respited. Mr. Thomas Darrill[1] respited. *Ordered*—Mr. Granger be respited upon exceptions against him for a month.

Sess. 1143.—*November* 24, 1648.—*Friday morning.*

Mr. Hodges, Mr. Carrill, to pray; Mr. Gower to examine.

Sess. 1144.—*November* 30, 1648.—*Thursday morning.*

Ord.—Mr. Mason be examined. *Ord.*—Mr. Agus[2] be approved upon his ordination. *Ord.*—Mr. Loe be approved upon his approbation.

Sess. 1145.—*December* 1, 1648.—*Friday morning.*

Dr. Temple, Mr. Carter, sen. [to pray]; Mr. Walker [to examine].

R.—Mr. Halling be approved upon his former examination. *R.*—Mr. Thomas Goodwin be approved upon.... *R.*—Mr. Barlow be approved, but not delivered out till afternoon. *R.*—Mr. Alsop shall have approbation of this Assembly, but not delivered till he bring a good testimonial. *R.*—Mr. Spalding shall have an approbation upon his

[1] In Lords' Journals, Dayriell.

[2] Agas in Lords' Journals.

Sess. 1145. Dec. 1, 1648. former approbation. *R.*—Mr. Harrison be approved upon his ordination, but not taken out till he brought testimonial of his life and conversation.

Sess. 1146.—*December* 6, 1648.—*Wednesday morning.*

Mr. Lawrence be approved.

Sess. 1147.—*December* 7, 1648.—*Thursday morning.*

Mr. Prophet, Mr. Hardwicke, to pray; Mr. Delmy [to examine].

R.—Mr. Hewett be approved upon his former examination. *R.*—Mr. Crumpe approved upon his ordination by the classis in Kent.

Sess. 1148.—*December* 13, 1648.[1]—*Wednesday morning.*

R.—Mr. Maston approved without coming up, upon the commendation of ministers well known. *R.*—Mr. Carrill shall have approbation, provided a testimonial be brought in of his conversation. *Ordered*—Mr. Padfield bring a better testimonial, only he is for the present to be examined, and his approbation respited till a better testimonial. Upon his examination he was approved. *Ord.*—James Beversham approved upon his ordination by the first classis, London. *Ord.*—John Cooper approved upon his ordination by the 3d classis in London. An order for Mr. Robert Booth, Mr. Richard Bonner, to certify the fittest of them. *Ordered*—To examine the said persons mentioned in the order on this day 3 weeks.

Report was made of the distribution of £200, and it was approved.

Sess. 1149.—*December* 14, 1648.—*Thursday morning.*

Mr. Greene, Mr. Gower, to pray; Mr. Whitakers to examine. *Ordered*—Mr. Padfield to bring a testimonial from the ministers where he hath lived.

Sess. 1150.—*December* 20, 1648.—*Wednesday morning.*

[Blank.]

[1] The minute of this session is partly in another hand.

Sess. 1151.—*December* 21, 1648.—*Thursday morning.* SESS. 1151. Dec. 21, 1648.

Mr. Bolton, Mr. Thorowgood, to pray. *Ord.*—Mr. Foster be examined. *R.*—Mr. Clarke be approved upon his former examination. *R.*—Mr. Gower be approved. *Ord.*—Mr. Foster be approved. Mr. Morice bring a better testimonial.

Sess. 1152.—*December* 28, 1648.—*Thursday morning.*

Mr. Hickes, Mr. Maynard [to pray].

Mr. Maris respited till Mr. Cawdry be spoken with.

Mr. Winney be approved upon his ordination. Mr. Wallis his business be respited for a week.

Sess. 1153.—*January* 3, 1648.—*Wednesday morning.*

R.—Mr. Tooley approved upon his former approbation. *R.*—Mr. Sharpe be approved without coming up to be examined. *R.*—Mr. Whitting be approved upon former approbation. *R.*—Mr. Maris bring a better testimonial. *R.*—Mr. Lightfoot be respited for praying for this week.

Mr. Corbet to pray for his co[u]rse.

Sess. 1154.—*January* 10.—*Wednesday morning.*

Ord.—Mr. Walley[1] to be examined. *R.*—Mr. Maris be examined. *Ord.*—Mr. Joseph Lambe be approved upon examination. *Ordered*—The order for Mr. Booth and Mr. Bonner be respited till this day five weeks.

Sess. 1155.—*January* 11, 1648.—*Thursday morning.*

Mr. Marshall, Mr. Dury, to pray.

R.—Mr. Heiron shall be excused from coming up. Mr. Walley approved. Mr. Maris approved.

Sess. 1156.—*January* 17, 1648.—*Wednesday morning.*

Mr. Hogg was examined and approved. Mr. Harvey bring a better testimonial from known ministers. Mr. Higgins approved upon ordination. Mr. Skynes was examined and approved. Mr. Mallowes to be examined.

[1] Or Wolley.

Sess. 1157. Jan. 18, 1648.

Sess. 1157.—*January* 18, 1648.—*Thursday morning.*

Mr. Sedgwicke, Mr. Whitaker [to pray]; Mr. Cawdry [to examine].

Mr. Harvey be examined now, and to send up a better testimonial before he have the approbation of this Assembly. *Ordered*—Mr. Graile be examined presently; and he was approved upon examination.

Sess. 1158.—*January* 24, 1648.—*Wednesday morning.*

Mr. Rayner, Mr. Ny [to pray]. *Ord.*—The former order for Mr. Harvey to stand. *Ordered*—Mr. Bentham bring a better testimonial.

Sess. 1159.—*January* 25, 1648.—*Thursday morning.*

Ordered—Mr. Fairefax be approved upon his ordination. *Ordered*—If Mr. Mew do certify the Assembly either concerning Mr. Harvey or concerning the men that have subscribed it, then he be approved.

Sess. 1160.—*February* 1, 1648.—*Tuesday morning.*

Ordered—That Mr. Salway and Mr. Corbet be desired to pray with the Lords and Commons till the Assembly can meet again to put that business into order; and they are to receive the allowance of the Assembly, 4/ a day for the days of their attendance. *Ordered*—That Mr. Byfield be desired to attend the Committee of Plundered Ministers, to assist them in the business of ministers, till the Assembly can meet again. *Ordered*—That the scribe do make return of those ministers that bring their ordinations.

Sess. 1161.—*February* 8, 1648.—*Thursday morning.*

Mr. Carter of London to pray. The Assembly met and adjourned to the scribe's chamber in a Committee. *Ordered*—Mr. Jones be approved. Mr. Taylor be approved. Upon a letter from Mr. Mew in approbation of Mr. Harvey, it was ordered that he be approved. Upon a new testimonial for Mr. Bentham, it was *Ordered*—To be examined; which was done, and he was certified by the Committee of

examination for his sufficiency, but upon desire it was *Ordered*—That Mr. Bentham's approbation be respited till Thursday next. *Ordered*—The distribution of £200 was made and assented to. Mr. John Goodman be respited for a better testimonial. Sess. 1161. Feb. 8, 1648.

Sess. 1162.—*February* 15, 1648.—*Thursday morning.*

Mr. Hardwicke to pray next week; Mr. Cawdry to examine. *Ordered*—Mr. Cooper be approved, and Mr. Bentham be discharged, according to the order of the Committee. Mr. Shallibras be approved upon his former examination.

Sess. 1163.—*February* 22, 1648.—*Thursday morning.*

Mr. Johnson to pray. Mr. Craddocke be approved. *R.*—Mr. Savory respited till this day fortnight. *Ord.*—Mr. Dawson be approved upon his ordination. *Ord.*—Mr. Horson be approved upon his former approbation. *Ord.*—Mr. Ackworth be examined. *Ord.*—Mr. Mason be approved.

R.—The hundred pounds now to be distributed shall be distributed according to the rule observed in the last distribution. It was done accordingly, and approved of.

[Note.—This is the last of the sessions that is numbered, and after this date the Assembly was little more than a Committee for the examination of ministers. No trace of the presence of a Scotch Commissioner is found in these Minutes after 9th November 1647; but in the Life of Mr. Robert Blair it is recorded that in October 1648 he 'was sent from the Commission of the Kirk to London for promoting the work of Reformation, etc. There was sent with him from the Committee of Estates, Lothian, William Glendinning, and Sir John Chiesley, unto the Parliament, as Mr. Blair was sent to the Assembly of Divines, and to attend these three Commissioners,' etc. (p. 211). From the Journals of the House of Commons it appears that the letter of the Commissioner of the General Assembly was laid before that House, and that it was resolved by them 'that Mr. Blaire be admitted to the Assembly of Divines,' and that the Lords' concurrence thereto was to be desired (vol. vi. p. 61). It is not recorded in the Journals of the House of Lords, however, that their concurrence was given, and no mention is made of Mr. Blair in these Minutes. The probability rather is, that after his repeated avoidance of Cromwell he did not obtain leave to sit in the Assembly any more than to visit the King. His biographer says that the King, being refused the company

of his own chaplains during his close imprisonment, 'did at last, shortly before his death, earnestly desire that Mr. Blair might be permitted to come to him, and be with him at his death;' but 'he could not obtain liberty, nay, not so much as to speak with the King;' and he often afterwards said, that if he had obtained liberty to be with the King at his death, 'he was resolved so to speak and carry on the scaffold, testifying against that horrid murder, that he laid his account to die with the King' (p. 215).

It is only due to the Assembly of Divines to state, that though no reference to the sad events then occurring is found in their Minutes, it is known that almost to a man they shared the sentiments of the King's Scotch chaplain. Neal states that Hugh Peters was sent by the officers of the army to endeavour to gain them over, or at least persuade them to remain neutral; 'but they declared unanimously for the release of the King.' Soon after, those of them whose charges lay in London or the neighbourhood, in concert with many other ministers about the city, drew up first a serious and faithful representation of their judgment, and then a vindication of themselves from aspersions cast on them, in both of which they protested in the most emphatic manner against the army's drawing on themselves and the kingdom the blood of the sovereign.]

APPENDIX.

No. I.—WESTMINSTER ASSEMBLY'S PREFACE TO THE XXXIX ARTICLES.

In note 2, p. 357, it has been mentioned that this preface has not been entered either in the Minutes of the Assembly or in the Journals of the Houses of Parliament. The articles which were revised by them have been often reprinted. They appear, however, to have been so, not in the exact form in which they were sent up by the Assembly, but in the form in which, by authority of the Houses, they were inserted among the propositions sent to the King in the Isle of Wight. The only difference of the least moment between the two is, that the former contains a revision of Article viii. on the three creeds, which is omitted in the other. It is given below, after the preface, from a volume of tracts (E 516) in the Library of the British Museum. The other fourteen articles revised by the Assembly may be found in the Appendices to Neal's and Stoughton's *Histories*, and in Hall's *Harmony of Protestant Confessions*. They appear to have been constituted by the Houses a sort of negative Confession, containing those Christian verities against which no minister of any tolerated sect was allowed to preach. The preface of the Assembly shows distinctly that the need for a new Confession was acknowledged by the English as well as by the Scotch members of Assembly.

The Proceedings of the Assembly of Divines upon the Thirty-nine Articles of the Church of England.

To the Honourable House of Commons assembled in Parliament.

The Assembly at their first sitting received an order from both the Honourable Houses of Parliament, bearing date July 5, 1643, requiring them to take into their consideration the ten first articles of the Thirty-nine Articles of the Church of England, to free and vindicate the doctrine of them from all asper-

sions and false interpretations. In obedience whereunto, they forthwith took the said ten first articles into consideration. Afterwards they received another order for the nine next following; and accordingly took the same into consideration. But being limited by the same orders only to the clearing and vindicating of them, though we found ourselves necessitated for this end to make some, yet we made fewer alterations in them, and additions to them, than otherwise we should have thought fit to have done, if the whole matter had been left to us without such limitation, conceiving many things yet remaining to be defective, and other expressions also fit to be changed. And herein we proceeded only to the finishing of fifteen articles, because it pleased both Houses, by an order bearing date October 12, 1643, to require us to lay aside the remainder, and enter upon the work of Church Government. And afterwards, by another order, to employ us in framing a Confession of Faith for the three kingdoms, according to our Solemn League and Covenant; in which Confession we have not left out anything, that was in the former articles material, necessary to be retained. Which having finished and presented to both Houses, we should have forborne the tendering of these fifteen articles (both as a piece several ways imperfect, and the whole as relating only to the Church of England), but that we were commanded otherwise by an order of the Honourable House of Commons, bearing date December 7, 1646. According whereunto we present them as followeth :—

. . . . . .

ARTICLE VIII.—*Of the three Creeds.*

The creeds that go under the name of the *Nicene Creed*, *Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, are thorowly to be received and believed, for that they may be proved by most certain warrant [*sic*] of Holy Scripture.

Lightfoot in his Journal gives the article probably as it stood at an earlier stage of the debate, the last clause reading, 'for that the *matter* of them may be proved by most certain *warrants* of Holy Scripture.'

No. II.—COMMITTEE FOR PLUNDERED MINISTERS —SEQUESTRATIONS.

Soon after the commencement of the Civil War, numbers of the Puritan ministers whose benefices lay in the districts occupied by the Royalist troops, being exposed to the harshest usage, or even stripped of their property and driven from their homes, came to London, and applied to Parliament for relief from the sad state to which they had been reduced. The House of Commons, on 31st December 1642, appointed a Committee 'to consider of the fittest way for the relief of such godly and well-affected ministers as have been plundered; and likewise to consider what malignant persons have benefices here, in and about this town, whose livings being sequestered, these may supply their cures, and may receive their profits.' On 27th July 1643

this Committee was further authorized to consider of informations against scandalous ministers, though there were no malignancy proved against them, and to put out of their cures those whose scandal was sufficiently proved. By an Ordinance, of date 22d January 1643–4, the Earl of Manchester was empowered to appoint Committees in all the associated counties, who might call before them 'all ministers and schoolmasters' 'that were scandalous in their lives, or ill-affected to the Parliament, or fomentors of this unnatural war.' And by a resolution of the House, of date 7th July 1645, the Committee for Plundered Ministers were instructed 'to consider of some means for providing a competent maintenance for settling a good ministry in such counties and places as shall desire it.' Four of the Order Books of the Committee are still preserved in the Record Office in London. These relate almost exclusively to this last part of their commission. This they appear to have carried out systematically, requiring delinquent laymen, who held impropriate rectories, or had long leases of tithes at nominal rents, to surrender a part of their profits. These were appropriated to increase the income of the minister of the parish, or of some neighbouring chapel, or to found a lectureship in some neighbouring market town. While they diminished the revenues of the Church by the alienation of the temporal lands of the bishops and cathedral clergy, not even Archbishop Laud himself could have laboured more strenuously than this Committee of a Puritan Parliament to recover the tithes, or seized more eagerly the opportunity the civil war had brought them of securing considerable augmentations to many of the smaller benefices, by requiring at least partial restitution of alienated tithes. The largest of the four volumes contains about 800 orders for restitution in part of the tithes out of the estates of 'delinquents.' As the ministers put into sequestrations, as well as those appointed to lectureships and augmented livings, were required to be examined by the Westminster Assembly, and as there is constant reference to this Committee in the Minutes, I append two or three extracts from these order books, to show how they carried on the somewhat miscellaneous work entrusted to them. The first relates to the settlement of a minister in the living sequestered from a 'scandalous minister;' the second secures the fifth part of the living to the wife and children of the sequestered minister, and provides that the sequestration shall be void if the fifth is not regularly paid

over; the others secure grants of tithes from the forfeited estates of delinquent laymen.

1. *My Lord of Manchester's Order for Settling the Parsonage and Vicaridge of Godney.*

Whereas Mr. William Howe, minister of Godney in the county of Lincolne, hath attended the Assembly of Divines by my direction, and they having tryed his abilityes and sufficiencyes, found him to be every way well qualified for the ministery, I doe therefore, according to the Ordinance of Parliament, and upon the humble request of the parishioners of Godney aforesaid, authorize and appoint the said Mr. William Howe to officiate and exercise the office of a minister, and to preach and catechize there; And I do likewise authorize and appoint the said Mr. William Howe, or such as he shall appoint, to take into his possession the parsonage house, glebe lands, and vicaridge there, And from henceforth to demand, receive, and take up of the parishioners of Godney all such tythes, profitts, immunityes, and rents as are or shall be due and belonging to the said parsonage and vicaridge there, in as ample manner as any other heretofore received and enjoyed the same, and hereby requiring all officers and soldiers in the countie of Lincolne, as all chief constables, petty constables, and other His Majesty's officers, to be ayding and assisting to you for the taking and receiving of said tythes and profitts, in case they be refused by the parishioners of Godney aforesaid. And for soe doing these presents shall be your and their warrant.

Given under my hand and seale this 14th day of March 1643[-4].

MANCHESTER.

2. *A Coppy of the Order for the Ffifth Part.*

Whereas certain articles have been exhibited unto and proved upon oath before the Committee for examination of scandalous ministers within the county of Lincolne, for many misdemeanours committed by Doctor Weemes, Parson of Godney, in the said county of Lincolne; whereupon I have eiected him out of his said parsonage, and have appointed sequestrators to receive the tythes and profitts thereof: And whereas Jane Weemes, wife of the said Dr. Weemes, hath by her petition desired to have some maintenance for herself and children out of the tythes and profits thereof, I do therefore, according to the Ordinance of Parliament, order and appoint that the said Mrs. Weemes shall be paid the ffift part of the value of the said parsonage of Godney, as the value thereof shall be certified upon the oaths of credible witnesses before the committee of the said county of Lincolne, which said ffift part shall be paid by the sequestrators and others that do receive or enioy the profitts and tythes thereof, quarterly, the first payment at Michaelmas next, or within one , and so to continue for and during [the sequestration of the] sayd Dr. Weemes. And I doe hereby require the sequestrators and others that receive the tythes and profitts thereof, that they pay the said ffift part, according as I have hereby appointed, which, in case they refuse to doe, I doe then order the sequestration thereof to be voyd.

Given under my hand and seal the nynth day of September 1644.

MANCHESTER.

3. *Grant of Tithes from the Estate of a Delinquent.*

At the Committee of Lords and Commons for Sequestrations, May 10, 1644.

Upon the petition of the inhabitants of Leighton Beudessert in Com. Bedford, It is thought fit and ordered by this Committee, according to an order of reference by the House of Commons, that ffifty-five pounds per annum be allowed out of the tythes of the said parish in lease to the said Sr Thomas Leigh, and under sequestration for his delinquency, and alleged to be worth five hundred pounds *per annum*, towards the maintenance of such able, orthodox, and godly preacher there, as shall be viccar there, to be approved by the Assembly of Divines ; the same to be paid to him quarterly, and to begin at Midsommer next : And the Committee for Sequestrations of the said county are desired to see the same performed accordingly.

Vera copia exa per me. R. VAUGHAN.

4. *Care taken to secure Continuance of the Grant.*

At the Committee for Plundered Ministers, Octobris 7o, Anno Dni. 1646.

Whereas the Committee of Lords and Commons for sequestrations, the tenth of May 1644, Ordered that the yearly sum of five and ffifty pounds should be paid out of the tythes of the Impropriate Rectory of Leighton Beudesert, in the county of Bedford, which are sequestrated from Sr Thomas Leigh, delinquent, towards ye maintenance of a godly minister to officiate the cure of the Church of Leighton Beudessert aforesd, the same being a great market town, and the said parish consisting of one thousand souls, and the present maintenance belonging to the said church being but fforty pounds a year in the best times, as by the said may appear : This Committee doe certify the same to the Committee sitting at Goldsmiths' Hall, who are desired to take such course as they shall think meete, that the said grant be not prejudiced by the said Sr Thomas Leigh compounding for his estate.

GILBT. MILLINGTON.

5. *Further Grant of Tithes out of Estate of same Delinquent.*

At the Committee for Plundered Ministers, Augusti 12, A.D. 1648.

Whereas the Committee of Lords and Commons for sequestrations of Papists' and delinquents' estates have, by their Order of the 10th May 1644, Ordered Thirty pounds *per annum* out of the tithes of the villages of Heath and Reath, in the parish of Leighton Buzzard, in the county of Bedford, sequestered from Sr Thomas Leigh, lessee thereof, should be paid to and for the maintenance of such a godly and orthodox divine as should by the Assembly of Divines be approved of to officiate the cure of the chappel of Heath and Reath aforesaid : This Committee do confirm the said Order, and doe hereby order and require the sequestrators of the premisses to pay the said thirty pounds *per annum* out of the said tithes quarterly, together with the arrears thereof, according to the said Order of the said Committee of Lords and Commons.

Vera copia exa per me. JOHN PHILPS.

6. *Grant of Tithes from another Delinquent's Estate.*

At the Committee for Plundered Ministers, Julii 4o, Anno Domini 1646.

By virtue of an Order of both Houses of Parliament of the second of May last, It was ordered that the yearlie summe of ffifty pounds be paid out of the profitts of the impropriate Rectory of Ormschurch, in the countie of Lancaster, sequestered from the Earle of Derby, delinquent, to and for increase of the maintenance of William Dunn, minister of Ormschurch aforesaid, and ffortie pounds yearlie more out of the profits of the said Rectorie for the maintenance of an assistant to the said Mr. Dun in the said church, in regard the said parish is a market towne, and with between two and three thousand communicants, and the vicarage thereof is worth but ffortie marks *per annum:* And the sequestrators of the premisses are required to paie the same accordinglie at such tymes and seasons of the yeare as the said profits are due and payable.

HAR. GRIMSTON.

It was originally intended to add in the Appendix brief notices of the members of the Westminster Assembly, and of the foreign divines mentioned in their Minutes, and to reprint their Confession of Faith from the earliest authentic edition. But it has been found that this would extend this volume much beyond the limits prescribed for it. And it is therefore now proposed by Professor Mitchell to publish, along with other documents connected with the Westminster Assembly, the Act calling the Assembly, brief biographical notices of the members, and a careful collection of the earlier editions of the Confession.

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[*The names of places are printed in italics; * is prefixed to the names of members of Assembly, and † to names of Commissioners from the Church of Scotland. The figures that are underlined refer to the notes.*]

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